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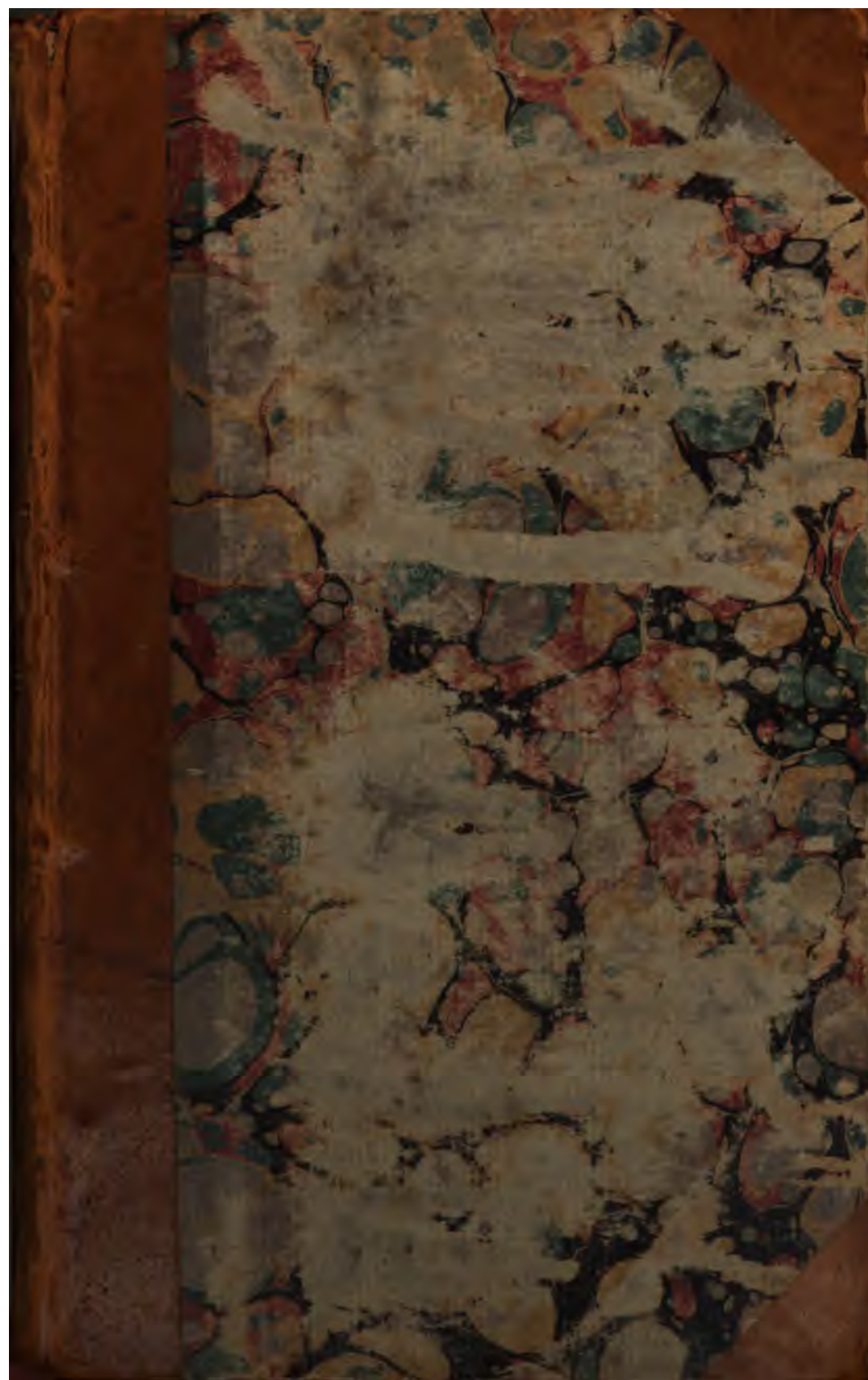
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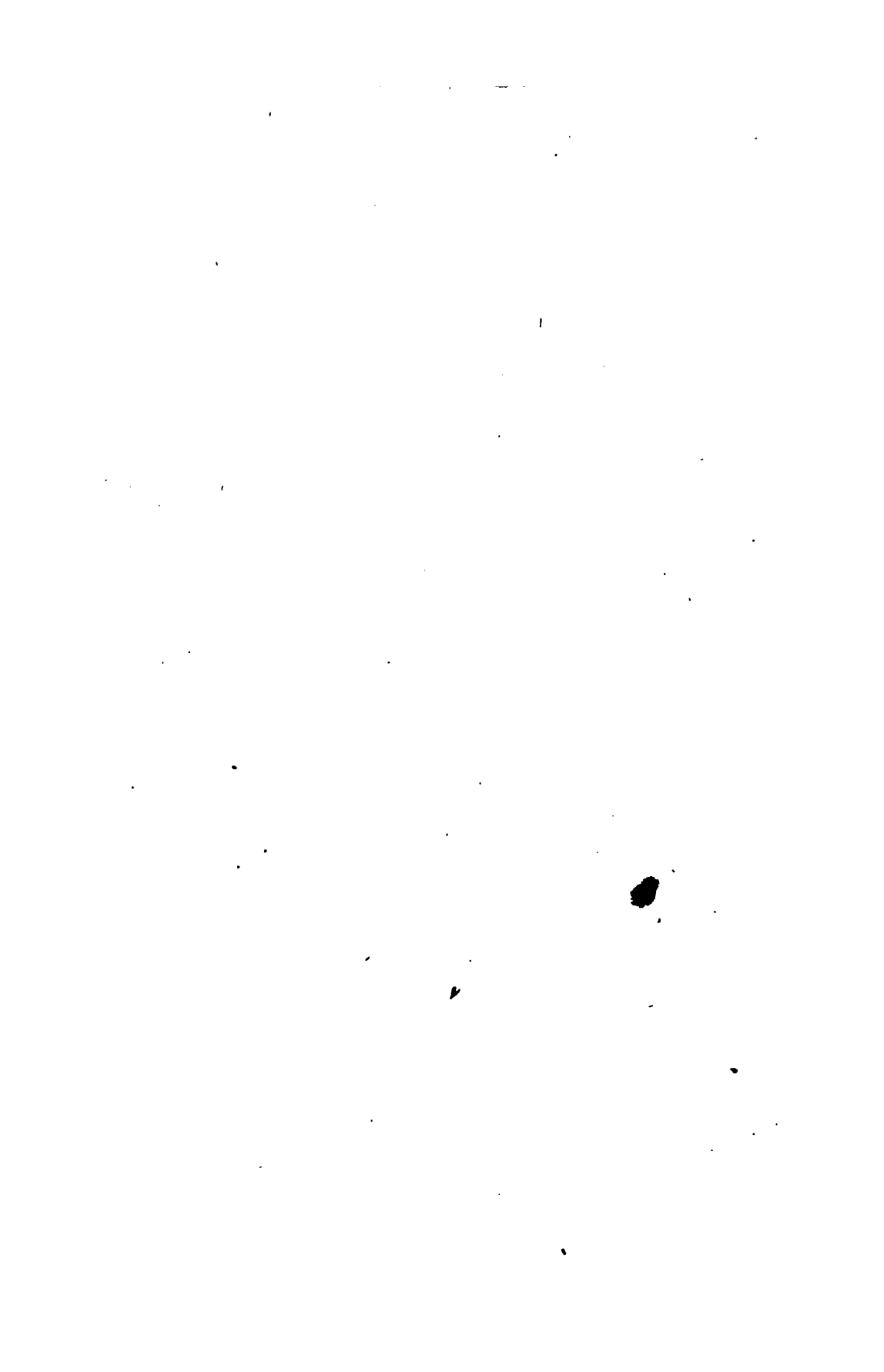
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THE  
**BRITISH CRITIC,**

FOR  
JULY, AUGUST, SEPTEMBER, OCTOBER,  
NOVEMBER, AND DECEMBER.

MDCCC V.

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" IN PRIMIS HOMINIS EST PROPRIA, VERI INQUISITIO,  
ATQUE INVESTIGATIO." CICERO.

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VOLUME XXVI.

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in the mind, feel grateful to us for the recommendation.

### MORALITY.

The morality of a real Christian cannot be separated from his Religion; and, it is this close affinity, operating upon a mind deeply imbued with the truths of Revelation, which has introduced so much of religious sentiment and precept, into *Mrs. More's* excellent book, entitled *Hints towards forming the Character of a young Princess* \*. So much knowledge of human nature, so much practical wisdom, so extensive an acquaintance, not merely with historical facts, but with their causes, tendencies, and effects; such true and sound principles, sentiments and feelings in religious matters, united in one work, the production of a woman, should put to shame all those who affect to despise, what they have neither talents nor candour to appreciate, the female character. *Mr. Foster's Essays* †, exhibit also the connection of morality with religion, and are deserving of attention, from their style and general sentiments.

### HISTORY.

The most elaborate and extensive History, and the least hacknied in point of subject, of any that have lately come before us, is *Mr. Turner's History of the Anglo Saxons* ‡. Three volumes, published at different periods, deduce our ancestors the Saxons, from their original settlements, in the North of Europe, to the downfall of their dynasty in England. The fourth volume presents a picture of their manners, literature, religion, &c. digested under proper heads. Mr. Turner's style has improved in his progress,

\* No. III. p. 244.    † No. IV. p. 454.    ‡ No. II. p. 179, and IV. p. 379.

through these volumes. The matter is interesting, but might, perhaps, without injury, have been more compressed. At a period of so much naval triumph, it is not to be wondered, that naval Histories should abound. Accident has brought two together in this volume, both of considerable merit. The *Naval Chronology*, compiled by Captain Schomburg, of the Royal Navy\*, in five volumes octavo; and *Dr. Beaufon's Naval and Military Memoirs*†, originally in three, but now extended to six volumes. The mixture of military, in the latter work, includes only such military operations, as were essentially connected with naval services. *Mr. Card*, has made the progress of *the Papal Power*‡, the subject of a distinct tract, entitled *Historical outlines*. But the book, though useful, was partly temporary, and has the form and cast of a pamphlet, rather than of an historical work. The *History of St. Domingo*, like the Life of the young Roscius, lies within a narrow compass; but some of the parts there acted, have been sufficiently remarkable, to excite a curiosity which *Capt. Rainsford's*§ book; with little aid from the art of writing, or that of engraving, may however serve to gratify. We have no better source at present, to which we can direct our readers.

## BIOGRAPHY.

Nothing can be more nearly related to general History, than general Biography, which touches in turn upon the History of every country. The partiality for this science, which an extended love of knowledge has produced, is rapidly increasing, and improving the works which minister to that curiosity, and may give us hope to see in time, such a biographical dictionary as may satisfy all reasonable

\* No. V. p. 510. † No. VI. p. 606. ‡ No. I. p. 57.  
§ No. IV. p. 405.



expectation. That considerable steps in this progress, have been made by *Dr. Aikin*, the 5th volume of whose *Dictionary*\* we have lately noticed, we are by no means inclined to deny. Our objections, in which the Doctor's coadjutors have much more concern than himself, are not likely to be obviated in that work; and we look forward to the next edition of the general octavo Dictionary†, as to something far superior to any prior work of the kind‡. Within a narrower circle of enquiry, Pilkington's Dictionary of Painters had always merit, but has now received, at least, a ten-fold accession of value, from the very original and enlightened remarks of *Mr. Fuseli*§. *Mr. Grefswell's*|| collection of lives, of some eminent restorers of learning, have been judiciously augmented, not only by new facts, but by an additional Life of *Picus of Mirandola*, who well deserved a place in such a class of worthies. With many similar and dissimilar claims to celebration, *Sir Walter Raleigh* still wanted an accurate biographer, till he found him in *Mr. Arthur Cayley*¶; who has ascertained facts with care, and characters with judgment. *G. Wakefield's* Life of himself, continued and republished, by those who were still more partial to him than himself\*\*, might serve to instruct the wise, by many curious facts, if it were not studiously written, with a design to mislead the foolish. The Lives of *Benwell* and *Butt*††, apparently not formed to stand together, have been united in a book dedicated to the honour of a particular school. Having

\* No. II. p. 130. † Committed, happily, to the care of a gentleman, who, with the best talents, and the knowledge most adapted to the work, has every good disposition that can ensure at once, the soundness of its principles, and the justice, as well as moderation, of its sentiments. ‡ Not excepting the French *Dictionnaire Historique*, which has much merit; and has received improvements, in many successive editions. § No. VI. p. 635. || No. V. p. 546. ¶ No. II. p. 165. \*\* No. VI. p. 627. †† No. IV. p. 409.

## P R E F A C E.

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mentioned the work here, for the sake of the lives, we shall not think it necessary to repeat our notice of it under Poetry. The Lives of *Macklin*\*, and of *Morland*†, may conclude our enumeration, though not sufficiently important for us to dwell further on their character.

## ANTIQUITIES.

Such a remnant of Antiquity as *the Tomb of Alexander*, if that designation were once completely ascertained, would claim the universal homage of Antiquaries. To the very curious Sarcophagus, now in the British Museum, *Dr. Clarke* has strenuously laboured to establish that origin; and we are not ashamed to confess, that we perused his ingenious *Dissertation*‡, with much wish to find his arguments just. That they are altogether irrefragable, we will not pretend to say: but that many less probable accounts have been received without scruple, we are perfectly convinced. How mortifying to see the monument itself covered with writing, which, if it could be decyphered, would remove all possibility of doubt; to have an apparent key to the cypher at hand§; and yet to remain in ignorance! We need not, however, despair; even the arrow-headed characters of *Persepolis*, appear to have yielded to the assiduity and sagacity of *Mr. Lichtenstein*||. His tract, and that of *Mr. Hagemann*¶, relating also to *Persepolis*, are sufficiently curious to justify their introduction into our pages.

Returning to the Antiquities of our own country, we are called upon to notice the second and third volumes of *Mr. Malcolm's*\*\* *Londinium Redivivum*;

\* No. II. p. 177. † No. VI. p. 654. ‡ No. IV. p. 345.

§ The Rosetta Stone, with three inscriptions, 1. Hieroglyphic, 2. Coptic, and 3. Greek, also deposited in the British Museum.

|| See his *Tentamen Palæographie*, No. III. p. 287. ¶ No. IV. p. 376. \*\* No. IV. p. 367.

a work

a work rendered valuable by much diligent research into original and curious documents. *Mr. Britten's Architectural Antiquities of Great Britain*\*, are a work of a very different kind; adorned with engravings of the most beautiful execution, and with illustrations of our ancient architecture, of the utmost benefit to the science. Nor can the studious Antiquary fail to receive gratification, from *Mr. Hay's History of Chichester*†; a work which would be much improved, by the illustrations which might be taken from the drawings made for *Sir W. Burrell*, and now deposited in the British Museum.

#### TOPOGRAPHY.

Two books of this description, very unusual in merit and interest, have been analysed in our present volume. These are *Dr. Barry's History of the Orkneys*‡, and *Dr. Whitaker's History of the Deanery of Craven*§. The former of these writers, the chief part of whose life had been spent in the Islands he describes, lived only to complete his publication; not to enjoy the approbation which its merit must ensure. Dr. Whitaker, known before by his excellent publication, on a neighbouring district¶, has here rather surpassed than fallen short of his former production; and has entitled himself to an established rank, among the most instructive, and elegant of British topographers. *Mr. D'Arcy Boulton's Sketch of Upper Canada*¶, has the merit of presenting to the reader, a new object of contemplation; and contains, though brief, some valuable remarks, the result of personal knowledge and observation. The *Observations on the Coasts of Hampshire*, published from the papers of the late Mr. *Gilpin*\*\* , are,

\* No. VI. p. 657. † No. II. p. 176. ‡ No. V. p. 514.  
§ No. VI. p. 585. ¶ The Parish of Whalley, and Honor of Clitheroe; See British Critic, xxi. p. 101. ¶ No. II. p. 218.  
\*\* No. IV. p. 432.

as might be expected, rather on the picturesque effects of the scenery, than on matters common to the generality of topographers. The work however, is one, which a professed topographer cannot overlook.

## VOYAGES AND TRAVELS.

Few travellers have taken a wider circuit than *Dr. Griffiths* \*, whose book we noticed early in this volume. Whether he will print more in England, or whether he will even return hither, is uncertain : his first communications were made at Paris. With a very fluent and amusing pen, *Mr. Carr*, author of "the Stranger in France," has given a narrative of a summer, which he dedicated to excursions in the most northern Kingdoms of Europe. His book, entitled from that circumstance, *A Northern Summer*, will doubtless furnish, to many readers, instruction as well as entertainment. In the narrative of *Mr. Turnbull's* voyage †, we are brought back to our old acquaintances in the South Seas ; and not without regret, to find them in some respects much worse off than when they were first visited by the humane Cook. An anonymous tract, entitled, *A Sketch of the present State of Paris* §, is well calculated to cure any Englishman of the desire to live under such a government, as is there established. The very name of a military despotism, is alarming to those who have ever tasted true liberty ; but the reality appears, by this account, to exceed all conception. The very idea of security, to property or person, is in such a state ridiculous ; and to travel from place to place, without urgent and demonstrable cause, seems to be as impossible, as if there were no roads. No jaunts for pleasure, no trips to watering-places, no

\* No. II. p. 105. † No. V. p. 465. ‡ No. II. p. 246.  
§ No. VI. p. 688.



visits to distant friends without a passport, or without suspicion of a plot !

### POLITICS.

The most important book belonging to this class, among those noticed in this volume, is that entitled, *War in Disguise* \*. Though our account of it is not finished in the volume, to which this preface belongs, it is concluded in the number published with it, and we may therefore give its general character; which is, that it discusses one of the most important questions of policy, that belong to the present times, and in the ablest manner. *Mr. Rose's* tract on the *Poor Laws* †, abounds with the ideas of a sagacious, and humane Statesman: and *Archdeacon Heslop*, on the *Property Tax* ‡, throws out many valuable suggestions; that we differ from both in a few points, detracts not, even in our opinion, from their merit. *Diogenes* §, whoever he may be, is worth consulting on some points, though in others, we think him erroneous; particularly in his idea of a political licenter.

### PHILOSOPHY.

Our notice of philosophical works, in the present volume, has been confined chiefly to such as are in continual progression. To the *Philosophical Transactions* of our own *Royal Society*, of which two parts are here described ||; and those of the *Royal Irish Academy* ¶, of which the ninth volume has now been completely analysed. It was begun in our pre-

\* No. VI. p. 614. Attributed by some to *Mr. St.phen*: but we *affix* not the name, we only mention the report. † No. V. p. 485. ‡ No. III. p. 260. § No. VI. p. 683. || i. e. 1804, Part 2; in No. II. p. 112, and 1805, Part 1, in No. V. p. 495. ¶ No. I. p. 67.

ceding volume \*. These transactions, dissimilar in that respect from those of London, contain Antiquities, and Literature, besides Philosophy. We could not, however, prevail on ourselves to remove them to the class of miscellanies, and therefore place them according to that, which we conceive to be their prevailing object. From the same country, comes a book of very various and useful investigation, *Dr. Patterson's Observations on the Climate of Ireland* †, in which are many discussions, highly important to the prosperity and improvement of that part of the united kingdom.

#### NATURAL HISTORY.

A very interesting, and in some respects a new branch of Natural History, has been opened by *Mr. Parkinson*, in undertaking to consider exclusively the remains of vegetables and animals, found in a fossil state; which he calls the *Organic Remains of a former World* ‡. The investigation is closely connected, indeed, with mineralogy, geology, and chemistry, but altogether it may perhaps be best characterized, as tracing the Natural History of that class of productions: of which the author has here gone through the vegetable part, with very meritorious diligence. The completion of *Mr. Bewick's* delightful work, on *British Birds* §, leads us to hope, that his judicious labours in illustrating our Natural History, will not here terminate; and when we recollect with what spirit and effect, many insects are delineated by means of wooden cuts, in *Mouset's* "Theatrum Insectorum ||," we are inclined to wish that his next excursion may be turned that way. *Dr. Skrimshire's* popular *Essays, introductory to the*

\* See vol. xxv. p. 469. + No. II. p. 172. † No. I. p. 1. § No. III. p. 292. || Published at London, in 1634, fol.

*Study of Natural History* \*, are, like his former Chemical Essays, rather calculated to inspire a taste for the science than to impart much or very valuable knowledge in it. He, however, who invites to a laudable pursuit, renders some service to the public.

### MEDICINE.

We have seen, in this volume, the conclusion of a work of which we have traced the progress with approbation, during the whole of our career; this is *Dr. Duncan's Annals of Medicine* †, the sequel to his *Medical Commentaries*, under which name it first attracted our notice. It is to be resumed, he tells his readers, by his son and coadjutor, under the name of the *Edinburgh Surgical and Medical Journal*. There is, perhaps, good policy in thus forming detached works under different titles, instead of alarming the purchaser with too formidable a number of volumes in one collection. On *Vaccination* we have lately seen various Tracts, some of which are far beneath notice, being the paltry efforts of one or two men who labour to obtain notice by singularity; a singularity which modestly opposes the sentiments of wisdom, candour, and experience almost infinite, in every quarter of the civilized world. While, to the shame of Britain, such men have only been found in the country which boasts the honour of the discovery :

Οὐδὲ τις ἀποτόμῃ  
Λήμαλος ἐστὶν αἰδώς.

*Dr. Merriman* is among those who have most ably opposed the buffoonery (for such in great measure it is) with which these attempts have been made; and

\* No. I. p. 84.

† No. II. p. 160.

his Tract well merits attention \*. With good judgment also has *Dr. Jenner* himself brought forward the *Evidence* † laid before the House of Commons, with some remarks on the same attempts. Many observations of great importance, relating to the health of the poor, will be found in the *Proceedings of the Board of Health at Manchester* ‡. We recollect at present nothing more which we particularly wish to recommend, except *Mr. Crampton's Essay on the Entropeon* §; which appears to propose essential improvements in the treatment of a very baffling disease.

## LITERATURE.

We must make at present a particular class under this title, for the sake of introducing a few works which do not seem to fall so well within any other description. These are, in Greek Literature, *Sluiter's Lectiones Andocidæ*, or Specimens of the Remains of *Andocides* ¶, a foreign work, but one which deserved the attention we paid to it, not so much on account of what proceeded from the editor himself, as what he had produced from the inedited stores of that admirable Critic *Valckenaer*. In Latin literature, *Dr. Hill's Synonyma* ¶ supply a desideratum, which has long demanded an attention from our scholars, that it had received, in some degree, in France.

The attachment of *Mr. Matbias* to the elegant literature of Italy has called upon us to notice four volumes, which he published with the same view to its diffusion in this country which suggested several prior publications \*\*. In one of them we have *Crescimbeni's History of the Arcadi*; in another,

\* *Observations on some late Attempts, &c.* No. VI. p. 673.  
 † No. VI. p. 671. ‡ No. III. p. 323. § No. VI. p. 652.  
 ¶ No. IV. p. 413. ¶ No. IV. p. 393. \*\* No. III. p. 298.

*Menzini's* Art of Italian Poetry; in the third, a Dithyrambic of *Redi*; and in the fourth, a Poem by *Monti*, on the French Revolution, which has since been admirably translated by Mr. Boyd.

For oriental literature we naturally look towards the East, where the labours of *Mr. Gilchrist* are continually facilitating the advances of the student, in the Persian, Hindoostanee, and other Dialects\*.

The extensive utility of *Dr. Lempriere's Classical Dictionary* † has been long acknowledged, and in its present much augmented form, it demands more strongly than ever the gratitude of the student.

#### POETRY.

To Poetry we are seldom inattentive, nor do we claim any merit from it. We are sure to find entertainment in publications of this class. If good, they afford us the highest delight. If bad, and especially if very bad, as we often find them, they serve at least to treat us and our readers with a laugh, which cannot often be unfair, because it is incurred without necessity. The laugh, however, is transient; the approbation is renewed at the close of our half yearly account. In this account, we stand at present indebted to various authors; and first, to take them as they stand in our volume, to the two Poets who have taken the *Sabbath* for their subject. The one, *Mr. Grabame* ‡, continues in every edition to improve his poem; the other, *Mr. Cockin* §, is beyond the reach of improvement, or of human praise. He has obtained, we hope, that

Which lives and spreads abroad, by those pure eyes,  
And perfect witness of all-judging Jove.

\* No. III. p. 332 & 3. † No. V. p. 559. ‡ No. I. p. 73.  
§ No. I. p. 74.

As far as correct imitation of an ancient style and accurate delineation of manners, enlivened by much fancy, can demand applause, it is due to *Mr. W. Scott's Lay of the Last Minstrel* \*. The high talents of that author are indeed conspicuous in whatever he undertakes. But we must not longer delay our mention of a Poem, far beyond all competition among modern compositions of the same extent; we mean *Mr. Grant's Poem on the Restoration of Learning in the East* †. In whatever light we view that distinguished production, it offers every thing that can be wished to promise in a young author, a poet of the highest class. From a poet long established we were happy to receive such an additional claim upon our admiration as *Mr. Bowles's Spirit of Discovery* ‡, with the other Poems contained in that volume. A different kind of gratification was given by *Mr. Sbee's Rhymes on Art* §. Something of the didactic, something of the satirical, with much of the argumentative style, and all stamped with the impression of genius, pleading against prepossession. How could more claims be united to interest a liberal mind? *Dr. Downman's* elegant Muse attracts applause even to her lighter effusions ||; while another physician, *Dr. Brown*, though possessed evidently of genius, would have deserved more notice if he had printed less. On the credit of a first volume well received, *Mr. Courtier* ¶ has ventured to send forth a second. We do not say that he has yet gone too far, but we advise him to beware in time of doing so. *Mr. Huddesford's* burlesque poem, entitled *Les Champignons du Diable* \*\*, is by no means deficient in Hudibrastic humour; which, indeed, we believe to be so natural to him, that he never can in vain attempt it.

A few poetical translations may be mentioned together, before we close this article. *Mr. H. Carey*

\* No. II. p. 154. † No. III. p. 254. ‡ No. V. p. 526.  
§ No. III. p. 263. || No. V. p. 565. ¶ No. II. p. 199.  
\*\* No. III. p. 316.

has begun a translation of that obscure poet *Dante* \*, in blank verse, with the professed design of being an exact interpreter of his original. Should he proceed as he has begun, with the first seventeen Cantos of the *Inferno*, the old bard will surely have no better commentator; nor will his spirit altogether evaporate in the attempt, though it is impossible that on those terms it could be fully preserved. *Mr. Rose* gives us a part of a new translation of the *Amadis* †, from a French original, as *Mr. Southey* did from a Spanish. The undertaking, in both cases, appears to us more difficult, than promising in point of popularity. The Poem of *Monti*, already mentioned, on the death of *Hugo de Basserville* ‡, has received a truly spirited version from another translator of *Dante*, *Mr. Boyd*, who has added also an original Canto of great merit. In this state he has entitled it *The Penance of Hugo* §. *Mr. Beresford's Song of the Sun*, from the *Edda* ||, will be found, we fear, in spite of some fine passages, too wild for many readers.

#### DRAMATIC WORKS.

A posthumous Comedy in verse, and a Musical Drama, which perhaps owed as much to the lyre as to the sock, are all that we can, with the utmost indulgence, at present mention under this head. The former, the production of a young man ¶, has merit enough to excite a strong regret for that fate which precluded further progress; while the other, the result of much dramatic experience, only forbids us entirely to despair of the writer \*\*.

#### NOVELS.

A mere Novel, such as is manufactured in summer

\* No. I. p. 18. † No. I. p. 47. ‡ See above; *Literature*, p. xvi. § No. IV. p. 435. || No. IV. p. 438. ¶ *Mr. Tobin*, No. III. p. 202. \*\* *Mr. T. Dibdin*, No. V. p. 569.

for the coast, or in winter for the metropolis, is seldom worth the ink that must be employed to write its character. Such we leave altogether to the winds of the one place, or the smoke of the other. Of a very different character is the *Life of Agrippina*, by *Miss Hamilton*\*, which only classes with Novels as containing an imaginary narrative, but founded on historical facts, and rich in moral instruction. With a still higher object is the *Count de Valmont*† written, a work translated from the French, and intended to strengthen the principles of Christian duty, against the seductions of infidelity and corrupt manners.

## MISCELLANIES.

We have endeavoured, and not unsuccessfully, to reduce as much as possible this nominal class, but real apology for the difficulty of classifying. We shall enumerate under it only three or four books; the first of which, by *Mr. Twiss*, bears the very title of *Miscellanies*‡, and is completely miscellaneous. The general taste of readers will not find it on that account the less amusing. The *Costume of Hindostan*§, a book of pleasing information, reminds us naturally of *Mr. Maurice's Vindication* of his *History* of that country||; a spirited and well founded defence of a work, in which the author has certainly done much to deserve the approbation he has generally received. Of a directly opposite cast are *Mr. W. H. Ireland's Confessions*¶; in which, however, they who are curious in literary anecdote, cannot fail to meet with much gratification.

But, of all miscellaneous works, none are so completely various as the general Dictionaries of Arts and Sciences, so fashionable in the present day; and, under the name of *Cyclopadie*, now becoming

\* No. I. p. 26. † No. VI. p. 672. ‡ No. V. p. 557.  
§ No. VI. p. 690. || No. I. p. 96. ¶ No. I. p. 93.



so very numerous. In that of *Dr. Rees*\*, if we have mentioned some faults, it has been with the view of improving a work, the execution of which is still, to a vast extent, within the power of its conductors. That it is founded on the first good work of the kind that ever appeared; that it has been enriched by prodigious improvements; and that it will, with attention to a few important hints, be well worthy of the support it has obtained, we by no means wish to deny. But the greater the circulation of such works, the more important is it that they should be conducted with all possible circumspection, as to the great tendencies of their contents, in points of moral and religious moment.

Now, therefore, gentle reader, farewell; and, for dignity's sake, in Greek:

Ταῦτα φίλοις μὲν ἐμοῖσι φέρω χάριν· ἐς δὲ μύταις  
Κοινὸς ὁ τῶν Μουσέων ἡδυσπὴς σέφανος.

\* No. III. p. 225.

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THE  
**BRITISH CRITIC**

For JULY, 1805.

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“Præstaret multo literas nescire, quam ferum, et conviciatorem fieri, dum scripta ejusmodi hominum legimus.”

CLERICUS.

It would be better to be without literature, than to become violent railers, in imitation of those who use that style of writing.

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ART. I. *Organic Remains of a former World. An Examination of the mineralized Remains of the Vegetables and Animals of the Antediluvian World; generally termed extraneous Fossils. By James Parkinson, Hoxton. Vol. I. containing the Vegetable Kingdom. 4to. 471 pp. 2l. 2s. Robson, White, &c. 1804.*

THE unequivocal remains of animal and vegetable bodies, shells, bones, leaves, trunks, kernels, &c. that are frequently, and abundantly, found beneath the surface of the earth, even under very thick strata of hard substances, imbedded in solid rocks, or on elevated mountains; evidently prove that they must have existed in a living state, previously to the formation of the superincumbent and surrounding masses. But the time in which they lived, the catastrophe which buried them, the time necessary for the formation of the surrounding minerals, together with the various causes which may have concurred towards the production of all  
A those

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those phenomena, are subjects which remain, and perhaps will long remain, involved in much doubt and uncertainty.

Conjectures, the experience of a few centuries, the evidence of sacred and profane history, the arguments naturally suggested by chemistry, and the light afforded by other sciences, have all lent their assistance to the inquirer into the wonders of the mineral kingdom, and of the mineralized remains of animals and vegetables. Various authors have treated occasionally and partially of these organic minerals; various ideas have been entertained concerning them, and several contradictory hypotheses have been advanced; but all those particulars were scattered in a variety of publications, whose authors were generally unacquainted with other works on the same subject, as well as with the sciences subservient to it.

Mr. Parkinson in the present volume has collected all those useful facts, conjectures, hypotheses, &c. at present, concerning the vegetable remains only, and has digested the whole into a useful and entertaining order.

In a short preface this author mentions his eager and long-entertained curiosity for examining the fossil remains of objects, which must have preceded some great catastrophe of our terraqueous globe. He briefly states the difficulties which impeded the progress of his undertaking, acknowledges his obligations to various scientific gentlemen for their kind assistance, and explains the principal reason which induced him to write the present work in the epistolary form; namely, that by this method he might introduce such portions of introductory matter, as might be deemed necessary for those readers who had no previous knowledge of the subject.

The work consists of 48 letters; for though the numbers reach to 49, yet a letter, numbered 30, is not to be found, owing evidently to an oversight in the numeration.

The titles of these letters are as follows:—

Letter i. Rational application of wealth and leisure—Snake-stones—Fairies changed to snakes—Fairies nightcaps—Bones of giants—Thunderbolts.

Letter ii. Vestiges of the inhabitants of a former world—Lime-stone and marble—Medals of creation—Pleasures afforded by this science—Animals in the former world, different from those of the present.

Letter iii. Early existence of these substances—Noticed by Xenophanes, Herodotus, Eratosthenes, Strabo, Pliny, Ovid, &c.—Sketch of the history of the science.

Letter iv. Opinions respecting the origin of these bodies—Plastic power—Translation of seminal principles—Growth of stones.

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stones—Terms—Figured stones—Diluvian stones—Fossils, extraneous or adventitious—New terms proposed—Secondary fossils, vegetable or animal—*Fossilia* vulgo *diſſa*—Impreſſions—Caſts—Figured ſtones.

Letter v. Form of the earth's ſurface—Mountains—Strata—Wiſdom manifeſted in their diſpoſition—Different kinds of earths—Alumine; forming clay, lithomarga, ſlate, &c.—Silica; forming rock cryſtals, calcedony, flint, &c.—Lime; forming lime-ſtone, chalk, tuſa, marble, &c.—Magneſia; forming ſteatites, aſbeſtos, ſerpentine, &c.—Sulphurets, pyrites, or marcaſites.

Letter vi. Pleaſures of travelling—Wood-ſtone—Inquiries reſpecting vegetable fossils.

Letter vii. Vegetable fossils—Fossil trees—Deſcribed by the ancients—By the moderns—Found in almoſt every part of the world.

Letter viii. Conſtituents of vegetables—Germination—Growth of vegetables—Food of vegetables.

Letter ix. Reſolution of vegetables into their firſt principles—Firſt ſtep in the mineralization of vegetables—Vegetable mould—Ignis fatuus.

Letter x. Peat or turf—Deſcription of—Various kinds—Length of time known—Found in various parts of the world.

Letter xi. Bituminous wood—Surturbrand of Iceland—Bovey coal of England.

Letter xii. In answer, from Bovey—Preſent ſtate of the coal-pit at Bovey—Strata, &c.

Letter xiii. Bitumens—Particular kinds deſcribed—Known to writers of the higheſt antiquity—Hiſtory of Naphtha, Petroleum, and Asphaltum, from the more ancient naturaliſts.

Letter xiv. Account of Bitumens continued, from more modern authors—Ray, Dolomieu, &c.—Tar lake in the iſland of Trinidad—Petroleum Wells in the Burmha dominions—Ruſſia, &c.

Letter xv. Amber—known to the earlieſt writers in natural hiſtory—Jet—*Succinum nigrum* of the ancients—Cannel coal—Difference between it and Jet.

Letter xvi. Coal deſcribed—Different kinds of coal—Doubtful if known to the Greeks, or early Romans—Brought into common uſe, in this iſland, but in modern times—Found in various parts of the world.

Letter xvii. Particularities obſervable in different coal-pits—Cannel coal—Pyrites, &c.

Letter xviii. Bituminous fermentation—Compared with the other ſpecies of fermentation—Bitumens, the reſult of this proceſs—Peat, a vegetable fossil, the firſt product of this fermentation.

Letter xix. Fossil trees, imbedded in peat, have undergone the bituminous fermentation—The changes which now burſt

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hay undergoes, somewhat similar to that produced by the bituminous fermentation.

Letter xx. Examination of opinions respecting the origin of peat—Aboriginal formation—A marine deposit—Mineral origin—Floating islands—A recent vegetable substance.

Letter xxi. The purer bitumens, the result of the same fermentation by which peat has been formed—Bituminous fermentation imitates, in its result, the operation of secretion—Mineral tallow, perhaps of animal origin—Other arguments in favour of bituminous fermentation.

Letter xxii. Of the origin of the purer bitumens—Naphtha—Petroleum—Mineral tar—Mineral pitch—Asphaltum—Amber—Mellite—Jet and Cannel coal.

Letter xxiii. Opinions respecting the formation of coal—Earth impregnated with petroleum, the opinion of Buffon and Genfanne—Opinion of Sign. Arduino—Of Dr. Hutton and Professor Playfair—Of Mr. Williams—Of Monf. Tingry—Of Dr. Darwin—Of Mr. Kirwan—Of Mr. Hatchett—Of Monf. Patrin—Of Monf. Fourcroy.

Letter xxiv. Inquiry respecting the origin of coal continued—Hypothesis proposed—Mosaic account of the Deluge—Objections against—Universality of the Deluge—Changes thus effected—Vegetable matter disposed in situations in which coal now exists.

Letter xxv. Inquiry whether the vegetable matter was deposited at the Deluge under circumstances favourable to its conversion into coal—Bitumen alone not fitted for fuel—Other matters necessary to be added—Peculiar arrangement of the particles.

Letter xxvi. Recapitulation—Apparent agreement of the hypothesis with the œconomy of nature.

Letter xxvii. Mineral charcoal—Opinions respecting—Subterranean combustion of pit-coal—Combustion of pyrites—Mineral charcoal.

Letter xxviii. Pyritous woods—Opinions of Dr. Hutton and Mr. Playfair—Igneous origin—Aqueous origin examined.

Letter xxix. Petrification—Theories respecting—Substitution—Adopted by Walch, Kirwan, Daubenton, Fourcroy, &c.—Theory of Dr. Hutton and Mr. Playfair.

Letter xxxi. Theory of the petrification of wood proposed—Petrified wood, siliceous, calcareous, and aluminous.

Letter xxxii. Siliceous pebbles—Conjectures as to the time, and mode of their formation—Crystalline fluid of Reaumur—Agatine nodules—Theory of their formation—Opinions of Dr. Hutton and Mr. Playfair—Aqueous origin supported.

Letter xxxiii. Siliceous waters of Carlsbad—Of Iceland—Of Bath—Siliceous tufa of the Geyser—Vegetable calculi—Flint in the epidermis of plants.

Letter xxxiv. Petrified wood—Divided into siliceous, calcareous, aluminous, &c.—Siliceous divided into silicized wood and

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and filicized bituminous wood—The latter, into calcedonic, agatine, jasperine, and opaline.

Letter xxxv. Calcedonic wood—agate—jasperized.

Letter xxxvi. Opaline wood—The result of the union of filiceous and soft bituminous matter.

Letter xxxvii. Evident affinity between filicized, bituminous, or opaline wood and pitch-stone—Analysis of opaline wood—Of pitch-stone—Similarity inferred.

Letter xxxviii. Semi-opal—Experiment on semi-opal of Telkebanya—Opal—Its wonderful properties—Analysis by Klaproth—Horn-stone and flint.

Letter xxxix. Calcareous wood—Lime frequently held in solution, in water—Various forms of deposition—*Confetto di Tivoli*—Quarries of tufaceous stone—Stalactitic caverns.

Letter xl. Calcareous fossil wood—Where found—Calcareous wood of Oxfordshire—Dorsetshire—Somersetshire—Analysis—Mixture of spar and bitumen—Calcareous wood of New South-Wales—Aluminous wood, &c.

Letter xli. Metallic fossil wood—Bog iron ore—Fossil wood, impregnated with iron—With copper, &c.

Letter xlii. Variety of petrified woods—Proceeding from original natural difference—From the labours of man.

Letter xliii. Varieties of petrified woods continued—Those proceeding from the operations of insects—Starry stone of Chemnitz—*Teredo marina*.

Letter xliv. Secondary vegetable fossils—In schist—In sand-stone—In calcareous strata—In argillaceous nodules.

Letter xlv. Great difficulty of ascertaining even the genera of the plants which are thus preserved—Dorsiferous plants and cacti most common.

Letter xlvi. Fossil stems of plants—Of the reed, &c.—*Fossilium incognitum*.

Letter xlvii. Remarks on leaves contained in nodules—Impressions of the same side of the leaf on each nodule—Accounted for by Jussieu, Schultze, &c.—Explanation proposed.

Letter xlviii. Fossil flowers—Their existence doubtful—Fossil seeds and seed-vessels—Fossil fruits—Fossil loaves.

Letter xlix. Conclusion.

Mr. P. has rendered these letters much more pleasing and instructive than the nature of the subject might perhaps give reason to expect; and he has embellished his work by the delineations of the principal fossils of a vegetable origin, on nine elegant coloured plates, besides an engraved frontispiece, and a vignette cut in wood.

It is not our intention to follow him, step by step, through the whole series of these letters; we shall only take notice of such parts of the work, and shall transcribe such passages

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as may seem likely to give our readers an adequate idea of the author's style, as well as of the nature of the subject, and his mode of treating it.

In the letter, number 4, Mr. P. speaking of the nomenclature generally adopted by the mineralogical writers, mentions his objections to the term *Petrification*; for as this means only the conversion into stone, it cannot of course be generally applied to denote the objects of his examination, since these are found in various other states of existence, such as the pyritous, and the bituminous.

The epithets, *extraneous* or *adventitious*, are still more objectionable, for they convey opinions respecting those substances, which a close examination of the facts will show to be ill founded.

"The term fossil," he says, "so often vaguely employed, is, in fact, the term, describing all those mineral substances, which have been dug out of the earth. These I divide into primary and secondary, agreeable to the generally accepted division of mountains. Under the PRIMARY FOSSILS, I place all those substances, which may be supposed to be natives of, and to have existed primitively in, the subterranean regions: such are the metals, stones of the granitic class, and most of the various substances, of which the primitive mountains are formed. Under the SECONDARY FOSSILS\*, I place those substances, which bear indisputable testimony, in their structure and form, of their having existed in an organized state; and which are therefore known to have had an animal or vegetable origin; but which have afterwards entered into, and become subjects of, the mineral kingdom.

"SECONDARY FOSSILS, which are alone intended to be the subjects of our investigation, may, according to their origin, be divided into two classes, VEGETABLE OR ANIMAL FOSSILS. Each class will be found also capable of a further division, into orders, genera, and species; which classification, although impossible to be made correspondent with that of their recent analogues, will certainly, however, yield some degree of perspicuity to the observations offered in this work. The varieties of the species can seldom be expected to be discoverable in our specimens; this term, therefore, may be adopted for those varieties dependent on composition; and which may be distinguished by the epithets, appropriated to the several kinds of matter of which they are formed: such as siliceous, calcareous, aluminous, bituminous, &c. Thus, I hope, without adopting any harsh or offensive change, all confusion of terms may be avoided, and an intelligible mode of expression secured.

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\* Transubstantiated, Linnæi.

"It

"It is proper to observe here, that I shall consider as fossil bodies, some substances, which, by writers of considerable authority, have been deemed unfit to come under that denomination. The substances which I here allude to, are those which, having lost, by the decomposing powers of certain subterranean processes, not only all the softer parts, but almost the whole of those principles which are peculiar to animal or vegetable substances, seem to retain only the earth of the bony lamellæ, or of the ligneous fibre. These are the *fossilia*, *volgo dicta*, of Linnæus. But, since it is indubitable, that the remaining principles have not only entered into intirely new combinations; but that new matter, as carbonic acid, &c. is super-added, it must be allowed, that a degree of change, in the nature of the substance, must have taken place. Other bodies have been considered as secondary fossils, which, a slight examination will suffice to shew, ought not to be thus classed. These are—1st. IMPRESSIONS\*. These are certain hard, but once soft, mineral substances; which retain the figure which has been impressed on them, by some secondary fossil. 2dly. CASTS†. These are formed by the deposition of mineral matter in the vacuities, left by the decay of organized bodies, involved in some solid *matrix*. 3dly. INCRUSTATIONS‡. These are formed by such an apposition of mineral matter, generally by precipitation or deposition, as effects the envelopement of some vegetable or animal body, in a mineral crust." P. 36.

The fifth letter contains the following elegant epitome of Geology:—

"Mountains are, with propriety, divided into primitive, or primeval; and secondary, or epizootic. The primitive and secondary mountains differ, not only in their composition, but even their form.

"The primitive mountains are composed of granites, and of stones of the granitic class; of porphyry, jasper, serpentine, sandstone, trap, and sometimes, but more rarely, of lime-stone, fluors, gypsum, &c. These substances, sometimes, lay [lie] in strata; but, most frequently, they are found in huge blocks; thus a granite mountain, about thirty miles from the Cape of Good Hope, called the PEARL DIAMOND, rises out of the ground, to the height of about 400 feet, being half a mile in circumference; and formed of a single block of granite. These mountains never cover secondary mountains, but are often covered by them. They are commonly the highest ridges in any chain, and terminate, generally, more narrow and sharp, than the secondary.

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\* *Impressa*, Linnæi; *Typolithi*, Wallerii; *Type* and *Éctype*, Breynii; *Figuratorum Lapidum Matrices*, of others.

† *Redintegrata*, Linnæi; *Petrificata spoliata*, Luidii; *Noyau*, Gallorum.

‡ *Incrustata*, Linnæi,



“ The most distinguishing character of these mountains, according to Mr. Kirwan, is a circumstance which particularly demands your attention—no organic remains, he says, are to be found, in the interior part of the substance of the stones of which they are composed.

“ Secondary mountains are, generally, marked by a softer outline: and possess the distinctive character, of being composed of, or at least, of containing within them, the fossil remains of organized substances. They always rest on, and cover primary mountains: and very commonly, also, they lean on their sides, or invest them. The secondary mountains are formed, like the primitive; of either one species of stone, or of strata of different species. Some are said to be derivative, being supposed to have originated from the disintegration of primitive mountains.

“ The substances, of which the secondary mountains are chiefly composed, are lime-stone, swine-stone, marlite, chalk, and gypsum. They are also, sometimes, formed of indurated clay and lithomarga, jasper, porphyry, trap, siliceous sand-stone, and other substances, which belong also to the primitive mountains.

“ The various strata of which the earth is composed, as deep as the curiosity, and the necessities of man, have induced him to explore them, manifest, in a most striking manner, the wisdom displayed in the arrangement of the materials which compose the present world. The first layer, generally consisting of a rich black mould, is formed almost entirely of the remains of innumerable animals and vegetables, which, having lived through their destined periods, have been resolved into their first principles. This substance, laying [lying] at the surface, where alone it would be of utility, yields sustenance to the vegetable kingdom; and, thereby, becomes the actual, though not the immediate, support of man, and of the rest of the animal creation. Beneath this, is most commonly found, a thick bed of clay, which furnishes the matter of which bricks and tiles, with the various species of pottery, and innumerable other articles, adapted to promote the comforts of social life, are formed. Next to this, in general, vast beds of gravel appear, composed of pebbles; varying much in their size and form: and with this is also commonly found the finer gravel; which likewise varies, in different parts, in its degree of fineness, and in its colour. Underneath these are the infinitely varying strata of sand-stone, lime-stone, &c. which serve, with the trunks of trees, which have grown in, and which have been nourished by, the first layer; and with the bricks and tiles, made from the second layer, to supply the materials, of which the dwellings of man may be composed. They also serve, with the sand and gravel of the third stratum, to supply that kind of surface to the earth, in those parts which are most inhabited by the civilized part of mankind, as may best contribute to the comfort and expedition of the intercourse, which must, necessarily, take place between the inhabitants of distant parts. These strata

of stone, varying perpetually in their colour, solidity, and texture, form, in some places, the ceilings and floors of the vast subterranean caverns, which are found in various parts of the world; and which often contain, as do those, particularly, in the principality of Bayreuth, and in the Hercynian forests, very interesting specimens of those remains, which are the objects of our particular research. They also form the surrounding parts of those mines, which contain the valuable metals, which civilized man forms into innumerable articles of utility, and of ornament. Beneath schistose or slaty strata, are, generally, found the immense beds of coal, so necessary to the comfort, and, in some situations, even to the existence of man. These strata do not always follow each other in regular order; since sand and gravel are, sometimes, found at a considerable depth, and trap, or rag-stone, is often interposed between them, in various directions.

“In almost all these strata, even to a very considerable depth, the remains of vegetables and animals, which have existed in former remote periods, are frequently found: and, in general, possess the same physical and chemical properties, and are composed of similar constituent parts, with the strata themselves. What these constituent parts are, becomes, therefore, an object of necessary examination,” P. 40.

Among the various objects of mineralogical investigation, the nature, origin, and formation of coals, or of bituminous substances in general, have long exercised the industry of scientific persons. Their extensive use in civil œconomy, besides other obvious and weighty considerations, renders that species of bodies an article not of mere curiosity, but of the utmost importance to the human species; and, therefore, no pains ought to be spared in the investigation of whatever relates to them.

It has been a question long discussed, whether coals were, or were not of a vegetable origin; for though evident parts of vegetables have often been found imbedded in coal, yet their general appearance, as every body knows, is far from exhibiting the forms of vegetable bodies. However, the present state of knowledge seems to admit that coals truly have a vegetable origin; as such therefore they come within the limits of Mr. Parkinson's plan, and accordingly the nature of coals and of bituminous substances in general occupies a great part of his work.

After the preliminary illustration of the first transformation of vegetable matter, Mr. P. begins by giving the history of the discovery of coals; he then states the principal facts, that have been recorded, concerning their situation, extent, and variety; their different ingredients, as determined

mined by chemical analysis; their use, and other particulars.

In the 18th letter he enters on the most difficult part of the subject; namely, the transformation of vegetable matter into coal. This he endeavours to explain in a modest and ingenious manner; and we must acknowledge that his explanation seems, at least for the present, to be quite satisfactory. For the information of our readers we shall subjoin it in his own words.

“ The resolution,” he says, “ of vegetable matter into mould, fit for the future growth of vegetables, is the result of a design, the end of which is evident. But when vegetable matter is deposited at depths lower than the roots of vegetables ever reach, a conversion into a substance of this kind would be useless; and nature, it must be remembered, does nothing in vain. Another process is therefore instituted; and instead of a substance being produced, calculated to promote vegetation, where vegetation never takes place, a substance is formed, differing in its nature, and varying in its properties, from all others.

“ The process by which this substance is formed I shall take the liberty to consider as of the fermentative kind, and shall distinguish it by the name of BITUMINOUS FERMENTATION; defining it—*A fermentation peculiar to vegetable matter placed in such situations, as not only exclude the external air, and secure the presence of moisture, but prevent the escape of the more volatile principles; and which terminates in the formation of those substances termed bitumens.*

Soon after, he says, “ Almost all vegetable matters manifest a strong disposition to decomposition, when the separation of their integrant molecules is aided by the interposition of the particles of water; and particularly if, with this, is combined the powerful energy of caloric. If this latter agent be employed, only in a low degree, an intestine motion among the integrant molecules takes place, the equilibrium by which that particular mode of composition was preserved is broken, a separation of the constituent principles takes place, they become influenced by new attractions, and then enter into new combinations and modes of existence. Thus a resolution of the original compound is effected, and new substances are formed, differing much in their physical, as well as their chemical properties, from the substance from which they have proceeded. One particular point in which they almost always differ may be here very properly noticed. The combinations resulting from these spontaneous changes, occasioned by the intestine motions of the constituent principles, regularly produce substances less compounded than those which these principles previously formed. Before the final change, however, is completed, certain regular periods in the process must be passed through;

through; and the substance exposed to, the operation must necessarily exist in several intermediate states. In passing through these different states it necessarily acquires new and peculiar characters; and may be arrested in any one of these stages of transformation, and so fixed, that it shall pass on to no farther change.

"Between the phenomena of fermentation in general, and those which result from that which I term the bituminous fermentation, I trust you will perceive a total agreement, when the latter are more particularly examined. But that this may more clearly appear, I will proceed to take a more particular view of the effects of this process, with those proceeding from the other species of vegetable fermentation.

"Vegetable matter, then, I consider as subject to five different species of fermentation, each of which appears to be, in a great measure, dependent on the degree to which the access of air and water is admitted." P. 183.

Omitting the descriptions of the other species of fermentation, viz. those which produce wine, yeast, vinegar, &c. we shall only transcribe the explanation of the bituminous fermentation.

"But if, instead," this author says, "of being thus exposed to the influence of the air, a mass of dead vegetable matter be accumulated in such situations as allow of the admission of water; but in which, by the compactness of the superincumbent stratum of earth, not only the external air is shut out, but the disengaged gaseous matters are prevented from escaping, the *bituminous fermentation* takes place; and bituminous matters are formed in various degrees of maturity and pureness, according to the stage at which the process may have arrived, or the extraneous matters which may have been admitted.—But I do not, however, wish you to forget, that, of the taking place of the process I have here described; I am not able, for the reasons already given, to adduce direct proof; the proofs of its existence must be obtained by inference, and from analogy.

"This I shall now attempt; and shall hope that, by comparing it with the other species of fermentation, and by examining the results of this process, we shall be able to form more reasonable conjectures as to the nature of the new combinations into which the principles have entered.

"The substance, then, which I conceive to be entirely dependent on, and actually the product of this process, is bitumen; a substance which manifests, upon examination, all those properties which might, *a priori*, be expected to be found in a body constituted under the particular circumstances which I have presumed to have directed its formation.

"In the first stage of the vinous fermentation, we perceive that a considerable portion of the more volatile parts of the mixture is  
dissipated;

diffipated; and that it is only by the careful preservation of the remainder that the accomplishment of this process is effected. In the acetous fermentation, this escape of the volatile parts is continued through the whole of the process, and occasions the great difference which exists between the two products. In the first of these species of fermentation, carbon, that principle which always seems to affect that mode of combustion, observable in ignited charcoal, where flame is not present, is, we have remarked, diffipated in very large quantities, by which its dose in the mixture must be considerably diminished; whilst, should hydrogen even be supposed to escape in a similar proportion, still, from the decomposition of the water, sufficient of this principle, which I will call the principle of inflammability, will be yielded, to give the spirituous and very inflammable product which we find to be the result of this process. In the latter of these species of fermentations, in which the diffipation of the volatile matters are [is] carried to the utmost extent which the degree of temperature will admit, the mixture appears to be deprived of almost the whole of its hydrogen; except, perhaps, just so much as is left in combination with the colouring principle, and the water, whilst the oxygen is attracted, nearly in the same proportion, by the carbon from the atmosphere, and from the very considerable dose of this acidifying principle; and, from some peculiar modification of their union, the product, *vinegar*, results, possessing a high degree of acidity, but not the least degree of inflammability.

“ We will now examine the changes which may be expected to result from the decomposition of vegetable matters placed in subterranean situations, and considering these, with the properties which are possessed by the supposed product of the bituminous fermentation, shall be enabled, especially by recollecting what has been just said of the other species of fermentation, to determine whether it is right to admit of the existence of such a species of fermentation or not.

“ Secured on every side by the surrounding earth, the mass of vegetable matter is preserved, as it were, in a well closed vessel; hardly any escape being permitted to any of its more volatile particles, nor any admission of extraneous matters allowed, except of such as are introduced with the water which may insinuate itself by soaking through the interstices of the earthy particles, composing the several strata which inclose it. It is decreed that a strong disposition to separate, and to unite in another order, shall secure the necessary decomposition of dead organised matter, which, according to the economy of nature, is but to possess a short and transient cohesion. Agreeable to this law, this mass of vegetable matter, now deprived of the energy of vegetable life, must undergo some change; but, from the closeness of its preservation, it cannot admit that escape of the gaseous matters on which the commencement of the vinous, acetous, or putrid fermentation depends: another process is therefore instituted. The hydrogen,  
carbon,

carbon, and oxygen are disengaged from their former attachments, but, being prevented from flying off in a gaseous state, are obliged again to unite, and to enter into new combinations. Under these particular circumstances, a substance may be expected to be formed containing a considerable portion of these principles so abundant in vegetable matter. In this respect, there undoubtedly may be discovered a remarkable agreement between the supposed product of this fermentation, and the hypothesis by which its formation is attempted to be explained; since, in all bituminous substances, the abundant existence of these three principles has been sufficiently proved by analysis.

"In this, as in every other species of fermentation, a considerable difference may exist, as to the degree of perfection to which the process may proceed, and, of course, as to the degree of perfection which the product may possess. Thus I expect to shew, that, according to length of time, exclusion from the air, and the existence of other favourable circumstances, will these bituminous substances be found, in their several approaches to that state to which the laws of nature seem to have particularly destined them.

"Peat, that combustible and inflammable substance, generally found in considerable masses at a little depth beneath the surface of the earth, possessing chemical properties essentially different from every other substance which has not derived its existence from the same origin, appears to be the first product of this kind of fermentation, and to have been formed in situations not favourable to the rapid completion of this process. The celerity with which this process is accomplished must depend on the closeness with which the gaseous principles are secured; but it should be considered, that such peat-bogs, as are comparatively but of modern formation, are covered by a coat of vegetable mould, in an humid state, of no considerable degree of thickness, and therefore the escape of the more volatile principles, and the admission of atmospheric air, is only partially prevented; the process must therefore be carried on with much less effect than in those cases which will be hereafter mentioned, where vast masses of vegetable matters have been suddenly buried under a considerable thickness of earthy deposition.

"The abundance of hydrogen, carbon, and oxygen, in peat, is demonstrated by its analysis. By the early analysis of Schoonius we learn that it yields an oil much resembling the oil of amber; with an acid liquor. Monf. Fourcroy relates, that, on exposing peat to the action of heat in a distillatory apparatus, a yellow or reddish fetid water is obtained, an oil of a most disagreeable odour, with carbonate of ammonia, and carbonated hydrogen gas, also smelling most disagreeably; a coal being left which is frequently pyrophoric, and which yields, after incineration, muriate and sulphate of soda and of pot-ash, mixed with

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with the phosphate and sulphate of lime, and with the oxides of iron and of manganese \*.

"The prevalence of hydrogen in this substance is fully displayed by the foregoing analysis, since not only enough exists for the formation of this peculiar oil, but a considerable quantity of this principle is also disengaged in a gaseous form: the agreement, therefore, between this substance, and what might, *a priori*, have been supposed would be the product of vegetable matters placed under these particular circumstances, appears to be evident. The original mode of existence which belonged to this substance is sufficiently marked, by the great quantity of vegetable substances which are found in it, which have not suffered such an alteration as to hinder the immediately tracing of them to their true origin. That this substance has been subjected to the influence of the two circumstances which seem essential to this peculiar fermentation, the presence of moisture and subterranean situation, must appear so plain from the descriptions you have already had laid before you, of the state in which peat-mosses are found, that, on this point, not a word need be added. Peat, therefore, I presume, we may regard as a vegetable secondary fossil; having been formed from vegetable matter, changed in its nature and properties by a certain fermentation, which has been carried on in the mineral regions." P. 187.

In the 19th, and some of the following letters, Mr. P. continues to illustrate the above-mentioned theory, in the course of which he principally describes various vegetable substances found in an intermediate state between that of found vegetables, and of the bituminous or coaly form. We have a most remarkable instance of this sort in the trunks of trees that are found imbedded in peat, which, when first discovered, generally are spongy, soft, and of a dark brown colour; but retaining their original shape so exactly as to manifest even their species. The well known changes which snow-burnt hay undergoes, are likewise adduced as instances tending to illustrate the same theory; and for the same purpose Mr. P. mentions the various attempts, partly or entirely successful, that have been made with a view of converting vegetable into bituminous, or tallow-like, matter.

"One more instance," he says, "remains to be adduced of the formation of oily matter from substances possessing nothing of an oily nature, merely by the aid of a chemical process. In referring to this, I trust a fair opportunity will offer itself of determining whether the formation of naphtha, petroleum, amber, or, in a word, the bitumens, may be attributed to a change induced in vegetable matter by a peculiar species of fermentation. The

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\* *Syst. des Connoiss. Chem. tom. viii. p. 233.*

change,

change, to which I allude, is one which takes place in the product of the vinous fermentation; and which seems to point out a strong analogy between that species of fermentation and the process of bituminization.

“ In the vinous fermentation, during the stage of sensible effervescence, as has been already observed, a considerable quantity of oxygen is dissipated, in a gaseous form, in combination with a portion of carbon, sufficient to form with it carbonic acid gas: this escape of these two principles, leaving, we may suppose, an increased proportion of hydrogen in the remaining mixture. In the next stage of the process, that which is accomplished in the closed vessels, part of the remaining oxygen, which is denied the opportunity of thus liberating itself, with carbon, in a gaseous form, enters into another kind of combination with the same principle, and forms the *acid of the wine*; which, according to the opinion of Fourcroy, is the malic acid: whilst the hydrogen, uniting with another part of the oxygen, and holding a portion of carbon in solution, forms with it the *spirituous* or *intoxicating* part; the whole forming *WINE*. This vinous fluid being subjected to the distillatory process, a new arrangement of these principles ensues: and a combination of them, in which hydrogen is highly predominant, comes over in the form of *ALCOHOL*.

“ If to this alcohol an acid, but particularly the sulphuric, be added, then a substance will be separated, by distillation, the most light and inflammable of all fluids, termed *ETHER*; and which, in consequence of its possessing these properties of the purest fluid bitumen, is often described by the same name, *naphtha*. But if the distillation be continued beyond this, a heavier and less volatile fluid comes over, containing a larger dose of carbon; and is called, from its oily appearance, the *oil of wine*; a gas being also at the same time separated, which, on being mixed with the oxygenized muriatic acid gas, actually produces an *oil* possessing peculiar properties. Should the oxygenized muriatic be the acid which is employed from the first, an oily matter is generally the result of the distillation; and if the acid be employed in a large proportion, a white, opaque *greasy substance*, of the consistence of half-melted tallow, will be formed.” P. 216.

The nature of the mineral charcoal is described in the 27th letter. This substance differs from common coal in its not containing bitumen. The *Kilkenny coal* is of this sort. Various hypotheses have been offered in explanation of the origin of this substance; but they are all liable to considerable difficulties; yet, upon the whole, after a mature consideration of the facts, and opinions, which Mr. P. states, the most probable conjecture is, that this mineral charcoal, or natural coke, is nothing more than common coal, deprived of its bituminous matter by the action of heat.

The



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The very remarkable conversion of wood to a splendid metallic matter, commonly called *pyritous* wood, is examined in the 28th letter; wherein this author sketches the various appearances of those bodies, describes the places in which they are more frequently found, and states the various opinions or conjectures that have been offered in explanation of the wonderful metamorphosis which they have undergone.

The 29th and 31st letters treat of petrification, or of the conversion of vegetable bodies into stone; and this also is examined in a manner similar to the preceding subjects; namely, by stating the principal facts, and then adding an examination of the opinions, conjectures, &c. Among all those particulars, we shall only select and transcribe the author's opinion concerning petrification.

“ Whilst,” says he, “ endeavouring to ascertain the nature of the processes, by which the several bituminous substances have been formed, it was suggested, that the ligneous parts of vegetables, in detached pieces, as well as in large masses, when placed in subterranean situations, and pervaded by moisture, pass through certain spontaneous changes, from the intestine motion of their particles, and the new arrangement of their principles, by which they gradually acquire a bituminous nature. In this manner is formed bituminous wood; which, if the process is not interrupted, it is presumed, passes into the state of pure bitumen; or if exposed to the influence of certain circumstances, already particularised, a different modification of its particles ensues; and jet, or some of the different varieties of coal, are produced. But if the superincumbent strata be not sufficiently compact, to confine the more volatile matters; if the water be in too large, or in too small a quantity, or not sufficiently stagnant; or if any other circumstance prevent the farther progress of the bituminous fermentation—the bituminous wood, being now rendered unfit for the food of insects, and having acquired a considerable degree of durability, may remain without any farther change for ages. This fact is rendered evident in many parts of this kingdom, where trees have been thus preserved from a period beyond the tradition of man.

“ In this bituminized wood, two circumstances are observable, which are particularly deserving notice. The first is, that, although rendered essentially different in its nature, it frequently happens, that its form has undergone no change, and that the disposition of its fibres has suffered hardly any alteration. The second is, that, when found in wet situations, its substance is so thoroughly pervaded by water, that it may be discharged from it as from a sponge.

“ Reflection on these circumstances must shew, that this wood is in the exact state which fits it, for becoming a similar substance,  
with

with that which most specimens of fossil wood present to our view. The form and structure of the wood, with even some of its smaller fibres, are curiously preserved; water pervades every part of it; and its durability is such, as to ensure its preservation until that event happens, on which its consolidation appears to depend—the saturation of the water, with which it is in every part imbued, with earthy particles, chiefly in a state of solution. These consolidating, by the formation of extremely minute crystallizations, through the whole softened mass of bituminized wood, gives it an aluminous, a calcareous, or a siliceous substance, without disturbing the existing arrangement of its fibres. Thus appear to be formed all those fossils, which really deserve the name of petrifications: and thus, perhaps, can, alone, be explained that curious phenomenon—the exact preservation of even the minute fibres of the wood; still retaining their continuity, and their original characteristic disposition, whilst their substance has undergone a conversion into stone.” P. 314.

The same subject of the conversion of vegetable bodies to stone, but of other genera; such as the siliceous, the calcareous, &c. occupies the remaining letters of the work; and all those conversions are treated in the same judicious and uniform manner. The facts and the opinions are clearly stated: they are impartially examined, and from that examination very fair conclusions are derived, to which several original observations, conjectures, &c. are added.

From these letters we might now proceed to transcribe a variety of pleasing and instructive passages; if we thought, that by such means we could convey a better idea of this author's merit and style, or of his mode of treating the subject. But as those objects, we hope, are sufficiently manifested by what we have already mentioned, it would be useless to detain the attention of our readers by a farther extension of this article. We shall, therefore, conclude by observing, that a work on the same subject, equally elegant, comprehensive, and impartial, does not exist in English; nor, as far as we know, in any other language. It is written in a plain, intelligible, and equal style; such as may, with pleasure, be perused by all classes of readers, and is often enlivened by descriptions and topics of considerable entertainment. We can only express a wish, that Mr. P. may be equally successful in the second volume of his work, in which he proposes to treat of what is still more interesting, namely, the fossil remains of animal bodies.

ART. II. *The Inferno of Dante Alighieri: Canto 1.—XVII, With a Translation in English Blank Verse, Notes, and a Life of the Author. By the Rev. Henry Francis Cary, A. M.* 8vo. 286 pp. Carpenter. 1805.

WE have no complete translation in the English language of the *Divina Commedia* of Dante, except by Mr. Boyd, which, though it may be subject to the imputation of being somewhat too diffuse, is certainly a work of great merit. The object, and indeed the great excellence of this by Mr. Cary, is that of being faithful and literal. But this is not all; Mr. C. shows, in a great many passages, a fine and cultivated taste, and very great poetical ability. His undertaking was certainly of the most difficult kind, for it is objected to Dante himself, by some of the most polished of his countrymen, that he is often deficient in elegance, and not unfrequently very harsh and rugged. To exhibit, therefore, a pleasing version of this, the hardest of Dante's compositions, and particularly in English blank verse, could be no easy task. The reader will, however, find this in general successfully accomplished, and the Italian student who wishes to be familiarly acquainted with the original poet, will find in this translation a very agreeable and easy introduction.

It is with great satisfaction we perceive a taste for Italian literature reviving and extending among us. We ascribe this, in no mean degree, to the elegant exertions of Mr. Mathias, whose different publications in that language have necessarily a place in every well-chosen collection, and must have had considerable influence in directing the public attention to these studies.

The *Inferno* of Dante has been translated into Latin, by the *Patre d'Aguino*. It has also appeared in French and Spanish. The French translation does not enjoy the highest reputation; that in Spanish is one of the scarcest books in the circle of literature. But it is time to give specimens of Mr. Cary's merit. We presume it is hardly necessary to detail the subject of this poem, as there are few readers who do not know that it describes the progress of the poet through the various departments of the invisible world, under the guidance and protection of the poet Virgil, and that seventeen Cantos are employed in representing the terrifying scenes of hell. The poet's entrance to these regions, and his first interview with Virgil, are thus described:

"The hour was morning's prime, and on his way  
Aloft the sun ascended with those stars,  
That with him rose, when love divine first mov'd

Those

Those its fair works : so that with joyous hope  
All things conspir'd to fill me, the gay skin  
Of that swift animal\*, the matin dawn,  
And the sweet season. Soon that joy was chas'd,  
And by new dread succeeded, when in view  
A lion came, 'gainst me as it appear'd,  
With his head held aloft and hunger-mad,  
That e'en the air was fear-struck. A she-wolf  
Was at his heels, who in her leanness seem'd  
Full of all wants, and many a land hath made  
Disconsolate ere now. She with such fear  
O'erwhelm'd me, at the sight of her appall'd,  
That of the height all hope I lost. As one,  
Who with his gain elated, sees the time  
When all unwares is gone, he inwardly  
Mourns with heart-gripping anguish ; such was I,  
Haunted by that fell beast, never at peace,  
Who coming o'er against me, by degrees  
Drove me to where the sun in silence rests.  
While to the lower space with backward step  
I fell, my ken discern'd the form of one,  
Whose voice seem'd faint through long disuse of speech.  
When him in that great desert I espied,  
" Have mercy on me ! " cried I out aloud,  
Spirit ! or living man ! whate'er thou be ! "  
He answer'd : " Now not man, man once I was,  
And born of Lombard parents, Mantuans both  
By country, when the power of Julius yet  
Was scarcely firm. At Rome my life was past  
Beneath the mild Augustus, in the time  
Of fabled deities and false. A bard  
Was I, and made Anchises' upright son  
The subject of my song, who came from Troy,  
When the flames prey'd on Ilium's haughty towers.  
But thou, say wherefore to such perils past  
Return'st thou ? wherefore not this pleasant mount  
Ascendest, cause and source of all delight ? "  
" And art thou then that Virgil, that well-spring,  
From which such copious floods of eloquence  
Have issued ? " I with front abash'd replied.  
" Glory and light of all the tuneful train !  
May it avail me, that I long with zeal  
Have sought thy volume, and with love immense  
Have conn'd it o'er. My master thou and guide !  
Thou he from whom alone I have deriv'd  
That style, which for its beauty into fame  
Exalts me. See the beast, from whom I fled.  
O save me from her, thou illustrious sage !

\* The panther.

For every vein and pulse throughout my frame  
 She hath made tremble." He soon as he saw  
 That I was weeping, answer'd, "Thou must needs  
 Another way pursue, if thou wouldst 'scape  
 From out that savage wilderness. This beast,  
 At whom thou criest, her way will suffer none  
 To pass, and no less hindrance gives than death:  
 So bad and so accursed in her kind,  
 That never fated is her ravenous will,  
 Still after food more craving than before.  
 To many an animal in wedlock vile  
 She fastens, and shall yet to many more,  
 Until that greyhound come, who shall destroy  
 Her with sharp pain. He will not life support  
 By earth nor its base metals, but by love,  
 Wisdom, and virtue, and his land shall be  
 The land twixt either Feltro. In his might  
 Shall safety to Italia's plains arise,  
 For whose fair realm, Camilla, virgin pure,  
 Nisus, Euryalus, and Turnus fell.  
 He with incessant chase through every town  
 Shall worry, until he to hell at length  
 Restore her, thence by envy first let loose.  
 I for thy profit pond'ring now devise,  
 That thou mayst follow me, and I thy guide  
 Will lead thee hence through an eternal space,  
 Where thou shalt hear despairing shrieks, and see  
 Spirits of old tormented, who invoke  
 A second death; and those next view, who dwell  
 Content in fire, for that they hope to come,  
 Whene'er the time may be, among the blest,  
 Into whose regions if thou then desire  
 T' ascend, a spirit worthier than I  
 Must lead thee, in whose charge, when I depart,  
 Thou shalt be left: for that Almighty King,  
 Who reigns above, a rebel to his law  
 Adjudges me, and therefore hath decreed,  
 That to his city none through me should come.  
 He in all parts hath sway; there rules, there holds  
 His citadel and throne. O happy those,  
 Whom there he chooses!" I to him in few:  
 "Bard! by that God, whom thou didst not adore,  
 I do beseech thee (that this ill and worse  
 I may escape) to lead me, where thou saidst,  
 That I faint Peter's gate may view, and those  
 Who, as thou tell'st, are in such dismal plight."  
 Onward he mov'd, I close his steps pursu'd." P. 7.

To each Canto Mr. Cary has added explanatory notes,  
 which demonstrate very extensive reading, and a most inti-  
 mate

mate understanding of his author. By the lion, in the above extract, the author intended to denote Ambition; by the wolf, Avarice, and by the panther, Pleasure.

One of the most pathetic and beautiful parts of the *Divina Commedia*, is the tale of *Francisca*, in the fifth Canto, which Mr. Cary has thus rendered :

“ Bard ! willingly

I would address those two together coming,  
Which seem so light before the wind.” He thus :  
“ Note thou, when nearer they to us approach.  
Then by that love which carries them along  
Entreat ; and they will come.” Soon as the wind  
Sway’d them towards us, I thus fram’d my speech :  
“ O wearied spirits ! come, and hold discourse  
With us, if by none else restrain’d.” As doves  
By fond desire invited, on wide wings  
And firm, to their sweet nest returning home,  
Cleave the air, wafted by their will along ;  
Thus issu’d from that troop, where Dido ranks,  
They through the ill air speeding ; with such force  
My cry prevail’d by strong affection urg’d.  
“ O gracious creature and benign ! who go’st  
Visiting, through this element obscure,  
Us, who the world with bloody stain imbru’d ;  
If for a friend the King of all we own’d,  
Our pray’r to him should for thy peace arise,  
Since thou hast pity on our evil plight.  
Of whatfoe’er to hear or to discourse  
It pleases thee, that will we hear, of that  
Freely with thee discourse, while e’er the wind,  
As now, is mute. The land, that gave me birth,  
Is situate on the coast, where Po descends  
To rest in ocean with his sequent streams.  
Love, that in gentle heart is quickly learn’d,  
Entangled him by that fair form, from me  
Ta’en in such cruel fort, as grieves me still :  
Love, that denial takes from none belov’d,  
Caught me with pleasing him so passing well,  
That, as thou see’st, he yet deserts me not.  
Love brought us to one death ; Caina waits  
The soul, who spilt our life,” Such were their words ;  
At hearing which downward I bent my looks,  
And held them there so long, that the bard cried :  
“ What art thou pond’ring ?” I in answer thus :  
“ Alas ! by what sweet thoughts, what fond desire  
Must they at length to that ill pass have reach’d !”  
Then turning I to them my speech address’d,  
And thus began : “ *Francisca* ! your sad fate

Even to tears my grief and pity moves.  
 But tell me ; in the time of your sweet sighs,  
 By what, and how love granted, that ye knew  
 Your yet uncertain wishes?" She replied :  
 " No greater grief than to remember days  
 Of joy, when mis'ry is at hand ! That kens  
 Thy learn'd instructor. Yet so eagerly  
 If thou art bent to know the primal root,  
 From whence our love gat being, I will do,  
 As one who weeps and tells his tale. One day  
 For our delight we read of Lancelot,  
 How him love thrall'd. Alone we were, and no  
 Suspicion near us. Ofttimes by that reading  
 Our eyes were drawn together, and the hue  
 Fled from our alter'd cheek. But at one point  
 Alone we fell. When of that smile we read,  
 The wish'd smile, so rapturously kiss'd  
 By one so deep in love, then he, who ne'er  
 From me shall separate, at once my lips  
 All trembling kiss'd. The book and writer both  
 Were love's purveyors. In its leaves that day  
 We read no more." While thus one spirit spake,  
 The other wail'd so sorely, that heart-struck  
 I through compassion fainting, seem'd not far  
 From death, and like a corpse fell to the ground." P. 77.

Brunetto, of Florence, was Dante's master, and the account of the poet's interview with him, is among the best imagined poetry of this work, and furnishes Mr. Cary with an opportunity of exhibiting his extensive acquaintance with Italian literature.

" But I remember'd him ; and towards his face  
 My hand inclining, answer'd : " Sir ! Brunetto !  
 And art thou here ?" He thus to me : " My son !  
 Oh let it not displease thee, if Brunetto  
 Latini but a little space with thee  
 Turn back, and leave his fellows to proceed."  
 I thus to him replied : " Much as I can,  
 I thereto pray thee ; and if thou be willing,  
 That I here seat me with thee, I consent ;  
 His leave, with whom I journey, first obtain'd."  
 " O son !" said he, " whoever of this throng  
 One instant stops, lies then a hundred years,  
 No fan to ventilate him, when the fire  
 Smites forest. Pass thou therefore on. I close  
 Will at thy garments walk, and then rejoin  
 My troop, who go mourning their endless doom."  
 I dar'd not from the path descend to tread  
 On equal ground with him, but held my head

Bent down, as one who walks in reverent guise,  
 "What chance or destiny," thus he began,  
 "Ere the last day conducts thee here below?  
 And who is this, that shows to thee the way?"  
 "There up aloft," I answer'd, "in the life  
 Serene, I wander'd in a valley lost,  
 Before mine age had to its fulness reach'd.  
 But yester-morn I left it: then once more  
 Into that vale returning, him I met;  
 And by this path homeward he leads me back."  
 "If thou," he answer'd, "follow but thy star,  
 Thou canst not miss at last a glorious haven;  
 Unless in fairer days my judgment err'd.  
 And if my fate so early had not chanc'd,  
 Seeing the heav'ns thus bounteous to thee, I  
 Had gladly giv'n thee comfort in thy work.  
 But that ungrateful and malignant race,  
 Who in old times came down from Fefole,  
 Ay and still \* smack of their rough mountain-flint,  
 Will for thy good deeds show thee enmity.  
 Nor wonder; for amongst ill-favour'd crabs  
 It suits not the sweet fig-tree lay her fruit.  
 Old fame reports them in the world for blind,  
 Covetous, envious, proud. Look to it well:  
 Take heed thou cleanse thee of their ways. For thee  
 Thy fortune hath such honour in reserve,  
 That thou by either party shall be crav'd  
 With hunger keen: but be the fresh herb far  
 From the goat's tooth. The herd of Fefole  
 May of themselves make litter, not touch the plant,  
 If any such yet spring on their rank bed,  
 In which the holy seed revives, transmitted  
 From those true Romans, who still there remain'd,  
 When it was made the nest of so much ill."  
 "Were all my wish fulfill'd," I straight replied,  
 Thou from the confines of man's nature yet  
 Hadst not been driven forth; for in my mind  
 Is fix'd, and now strikes full upon my heart  
 The dear, benign, paternal image, such  
 As thine was, when so lately thou didst teach me  
 The way for man to win eternity:  
 And how I priz'd the lesson, it behoves,  
 That, long as life endures, my tongue should speak." P. 239.

When Brunetto takes leave of his friend and pupil, he recommends his "Treasure" to him, which would to most

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\* So well thy words become thee as thy wounds.  
 They *smack* of honour both. Shakespeare, *Macbeth*, A. 1. S. ii.  
 B 4 readers



readers be unintelligible, but for the following note by Mr. Cary.

"Ser Brunetto, a Florentine, the secretary or chancellor of the city, and Dante's preceptor, hath left us a work so little read, that both the subject of it and the language of it have been mistaken. It is in the French spoken in the reign of St. Louis, under the title of *Tresor*, and contains a species of philosophical course of lectures divided into theory and practice, or, as he expresses it, 'un enchauffement des choses divines et humaines,' &c. Sir R. Clayton's Translation of Tenhove's Memoirs of the Medici, v. i. ch. ii. p. 104. The *TRESOR* has never, I believe, been printed. There is a fine manuscript of it in the British Museum, with an illuminated portrait of Brunetto in his study prefixed. Mus. Brit. M.S.S. 17. E. 1. *Tesfor*. It is divided into four books; the first on Cosmogony and Theology; the second, a translation of Aristotle's Ethics; the third on Virtues and Vices; the fourth on Rhetoric. For an interesting memoir relating to this work by M. Falconet, see Hist. de l'Acad. des Inscriptions, tom. vii. 296.

"His *Tesoretto*, one of the earliest productions of Italian poetry, is a curious work, not unlike the writings of Chaucer in style and numbers. As it is but little known, I will add a slight sketch of it. He describes himself as returning from an embassy to the king of Spain, on which he had been sent by the Guelph party from Florence. On the plain of Roncisvalle he meets a scholar on a bay mule,

un scholaio

Sur un muletto baio,

who tells him that the Guelfi are driven out of the city with great loss. Struck with grief at these mournful tidings, and musing with his head bent downwards, he loses his road, and wanders into a wood. Here Nature, whose figure is described with sublimity, appears, and discloses to him the secrets of her operations. After this he wanders into a desert.

Deh che paese fiero  
Trovai in quella parte,  
Che s'io sapessi d' arte  
Quivi mi bisognava.  
Che quanto piu mirava  
Piu mi pareva selvaggio.  
Quivi non a viaggio,  
Quivi non a persone,  
Quivi non a magione,  
Non bestia non uccello,  
Non fiume non ruscello,  
Non formica, non mosca,  
Non cosa ch' io conosca,  
Ed io pensando forte

Dottai

Dottai ben della morte.  
E non é maraviglia,  
Che ben trecento miglia  
Durava d' ogni lato  
Quel paese smagato.

He proceeds protected by a banner, with which Nature had furnished him, till on the third day he finds himself in a large pleasant plain,

Un gran piano giocondo,  
Lo più gajo del mondo,  
E lo più degnitoso.

On this plain there are assembled many emperors, kings, and sages. It is the habitation of Virtue and her daughters, the four Cardinal Virtues. Here Brunetto sees also Courtesy, Bounty, Loyalty, and Prowess, and hears the instructions they give to a knight, which occupy about a fourth part of the poem. Leaving this territory, he passes over vallies, mountains, woods, forests, and bridges, till he arrives in a beautiful valley covered with flowers on all sides, and the richest in the world; but which was continually shifting its appearance from a round figure to a square, from obscurity to light, and from populousness to solitude. This is the region of Pleasure, or Cupid, who is accompanied by four ladies, Love, Hope, Fear, and Desire. In one part of it he meets with Ovid, and is instructed by him how to conquer the passion of love, and to escape from that place. After his escape he makes his confession to a friar, and then returns to the forest of visions; and ascending a mountain, meets with Ptolemy, a venerable old man. Here the narrative breaks off. The poem ends as it began, with an address to Rustico di Filippo, on whom he lavishes every sort of praise.

"It has been observed, that Dante derived the idea of opening his poem, by describing himself as lost in a wood, from the Teseoretto of Brunetto, which opens in the same manner. I know not whether it has been remarked, that the crime of usury is branded by both these poets as offensive to God and Nature:

"Un altro, che non cura  
Di Dio né di Natura,  
Si diventa usuriere.

The sin for which Brunetto is condemned to the Inferno by his pupil, is mentioned in the Teseoretto with great horror. He died in 1295." P. 250.

When we remind the reader that Mr. Cary's professed object was to exhibit a literal translation of his author, and when it is remembered that Dante himself is frequently coarse, and rugged, and inelegant, it seems very uncandid to point out a few incorrect words, faulty lines, or unpoetical expressions. As a whole, it is an able comment  
on

on a difficult original, a curious and valuable addition to English literature, and is evidently the production of very cultivated talents, of a mind well stored with various accessions of learning, and perfectly equal to what has been undertaken. A life of Dante is prefixed, which is very neat and satisfactory, and we sincerely wish that the author may be encouraged again to turn his thoughts, and exercise his leisure, in the fragrant and beautiful field which the genius of Italy must have unfolded to his view.

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ART. III. *Memoirs of the Life of Agrippina, the wife of Germanicus.* By Elizabeth Hamilton, author of "*Letters on the Elementary Principles of Education*," &c. &c. Three Volumes. 8vo. 18a. Robinsons. 1804.

THE elegant and ingenious author of this work has frequently afforded us both amusement and instruction; but her talents have never, perhaps, appeared so conspicuous as in the *Memoirs of Agrippina*. In the *Letters of a Hindoo Rajah*, and in *Memoirs of Modern Philosophers*, we were indeed amused by much keen and well-timed satire; while her *Letters on the Elementary Principles of Education* must at all times be read with pleasure and advantage, on account of the importance of the subject, and the good sense with which it is treated. In constructing the work before us, she had nothing of that aid which, in her former, she derived from subjects "that came home to every reader's business and bosom;" for no one is now naturally interested in the fate of Agrippina or her husband Germanicus; nor is it easy to enter into principles of conduct so different in many respects as were those of the ancient Romans from the principles by which mankind in the present age are generally influenced. Yet has Miss Hamilton contrived, through the whole three volumes, to fix the reader's attention completely, and occasionally to carry him back to Rome, when under the government of Augustus and his savage successor; to inspire him with contempt or abhorrence of the tyrant and his creatures; and to make him share with Germanicus and Agrippina in every reverse of their chequered fortunes.

As a piece of biography, therefore, the memoirs of Agrippina have not often been surpassed; but we cannot say that in our opinion they are altogether calculated to serve the purpose which the author had in view when she wrote them. That purpose was to illustrate the principles unfolded in her *Letters on Education*; to shew the pernicious consequences of improper associations early formed, and the necessity of curbing the exorbitance of every passion. Miss Hamilton soon perceived,

ceived, she says, that this purpose could not be accomplished by fiction.

“ A work of imagination, in which the characters are of the author's own creation, and in which every event is at his disposal, may be so managed, as to be admirably calculated to promote the reception of a favourite theory, but can never be considered as a confirmation of its truth. Nor will the theory built upon such a basis be of long duration; for though the brilliant illusions of fancy may affect the sensibilities of the heart, and so far captivate the understanding as to render it unwilling to exert itself in detecting the fallacy of arguments, which have spoken so powerfully to the feelings, the charm will at length be broken, and then the system which had been supported by its influence, will inevitably sink into disgrace.

“ The characters in a work of imagination may, it is true, be drawn in exact conformity to nature, and placed in such situations as to afford a striking illustration of certain truths; but how are those who are little accustomed to make observations on human life to judge of the genuineness of the representation? They cannot appeal to experience, and if they refer to the feelings, it is but too probable that the decision will be erroneous. Should it even be otherwise, there is still reason to doubt whether the emotions produced by the narration of fictitious events will awaken those reflections upon the progress of the passions, for which the work may have been principally intended.” P. xi.

Without controverting these observations, which, if they refer to the greater part of novels, are indeed incontrovertible, we must observe that almost every thing in the narrative under review, which is in any degree applicable to private life, is just as much the work of imagination as the memoirs of *Cecilia*, or of *Clarissa Harlow*; and that even the *princes* of modern Europe are placed in circumstances so very different from those of Germanicus and Agrippina, that they can derive but few lessons from the *facts* recorded in the memoirs before us. Of Agrippina and her husband nothing can now be known which is not related by a few ancient authors, who give little information concerning the occurrences of their domestic day; and the modern biographer of such personages can supply the deficiency only by inferring their private from their public conduct, according to some favourite theory of human nature. These objections to the choice of her subject did not escape the attention of Miss Hamilton, who thus replies to that which is derived from the elevated rank of her heroine.

“ The actions of a person of exalted rank may not, it is true, afford us any direct example, capable of application to the trans-  
actions

actions of our limited sphere ; but are we hence to infer, that an examination of the passions and opinions in which those actions originated, is without its use ? To know how this man rose to power, and that achieved greatness, may be a fruitless speculation to the private citizen. But to know how far the attainment of the object of ambition tended to happiness ; to ascertain the consequences of indulging the love of wealth, or power, or distinction, and all the passions with which they are connected ; are objects in which all have an equal degree of interest. When the sphere of action is circumscribed, the passions must of necessity be subject to controul. It is in the rank soil of unlimited power that we are to look for these giant productions of the active principle : but let it be remembered, that though situation may lop some of the most luxuriant shoots, the root is still the same ; and that human pride operates in the production of human misery as certainly in the bosom of the peasant as in that of the prince." P. xxiv.

This reasoning is perfectly conclusive, with respect to those passions of which the seeds are sown in the human mind ; but there are certainly passions to which human nature is liable, that are wholly factitious and derive their *origin*, as well as their *growth*, from the circumstances in which men are placed. This has been proved with the force of demonstration by the soberest philosophers of the school of Hartley \* ; and it is indeed acknowledged by Miss Hamilton herself, when she says, in this very preface, that " in order to the government of the passions, it is necessary to be acquainted with their *origin* and progress." But many of the passions which were the source of much misery to Agrippina and her family, had their origin in circumstances to which there is nothing similar in Christian Europe, and in the genius of heathen superstition as it prevailed in antient Rome ; and it is obvious that the reflecting reader will perceive very little in the developement of those passions which he can convert into a lesson of moral conduct to himself. To the other objection arising from our absolute ignorance of Agrippina's domestic employment and manners our ingenious author is more successful in her reply.

" In the life of Agrippina, she has never departed from her authorities ; though where they were silent, she has endeavoured to fill the chasm in the manner that appeared most consonant to probability. The employment of Agrippina's leisure hours, her domestic avocations, society, &c. were circumstances which it suited not the dignity of history to record. But circumstances too trivial for history are essentially necessary to the biographer, who

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\* See particularly *Disquisitions Metaphysical and Literary*, by F. Sayers, M. D. printed for Johnson, 1793.

aims at exciting an interest for the subject of his memoirs in the reader's breast. General descriptions possess not a sufficient influence over the imagination or the feelings, to answer his purpose. 'Where we do not conceive distinctly, we do not sympathize deeply in any human affection.' \*

"If Agrippina may sometimes be found in scenes into which she was not followed by the historian,—the scenes themselves, every object with which they are filled, and every ornament by which they are decorated, are faithfully copied from the most authentic describers of ancient manners." P. xxxii.

But as they are modern manners, with which, in a course of education, parents and tutors, and those who educate themselves, are principally concerned, we cannot help still wishing that Miss Hamilton had employed her eminent talents on more modern biography; and written the life of some conspicuous christian, who, without being grossly criminal, had been rendered miserable by some exorbitant passion not duly checked at its first appearance. Pride was the ruling passion of Agrippina; but it was *Roman* pride, which false religion had converted into a virtue, and which in her was therefore what it can never be in a christian, a principle of conduct not only excusable but praise-worthy. This difference indeed between the principles of christianity and those of heathen philosophy, the author points out distinctly, while she inculcates with great force on the minds of her readers the infinite superiority of the former over the latter. But would it not have been more judicious to have chosen as the hero or heroine of her story some personage whose professed principles, as well as whose manners, she might have more easily assimilated to those of her readers. We respect the sensibility which prevented her from attempting to give the genuine likeness of any well known character lately removed from this state of existence, though we think that she carries that sensibility too far; but there are many characters, which, without wounding the feelings of any person, she might have drawn with the utmost exactness, that would have afforded lessons much more useful to the present inhabitants of the British Empire, than any that can be derived *immediately* from the heroes and heroines of antient Rome.

She has, however, unquestionably made the most of the subject which she has chosen. The first chapter in particular, which treats of the history and character of the antient Romans, contains many judicious reflections on the education, civil institutions, religion, and amusements of that people,

from which lessons of practical wisdom may be derived by Britons of every rank and every age. We extract the following passage, which does equal honour to the head and heart of the author, and flows with peculiar propriety from a female pen :

“ In enumerating the causes which contributed to the vigour and elevation of the Roman character, we must not omit to mention the influence of female manners as one of the most important. Had the minds of the Roman youth received their first impressions from ignorance and folly, we may with some confidence pronounce, that the republic would not have produced many examples of manly virtue. In the passage quoted from Tacitus, we have seen the manner in which the Roman ladies performed one of the most essential duties of the matron character. Taught to place her glory in the faithful discharge of the domestic and maternal duties, a Roman matron imperceptibly acquired an elevation of sentiment, a dignity of manners, which rendered her equally the object of esteem and of respect. Her country was no less dear to her than to her husband ; but the same spirit of patriotism which impelled him to exert his valour in the field, or his wisdom in the senate, animated her mind in the instruction of her children, and the regulation of her family. Superior to every puerile pursuit, the only object of her ambition was an increase of the fame and glory of her race. The strength of mind inspired by this principle does not accord with our ideas of female amiability ; but when we recollect that the views of a Roman matron extended not beyond the present scene, we shall rather applaud than condemn the heroism which taught her to impress upon the minds of her sons, that it was better to die with glory, than to live without renown.

“ While the matrons of ancient Rome preserved this elevation of sentiment, they were no less remarkable for modesty and decorum. They had wisdom to know their proper sphere, and were not impelled by vanity to quit it. But though they did not think it necessary to roam abroad in quest of admiration, it does not appear that their influence on public manners was the less salutary or extensive. Never, indeed, does the female character appear to have been more esteemed or venerated : the respect in which it was held, by softening all the sterner passions, facilitated the progress of civilization, and gave to the Roman mind, perhaps, as great a degree of polish as is consistent with any degree of strength.” P. 18.

As the purity of female manners contributed so powerfully to the patriotism and other virtues of the Romans under the republic, so did their dissoluteness, on the introduction of luxury into Imperial Rome, contribute, with no less energy, to that selfishness and cruelty, and profligacy, which disgraced all ranks under the reigns of Augustus and his worthless successor. Of this we have many striking examples in  
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the work before us, which however we shall not extract; but we cannot refuse ourselves the pleasure of quoting the following reflections, which will be admitted to be just by all who have attentively perused what precedes them.

“ Eight years did Tiberius spend in the gloom of solitude, a prey to chagrin, and all the passions allied to impotent ambition. His temper was not, perhaps, by nature prone either to wrath or cruelty. Had his mother perished in the hour of his birth, the son of Claudius Nero might have been virtuous and happy. By early associating in his mind the idea of glory with absolute power, she gave the selfish passions an ascendancy over the social; and by teaching him that dissimulation was the first attribute of wisdom, she extinguished the generous principles of truth and honour, and rendered him perpetually liable to the torture of suspicion. The malevolent passions ~~that~~ were thus introduced into the heart, were augmented by the very effort of concealment. Let us not however believe, that they at once conquered every feeling, and extirpated all the sympathetic affections. Their progress was gradual; but like the slow disease which attacks the vital organs of the human frame, they imperceptibly increased in malignity, till at length they corrupted the whole mass.” P. 146.

Even the virtuous Agrippina contributed to the ruin of her own family, by encouraging in her sons sentiments of revenge for the wrongs which had been sustained by their father; and by showing too plainly her partial fondness for her elder son. Nero was indeed worthy of all the regard that could be shown to him by the fondest mother, whilst Drusus, who was naturally impetuous, had been greatly caressed by a licentious court, and was in many respects the reverse of his gentle and virtuous brother. But

“ Seldom will it be found that any parent has indulged an impulse of partiality for any favourite child, so as to create a suspicion that one engrosses the affection which is due to all, without having ample cause to repent of the apparent injustice. The punishment of Agrippina was, however, uncommonly severe. That too evident preference for her elder son, which excited the jealousy of Drusus, increased the influence of the passions which it had been her aim to check, and rendered him liable to be misled by the flattery of pretended friends. Persuaded that he had no share in his mother's affections, he gloried in avenging the injustice she had done to his superior merit by her partiality for his less-deserving brother. With a view of vexing his unhappy parent, he broke off a match that had been made for him in his childhood with the daughter of Otho,\* and married Æmilia Lepida, niece of the

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\* Afterwards emperor,



lady whose trial and banishment has been formerly noticed. As the marriage was made under the auspices of Sejanus, it could not fail to prove disagreeable to Agrippina, though she was not yet sufficiently acquainted with the character of her daughter-in-law, to be aware of the still more formidable objections which a knowledge of its profligacy would have produced. After this event, Drusus openly arranged himself under the banners of her mortal foe; and such of the family of the *Æmilii* as had hitherto adhered to her, now dropped off, and under pretence of following their new ally, paid their court to the same power." P. 171.

This is indeed an eminent illustration of one of the principles of education, which Miss Hamilton most earnestly recommends to parents, and which is certainly a principle of the very highest importance. The following reflections on the education of the daughters of Agrippina, who was mother to the Emperor Nero, are likewise worthy of attention.

"Endowed with all that quickness of perception, and vivacity of fancy, which so often passes for superiority of talent, she made an early progress in every branch of literature, and is said to have composed both in prose and verse with facility and elegance. Her taste was improved by an early acquaintance with the best authors, and all the stores of Grecian and Roman literature enriched her mind. Were knowledge and taste all that is necessary to direct the conduct in the path of rectitude, the younger Agrippina would have been a model of virtue. But alas! while her understanding was cultivated with assiduous care, her mind was exposed to a series of impressions which tended to counteract its influence. That most important part of education which arises from the circumstances in which the individual is placed, was all against her. Pride of birth, indignation at injustice, resentment of injuries, were the first impressions received by her young mind. Hatred and revenge were never taught by precept, but they were excited by example; while pride, which coalesces with every malignant passion, and augments its fury, was enforced as the prerogative of high descent. When we add to this the flattery of the servile train by which she was surrounded; the early lessons of dissimulation, rendered indispensable by the necessity of concealing from so many of her nearest relations the resentment that their conduct inspired; and the approbation which was frequently in her hearing given to splendid vice; we shall not wonder at the inefficacy of those precepts of philosophy, which she was rather taught to admire than to practise. If she had been so fortunate as to have been united to a man of virtue, she might still have been virtuous; but with such a husband as Domitius, there was little room to hope that Agrippina would escape the contagion of vice." P. 191.

• Whether the fashionable education which is at present given to females of rank in the British Empire have any resemblance

semblance to this, it is surely worth the while of parents and guardians to consider. *French* and *Italian* now supply the place of *Greek*; *German* is studied by those who are ambitious of the character of *philosophers* and *rational* christians; while the time that was employed by the preceding generations in acquiring some knowledge of the duties of wives and mothers, is devoted to the acquisition of a superficial skill in music, and to copying by the pencil productions of Grecian art, of which some at least are calculated only to pollute the imagination.

From the copious extracts which we have given, and we might have given many more of equal value, the reader will perceive what kind of moral instruction is to be derived from the Memoirs of Agrippina, the wife of Germanicus. Instruction, however, respecting the education of youth is not the only thing of importance which these volumes contain; for in perspicuous and elegant language they exhibit such a connected view of the politics and parties of the courts of Augustus and Tiberius, as will not perhaps elsewhere be readily found. In the course of our reading we detected a few typographical errors, which, however, we neglected to mark, as well as one or two references to notes, which have not been added. To these trifling defects the ingenious author will pay attention when preparing her work for a second edition; but, for the reasons already assigned, we should be pleased rather to hear that she is employing her time and talents in writing the memoirs of some more modern heroine.

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ART. IV. *A short Statement of some important Facts, relative to the late Election of a Mathematical Professor in the University of Edinburgh; accompanied with Original Papers, and critical Remarks. The second Edition.* 8vo. 127 pp. 2s. 6d. Creech, &c. Edinburgh. 1805.

WHEN this pamphlet was first put into our hands, we were induced to suppose, that it related entirely to one of those contests for preferment, which occasionally happen in every seminary of learning; and we should not have given it an immediate perusal, if our attention had not been attracted by the name of the author, Mr. Dugald Stewart. The great reputation of that gentleman, both as a writer and as a teacher, naturally led us to look for amusement and instruction in a pamphlet published by him, though a

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production of this nature was not precisely that, which we expected from his pen. An attentive examination, however, of the contents of this little tract has convinced us, that the reasons, which engaged Mr. Stewart to undertake it, have been such as can only tend to reflect new lustre upon his character. The cause, which he has defended, is not that of a single individual; and the interest excited by the subject in dispute, cannot be limited to the University, or city of Edinburgh. When innovations in doctrine are attempted to be introduced by a powerful party in the ecclesiastical establishment of any Christian country, and when those innovations are sought to be enforced by the terrors of persecution, every person, who wishes well to the true interests of religion, who feels for the common rights, or who acknowledges the common sympathies of men, must take part in the question. Mr. Stewart declares, that he stands at the bar of the public, the accuser of men, who appear to us to have, indeed, both innovated, and persecuted. We shall be happy, if, after stating the facts, we shall be able to attribute their conduct only to their excess of zeal, and their want of knowledge.

Upon the death of Dr. Robison, late Professor of Natural Philosophy at Edinburgh, the celebrated Mr. Playfair, Professor of Mathematics in the same university, was appointed to succeed him. Several persons entered the lists as candidates for the chair left vacant by Mr. Playfair. Among these, Mr. Macknight, and Mr. Leslie, appear to have been the most distinguished. The former is a minister of Edinburgh: the latter had obtained considerable reputation as a mathematician; and had lately published a paper *on the nature of heat*, for which he had received the thanks of the Council of the Royal Society of London. Several Professors objected to the nomination of Mr. Macknight, unless he should be willing to resign his gown as a minister of the church. Messrs. Stewart and Playfair addressed Letters to the Lord Provost of Edinburgh, in which they stated their reasons for advising the magistrates, who are the patrons, not to appoint any person to the vacant Professorship, who could not devote his whole time and attention to the duties of his situation. Their reasoning appears to have been thought satisfactory by the Magistrates, who shortly after appointed Mr. Leslie to be the successor of Mr. Playfair. In the mean time, however, a very extraordinary circumstance took place. The ministers presented an address to the Magistrates, in which they pretended, upon the authority of an old charter, that the Town-Council could not proceed to the election of a Pro-

a Professor, without their consent; and they further protested against the appointment of Mr. Leslie, as a person, who had supported opinions subversive of all religion, whether natural, or revealed. We shall extract that part of their address which relates to Mr. Leslie, and shall afterwards proceed to make a few comments upon it.

"Showeth, that owing to the ministers being at present denied the exercise of their legal privilege, they are not regularly and officially informed respecting the candidates for the vacant chair in the University; but trusting, as for this reason they must, to common uncontradicted report, they have learned from it, and from many of the Town-Council individually, that one of these candidates is Mr. John Leslie, author of *An Experimental Enquiry into the Nature and Propagation of Heat*; and they do hereby more particularly remonstrate and protest, in the most solemn manner, against his being elected to the said vacant Professorship, because the said Mr. Leslie has avouched to the world, and has endeavoured to support by argument, an opinion calculated to undermine the foundation of all religion, both natural and revealed: That the ministers, in bringing forward this most serious charge, refer to a note, which Mr. Leslie has subjoined to his foresaid *Enquiry*, commencing with these words: *Mr. Hume is the first, as far as I know, who has treated of causation in a truly philosophic manner. His Essay on Necessary Connection, seems a model of clear and accurate reasoning. But it was only wanted to dispel the cloud of mystery, which had so long darkened that important subject. The unsophisticated sentiments of mankind, are in perfect unison with the deductions of logic, and imply nothing more at bottom, in the relation of cause and effect, than a constant and invariable sequence.* From which words it is evident, that Mr. Leslie, having, along with Mr. Hume, denied all such necessary connection between cause and effect, as implies an operating principle in the cause, has, of course, laid a foundation for rejecting all the argument, that is derived from the works of God, to prove either his being or attributes, &c."

Upon reading Mr. Leslie's words, as they stand reported in the extract which we have just given, we should have been slow, we confess, to bring forward against him the charge of supporting an opinion subversive of all religion. It is impossible for us to differ more widely from any author, than we do from Mr. Hume, in the conclusions, which it seems to have been his intention to draw from his doctrine concerning causation; but in showing, that the connection between cause and effect may be constant, though it cannot be demonstrated to be necessary, he has, we think, reasoned with equal truth and accuracy. We are of opinion with Mr. Leslie, that human reason can never discover more

in the relation of cause and effect, than a constant and *invariable* sequence, and experience proves to us, that there is that sequence, and reason convinces us, that it must have had its origin in an intelligent principle. But here we say, the chain of causes must have proceeded from a primary intelligent cause, not because we are acquainted with a principle in any cause, which necessarily connects it with its effect, but because we are capable of perceiving fitness, order, harmony, and design, in the succession of natural phenomena. We know of nothing in the efficient cause, which renders it necessarily efficient; while we continually see the reason of things happening, as they do, in the causes, which we observe to be final. We cannot discover any inevitable destiny in the course of events; we cannot distinguish any necessarily operating principle in any cause; we cannot understand the nature of power, nor know how it produces change: but we perceive distinctly, that the universe has been formed with beauty, and that it is governed in wisdom, and, therefore, we trace it to that divine origin, which all mankind adore, if not from common instinct, at least from common reason.

Our readers must have undoubtedly observed, that the ministers of Edinburgh accuse Mr. Leslie of Atheism, for "having denied all such NECESSARY connexion between cause and effect, as implies an operating principle in the cause." It is this charge, which renders Mr. Leslie's case so generally interesting. Every man, who makes the same denial with him, (and, we believe, every man, who understands the subject, will do so,) stands accused by the ministers of Edinburgh of the same guilt. Now when the sacred office of these gentlemen is considered; when their authority in the church to which they belong, and their influence over the people among whom they live, are recollected; no person will pretend, that a decree so solemnly pronounced by them, upon a question of faith, is to be passed lightly over, and without animadversion. Mr. Stewart probably felt, that he himself had taught and published opinions, which might expose him, not less than Mr. Leslie, to the charge, "of having denied all such necessary connexion between cause and effect, as implies an operating principle in the cause." The great object, therefore, of his publication appears to have been, to vindicate his own sentiments and those of his friend. He has proved, that similar sentiments have been maintained, not only by the most eminent philosophers of modern times, but by the soundest divines, who have adorned the Church of England. What Bacon, Price, and Reid, thought to be true  
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in philosophy; and what Barrow, Butler, Clarke, and Berkeley, held to be orthodox in divinity; Mr. Stewart did not expect to have heard condemned as irreligious, and anathematized as atheistical.

We must acknowledge, we never read any sentence with more astonishment, than this *excluding* decree of the ministers of Edinburgh. It peremptorily shuts out every person from the pale of the Christian church, who does not implicitly subscribe to one of the most extraordinary metaphysical enunciations, which was ever advanced by the rashness of speculative philosophy. We shall give this dogma a short examination; nor do we mean to withhold that chastisement from its authors, which we think their temerity deserves.

If there be a necessary connexion between cause and effect, implying an operating principle in the cause, then every thing happens as it does, without the possibility of its being otherwise. This is a doctrine, which we can never allow, because we believe, that the order of events has been at all times dependent on the will of God. We say, that God, who was the Creator, was the cause of the existence of the universe; but we will not say, that the connexion was necessary between the cause and the effect, because we hold, that the act of creation was not an act of necessity, but of choice. Neither can we admit, that there is an operating principle in the cause, to be implied from the necessary connexion between the cause and the effect. We ascribe the being of man to God, as the cause; but we recognise no operating principle in the cause, which is distinct from it, and which necessarily connects it with the effect. We believe all the actions of the Deity to be spontaneous: we hold God to be the primary cause, or principle, of all existence: we, therefore, neither allow, that there is any principle in God, operating of necessity, and necessarily connecting him as a cause with the effects, which in his infinite wisdom he has produced; nor do we choose, while we consider the Deity as the primordial principle of all existence, to shock common sense, and to offend against common language, by talking of a principle in a principle.

There is another objection, which we take against the dogma under consideration. If it be true, that there is an operating, that is an active, principle, in every material cause; and this principle operates of necessity; how shall we trace the active and operating principle beyond the physical cause, in which you say it is? The cause, the principle, and the effect, are necessarily bound together. The principle

principle *must* be in the cause, and the effect *must* result from the operation of the principle; for the connexion is necessary, and no power can break a connexion, which is necessary. Active principles are thus attributed to material causes; and physical effects are represented as being necessarily produced by the operation of these active principles. Now this appears to us to be the very pith and marrow of Spinofism. It is a doctrine, which has been spread over thousands of shallow pages by modern materialists; and which we must, therefore, admire to see compressed into the size of an apophthegm, and adopted as an article of faith, by the orthodox denouncers of Mr. Leslie's atheism.

The enemies of revealed religion have always strenuously insisted upon the necessary connexion between physical causes and effects, and one of their reasons for so doing, was to destroy all belief in miracles. It must, indeed, be confessed, that if every effect be necessarily produced by an operating principle in the cause, it would be difficult to understand what could be meant by a miracle. For, if there be a *necessary* connexion between physical causes and effects, it is impossible that that connexion could in any instance have been broken. What Mr. Leslie calls a constant sequence, would be an unalterable succession. No power could change that succession; and there could be no miracle to alter the course, or disturb the reign of Nature.

It is said, that there is such necessary connexion between cause and effect, as implies an operating principle in the cause. Now we cannot conceive, how any physical effect can be said to be necessarily connected with any thing else than a physical cause; and since there is an operating principle in the cause, the physical cause is sufficient to produce the physical effect. All physical effects then must be, and must have been, produced by operating principles in physical causes. We can never conceive, how they could have been necessarily produced otherwise. We, who deny the dogma, contend that the primary cause of all things is an intelligent Being, and that the effects produced by him resulted from his power, guided by his will; but if we admit, that all effects are necessarily connected with their causes, then we must acknowledge, that we can never conceive, how physical effects could be produced by any thing else than physical causes.

Such being the light, in which we have found ourselves compelled to view the doctrine of these metaphysical ministers, we cannot hesitate to pronounce it to be contrary, not only to the clearest principles in philosophy, but to the truths

truths of religion itself. We have always been, and shall ever continue, the firm defenders of those truths. Still, however, we think it our duty to resist error and intolerance upon one side, while we repel infidelity on the other. We are very far from entertaining any suspicion of wrong motives, or of irreligious opinions, having dictated the sentence, which we have been considering; though we think we can scarcely enough blame the temerity, which has so hastily adopted it. We cannot approve of metaphysical dogmas, and of scholastic subtleties, being introduced into the pure and simple creed of the Christian believer. We object to all decrees and anathemas, which are not authorised by the plain meaning of the Scriptures. This doctrine of necessary connexion, is no where taught in the inspired writings, and is in no manner to be deduced from any thing contained in them. If, therefore, we even thought it less objectionable than we do, we should not consent to receive it as an article of faith. But when we reflect upon the nature and consequences of this doctrine, when we consider that it has been the stalking horse of every materialist since the days of Spinoza, we cannot but express our surprise at the accusation, which has been brought forward by the ministers of Edinburgh against Mr. Leslie. How came they to assert, that in denying such a doctrine, he had laid a foundation for rejecting all the argument, that is derived from the works of God, to prove either his being, or his attributes? What can be said in extenuation of their intemperate conduct, when it is known, that Mr. Leslie has incurred this terrible censure, only because he denied, what must appear unintelligible to many; false and unfounded to some; and pernicious and even atheistical to others? We sincerely believe, that the ministers were not aware of the meaning of their dogma, and were ignorant of the mischievous use that has been made of it; but they ought to have reflected well, before they rashly branded any man with the guilt, which they have indiscriminately flung upon every author, who may think differently from themselves concerning causation. We have heard of similar language held concerning other works. We know not how to appreciate such language. But if these ministers really thought Mr. Leslie an atheist, what shall be said for their consenting to cease their proceedings against him, provided he would only cancel a few leaves in his book? What! These honest defenders of religion—these spirits warmed with apostolic zeal—these theological fabricators of metaphysical creeds—could they be satisfied, that an Atheist should pass without further reproof,



that he should fill a distinguished place in the university, that he should become a public instructor of youth, and that he should be put in the way of advancing to the highest academical honours, provided only a few pages were expunged from his book! In what spirit this compromise was offered, we shall leave to our readers to judge. Was it proposed in the meekness of Christian charity; or was it made by defeated pride, still grasping at the shadow of victory?

When the ministers of religion abide by the truths of revelation, they have nothing to fear from the attacks of the infidel. It is, therefore, to be deeply regretted, when they quit the authority of the sacred writings, to wrangle about speculative questions in metaphysics. They, who would hazard the very existence of religion on the issue of a metaphysical dispute, neither consult its true interests, nor know the firm basis on which it stands. It is not becoming in those, who preach the word of God, to sound the alarm, as if it were in danger of being set aside, every time a sceptic perplexes himself with a doubt, or a dialectician chooses to amuse himself with playing at his game of puzzles. It is still more improper to set up obscure dogmas as articles of faith which are unauthorized either by the words of our Saviour, or by the writings of his apostles. It is yet more blameable to persecute as criminals, and to stigmatise as atheists, those men, who controvert, or deny, these obscure dogmas. In concluding this article, we feel ourselves again obliged to express our regret, that the ministers of Edinburgh should have acted with so little caution. We wish they had left the philosophical doctrine of necessity untouched, and had not attempted to establish the belief in it, as a test of religious faith. Since, however, they chose to give such publicity to ignorance, and such notoriety to their intemperance, we cannot but thank Mr. Stewart for having exposed the one, and reproved the other.

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ART. V. *Sermons preached on particular Occasions, to which are added three original Discourses, taken in Short-hand, and a Funeral Oration delivered at the Interment of Mrs. S. Birley. By Robert Robinson. 8vo. 286 pp. 6s. Edwards. 1803.*

THE Preface of the Editor states, that "these Sermons are of sufficient worth to entitle them to the attention of all lovers of religious truth;" and that "the writings of Robinson

Robinson are so well known, and their merits so justly appreciated by all sensible men, who have any acquaintance with them, (possessing simplicity of style, energy of thought, and sublimity of sentiment) that an attempt to pass any encomiums on the composition of the present volume would betray a want of sense." What then are we to do? Praise or blame will equally expose us to the charge of folly. But be the risk to ourselves; we shall say what we think: and in the first place the discourses are certainly very unequal; if some are of acknowledged importance, others are assuredly very trifling; if some parts are justly to be admired for "*simplicity of style*," "*energy of thought*," and "*sublimity of sentiment*," there are many undoubtedly equally noticeable for the opposite faults: rhapsody and declamation; quaint conceit; low and very trifling wit. The titles of the ten first discourses, with the occasions on which they were preached, and a few occasional remarks, may serve to give our readers an idea of the contents of the volume in point of matter.

The three original discourses at the end, printed from short-hand notes, and expressly intended to afford us a specimen of Mr. Robinson's *manner*, might we think with more judgment have been omitted; they will, however, afford us an opportunity of drawing a comparison of no small importance.

The first Sermon on John viii. 36. "The kingdom of Christ, not of this world," was preached on the anniversary of the Education Society, at Broadmead, Bristol, August 28, 1781.

In this discourse Mr. R. disclaims all alliance between Church and State; "Let us detest," says he, p. 11. "that dangerous doctrine of a late Prelate, a Prelate of great name too, that there is an alliance between Church and State." His attack is chiefly directed against the Church of Rome; he does not omit, however, to censure "the trumpety imitations" of the Protestant hierarchies, concluding with what we should call rather a trumpety apostrophe.

"Our Lord said truly to Pilate, *If my kingdom were of this world, then would my servants fight.* Yes! most adorable Redeemer! If thy kingdom required splendour, thy servants have such a high veneration for thee, they would expend all, they would *spend and be spent* in thy service! Nature and art in rich profusion, the architecture of *Greece*, and the music of *Italy*, statues, vases, pictures, habits, the treasures of the *East*, and the refinements of the *West*, the spices of *Arabia*, the cabinets of antiquaries, the jewels of Princes, the luxurious pomp of the most magnificent Monarchs should adorn thy palace, and enrich thy throne—but—*thy kingdom is not of this world.*"

Sermon

Sermon II. On "Christian Submission to civil Government," was preached at the Meeting-house, St. Andrew's, Cambridge, January 30, 1780.

Mr. R. strongly recommends submission to a *good* government; and well enough defines a *good* civil government, in regard to many important particulars. He certainly, however, leaves the duty of submission very precarious, and the *prophetic* view he takes of the *Fall of the Bourbons*, considering what has passed since, makes him appear of a party to which we cannot think he belonged, though his Editor has not done him the justice to qualify the expressions he uses.

Sermon III. "On Sacramental Tests," was delivered at Cambridge, Anno 1788, at a general meeting of Deputies of the congregations of Protestant Dissenters in the county of Cambridge.

Mr. R. begins this discourse with some historical remarks on Infant Baptism, which he represents as a gradual corruption of Christianity. This question it would far exceed our limits to enter into. Our learned countrymen, Dr. Hammond, Mr. Wall, and Mr. Bingham, supply every authority that may be opposed to Mr. R.'s reasoning. At p. 44 we are entertained with the history of Didymus, of the School of Alexandria, which must have been introduced for the mere sake of telling a marvellous story.

Mr. R. sometimes speaks with great respect of our government, but in this discourse we find a heavy charge against it, viz. that of acting in direct opposition to our Saviour's injunctions contained in the text. "The Princes of the Gentiles exercise authority over them, but it shall NOT be so among you." "Imperial power over the religion of the people," Mr. R. tells us, "fell with the empire into the hands of various civil governors, and in this country it resides in ours. The legislative power have adopted a plan of faith and practice, prepared by the clergy of one party; and the executive power hath the prerogative of supporting it! The Princes of the Gentiles exercise authority over them, and it SHALL be so with YOU!" p. 47. Such is Mr. R.'s comment on our laws; consistently with which the Test act is denominated "iniquitous;" though, not content with this reprobation of it, Mr. R. endeavours to prove it to be inimical to the Royal Prerogative, the dignity of Parliament, and the security of the established Clergy; and by way of making its repeal a matter of the most indisputable propriety, he particularly insists upon the interest that all *bad* men have in its abrogation.

Sermon IV. "On the Christian Doctrine of Ceremonies," is chiefly directed against those of the Church of Rome, though our own is certainly one of those Protestant churches, which in Mr. R.'s opinion has retained far too much of such trumpery. Mr. R. gives a very different reading of 2 Cor. iv. 3, 4, (which he makes his text,) from the common version, and has added a critical Appendix to justify his amendment. He reads it, "If our Gospel be veiled, it is veiled among the things that are abolished, by which the God of this world hath blinded the minds of them which believe not, &c."

Sermon V. "On the sufficiency of the Holy Scriptures," preached at Salters Hall, London, 1782, in behalf of the Bible Society, is in many parts admirable, and very affecting.

Sermon VI. "Christianity, a System of Humanity," was preached at Salters Hall, 1779, in behalf of a Protestant Dissenting Charity School. In this discourse the character of the old Puritans is defended, and in the comparison between them and modern Non-conformists, he thus encourages his congregation, "You are freed from expensive fines, imprisonments, and persecutions, by which the property of the old Non-conformists was wasted. Your trades have flourished, some of you have acquired fortunes, and others are in the way of doing so—you have mercies without end."

Sermon VII. "On the Nature and Necessity of early Piety," was preached at Willingham, Cambridgeshire, on New Year's Day, 1772, to a society of young people. This Sermon abounds with classical references, and seems to have been drawn up with great care and attention.

In Sermon VIII. "Slavery inconsistent with the Spirit of Christianity," preached at Cambridge, 1788, there are no doubt many just remarks, and the Appendix is very good. Mr. R. argues very forcibly, and with great animation, against the notion that there is no *necessary* connection between slavery and cruelty; "What, except corporal punishment," says he, "can be inflicted on a *slave*? Would you imprison him? he *is* in confinement. Would you banish him? he *is* banished. Would you fine him? he hath no property, his rags are not his own! Would you separate him from his wife and children? They are not *his*, they are his master's! What remains? only one thing: corporal punishment, which must be increased in proportion to his offences: cut off his ears for the first. Cut the tendons of his hands for the second; for the *third* kill him. And if there be a God and a future state, let him complain to him, and

and get redress if he can : but *perhaps* there will be no future state ; *perhaps* a negro hath no soul ; *perhaps* there is no God !”

Sermon IX. “ On a becoming behaviour in religious assemblies,” preached at the Meeting House, Cambridge, 1778, is a strange composition. Mr. R. is made to say himself in an advertisement prefixed, “ I call the latter part nonsense, for such it must appear to those who do not know the truth, the whole truth, and nothing but the truth.”—Why then publish it, when it must appear nonsense to a very large majority indeed ? However, merely as a pulpit composition, we must pronounce it to be in many parts very declamatory, in some too familiar, and in one place at least too witty. We would defy any young Cantab. (even perhaps in a religious assembly) to avoid smiling at the wit, the coarse wit of the following passage : “ Should that question, sometimes put up in the schools, be put up in a circle of ladies, *Detur Vacuum ?*” They would be provoked to answer *Datur*. It is in the brain of him who behaves ill at divine worship.”

Sermon X. “ On the Ordination of Mr. George Birley, preached at St. Ives’s, contains much of ecclesiastical history, and much of course exclusively applicable to those of Mr. R.’s persuasion. We are thus arrived at the end of the *written* discourses, to which two are added which were preached extempore, and published from short-hand notes. Though this circumstance must have some tendency to disarm criticism, yet we cannot avoid making a comparison, which we think important, nor can it be doing Mr. R. any great injustice to compare him with himself. Objecting, as we do, to the extemporaneous mode of preaching, we cannot but be glad to have an opportunity of exemplifying its defects and extravagancies, from the Sermons before us, a few extracts from which will amply serve to show, if we are not much mistaken, that even a wise and learned man cannot avoid, when he preaches extempore, falling into those strange repetitions, and dwelling upon words, exclamations, and even downright nonsense, so common among itinerant and uneducated teachers.”

The second Sermon begins as follows : John xiv. 15.  
“ If ye love me, keep my commandments.”

“ If ye love me !—If ye love me ! O cruel “ if.” Why is this ? Is it possible that this can be a doubt ? Love Thee, *the brightness of the Father’s glory, and the express image of his person ?* All my hope—all my joy—life of my life—soul of my soul. If I love Thee ! Why it would be better for me to have my love to  
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my wife, my children, my parents, my friends, my dearest enjoyments, doubtful, than to have this so; and is it possible thou shouldst be in earnest to preface such an expression as this with an "if?" Ah! my brethren, however deplorable the case, let us to-night enter into our own heart; let us do Jesus Christ justice, and let us acknowledge, that if, on the one hand, there be the highest excellency in him, which is the greatest reason of man's love to him; on the other, there is the deepest depravity in us; and it is matter of fact, that though this should be the clearest of all things, it is the most of all things that, with relation to man, may, and ought to be, doubted of. Oh this word "if!" O that I could tear it out of my heart! O thou poison of all my pleasures! Thou cold, icy hand, that touchest me so often, and freezest me with the touch! "If!"—"If!" Would to God we might all to-night be desirous with the whole soul, and determined, by grace, to get rid of it: Hear your divine Master, Christians; he does not mean to put your souls to shame; he is the skilful Physician, telling you the worst of the case, but with the kind intention of restoring you to health. *If ye love me! If you would put your love to me out of all doubt, keep my commandments.* May God write this word upon our hearts in all its sacred import! P. 249.

"Again, *thirdly*.—As his person is lovely, and his doctrine lays one obligation, so his infinite merit lays another. I shall not enter to-night into this doctrine; I thank God it is no news in our churches; it is taught every day. As Moses of old [was] read in the synagogue every sabbath, so is Christ, blessed be the good providence of God, preached in our churches; and preached how? Preached as a Mediator, an only and sufficient Mediator between God and you guilty men. The merit of his blood, the excellency of his righteousness, the power of his intercession, the glory of his priesthood, all this summed up in one word, "*A Day's Man,*" that can lay his hand upon both parties, great enough and pure enough to speak to God, kind and meek enough to speak to men; and, by the merit of his life and death, able to bring both together. This is Christ that is daily preached among you; and if any of you have received by faith the testimony that God hath given of his Son in this respect; O! if the load of guilt has gone off your minds! O! if you have gone to a throne of grace, and seen the face of a tender parent; O! if you have ever tasted matchless mercy, and redeeming love, love that shuts hell, love that opens heaven, love that calms a reproaching conscience, love that sets all the soul at ease, and says, *Peace, be of good cheer, thy sins are forgiven.*—O God, shall we, after this, rise up and say, we are not obliged to love Christ! Who loved us in the garden? Who loved us upon the cross? And who said there—who said there, *It is finished?* Shall we, after all this profusion of goodness, shall we say, "We are not obliged to love him?"—I add,

"*Fourthly,*

“*Fourthly*, We are obliged to love Jesus Christ for his laws. It is wonderful to see the perverseness of the human mind ; we avoid Christ, left to ourselves, as we would a tyrant, and we are as much afraid of his service as we are of sickness or a misfortune ; and when any of us are pressed into it (I speak of unconverted people,) we are very uneasy under it, and glad when it is over ; while we are held to it, we are birds kept in the unnatural heated place of a human hand, and when we are let go, and the service is over, we are birds in the natural expanse—hither and thither, this way and that way, to and fro, and every where rather than into the hand that once held us. But, Lord Jesus, is it true that thy yoke is slavery ? Hast thou indeed brought a body of laws that distract people to obey ? And dost thou need rack my soul to bring it right ? Ah ! my brethren, let us own it as a great truth that sin was not made for man ; or, what is the same, that man’s soul was not made for sin ; and when he practices sin, he distorts himself, and does that which his nature is not fitted to : he is a kind of large complicated machine, all the wheels go placid and easy, and smooth, when he works righteousness and holiness, and the wheel is racked and torn, spoiled and distorted, when he works the works of sin, for which he was never constructed. I appeal to you, you know what it is to be angry ; that’s the Devil’s law : fire at him—revile him—revenge yourself on him—hate him—hate him when you go to bed—hate him when you rise—keep it rankling in your soul all your life, and don’t forgive him when you die—pursue him with your last will and testament, and harass him, if it be possible, many years after your death ; that’s the Devil’s law. Is that like the law of Christ, which says, forgive him—forgive him and be happy—forgive him, do as I do—be settled and steady, so that sin itself cannot disturb your pleasure ; I ask in which case is a man easiest and safest ? Yes, you are infinitely obliged to Christ for bringing you under his laws, some of you.” P. 256.

The third Sermon begins as oddly as the former.

“ By putting this language into the lips of different people, which would be proper in the mouth of every one of us, I conceive that proper answers might be given, not only pointing to a duty, but to the degree in which that duty should be performed. *What shall I render unto the Lord for all his benefits towards me ?* Why, who are you ? Relate to us your history, and say what it is that lies upon your mind. Can you speak of Jehovah’s benefits to you ? Probably you will say, we have nothing great in the eyes of the world to talk of ; but we have received benefits from Almighty God, which appeared great in our eyes—they are really great, because they are for our good, for the good of our families, for the good of our neighbours, for the good of those that are afflicted ; in a word, for the good of society at large. What is that ? Why, say you, I can write, I can read,  
I can

I can work, and I can never enough admire that God who put it into the hearts of my parents, my good parents, to bring me up to live in this present world; by this means they have confirmed and established my health, which I should have lost in idleness; by this means they have put it in my power to support the partner whom I esteem; by this means they have enabled me to train up a small, some may say a large family, and to bless those with my industry whom I am bound by every tie to support, and to teach to support themselves; by this means they have enabled me to do good to my neighbours: I have been enabled to say, through mine honest industry—My cup is full; yea, my cup runs over; hold my neighbour's cup to take the overplus, and let me bless those that have nothing to comfort themselves with, the sick and the old, who cannot work, and who are dependent wholly upon charity; by this means, I thank God, I can consider myself, as all politicians who treat upon government do—an useful member of society." P. 267.

The following expressions, p. 270, however affecting and well intended, are surely very puerile. "There is a sight, a very simple sight, that always stops me short, and fixes me to feast on a kind of heavenly joy, and that is when I see a charity child, a poor charity child, with his little bible under his little arm, &c."

We here take our leave of Mr. Robinson; lamenting that we must withhold that unqualified praise, which the Editor insists upon as the indispensable test of true wisdom, and sound judgment. And we must add, in our own defence, that in regard to the discipline of the church we belong to, its rites and ceremonies, laws and statutes, we are not moved by any thing Mr. R. has advanced upon the subject, though we have paid the utmost attention to all his arguments, and all his assertions.

ART. VI. *Amadis de Gaul*, a Poem in three Books; freely translated from the first part of the French Version of Nicolas de Heberay, Sieur des Essars; with notes by William Stewart Rose, Esq. 8vo. 198 pp. 8s. Cadell, 1803.

WITH the name of *Amadis de Gaul*, we have all been familiar from childhood, but few persons are acquainted with more than the name; indeed, the origin of *Amadis*, like that of some other celebrated productions, appears to be veiled in deep and impenetrable obscurity: Mr. Warton, in one of his dissertations on Romantic fictions



fiction in Europe, confidently ascribes it to Vasco de Lobeyra, a Portuguese, who flourished in the reign of Don Denys: and Mr. Southey argues with great force to confirm that opinion. French Authors, on the contrary, contend that it was translated from the Romance Tongue, into the Spanish, and consequently claim its honors for their own nation; the question itself may perhaps be of no greater importance, than to show the interest which *Amadis de Gaul* has every where excited, and hence the expediency of a popular translation into our own language.

The original work consisted of twenty-four books; six only of which, before the late publication by Mr. Southey\*, had ever appeared in English; and these six, which were translated in the 16th century, by a person of the name of *Anthony Munday*, are now only to be met with in public libraries; or the more select collections of literary Antiquaries.

Mr. Rose has contented himself with the publication of three books only, which are freely translated from the first part of Herberay's French Version, and comprise a sufficient number of the exploits of *Amadis*, to prove the propriety of his claim to all the honors of Chivalry. This selection, as it could only have been intended to gratify curiosity, or amuse an idle hour, we conceive to be fully adequate to the Author's design; the following summary of its contents, will give the reader a general idea of the whole.

The first Book records the parentage, birth, and education of *Amadis*, his exposure to the sea, from whence he is providentially rescued, and his reception at the Court of Scotland; here he falls in love with *Oriana*, daughter of the king of Britain, at whose request he is dubbed a Knight Errant, by *Perion*, king of France, his own father, but unknown to him at that period.

In Book 2d, he sallies forth as usual in quest of adventures; distinguishes himself on all occasions in the true spirit of his order; is made the instrument of deliverance to king *Perion*, and discovers, by means of *Oriana*, the secret of his birth.

Book 3d, and last, continues the history, showing how *Amadis* conferred the honors of Knighthood on a stranger, whom he afterwards discovers to be his brother; how he

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\* From the Spanish version of *Garcidornez de Montalvo*. See *Brit. Crit.* xxiv. 471.

fell into the snare of an enchanter, and of his deliverance by a friendly fairy; how he engaged in desperate combat with a powerful Knight, which would have proved fatal, had not the discovery been miraculously made that they were brothers. Amadis finally rescues Oriane from Arcelaus, a powerful magician, which leads to the consummation of his happiness, and the conclusion of the poem.

These particulars Mr. Rose has given in an easy strain of verse, with a proper admission of old words, as we suppose to give a degree of antiquity to the style. If Mr. R. can boast of few pretensions to excellence, as a poet, he seldom sinks below mediocrity; but there is a great want of spirit and variety, and frequently a tedious recurrence of the same rhymes. Towards the close of the first book, for instance, p. 32, 33, 34, 35, &c. the chimes are played upon "Oriane," without measure, and without mercy, and the following is among one of the lamest lines that ever disgraced the pages of poetry. P. 76.

"Who'er said he,  
*Thou art, that know'st me, better than I know thee.*"

For an awkward use of an obsolete word, see page 21.

"*Gulnor the boy was CLEPT!*"—Passages indeed are not wanting, that need not "thank the Gods," but which are solely indebted to the rhymes for making them *poetical*. Mr. R., in his introduction, had occasion to complain of the licentiousness of his original; in one or two instances we consider the translator as not entirely free from the same error.

After these free, but we trust candid observations, we subjoin the following passage, as a fair specimen of the general character of this work; which, notwithstanding the exceptions we have found it necessary to make, we conceive will be read with interest and amusement.

The author is speaking of the early prowess of Amadis, in the court of Scotland, and of his superiority over his competitors.

"Revolving years had wing'd their rapid flight,  
Since sage Hyanda met the Scottish knight;  
And time, with still increasing beauties, grac'd  
Brave Perion's son, and early vigor trac'd  
His pliant limbs. Rear'd with the baron's heir,  
Strict friendship grew between the infant pair,  
Nor, that his play-mate's early courage drew,  
A general homage from the infant crew;

D

Who

Who in the barons bow'rs, with fostering care  
 Were train'd to knightly feats and deeds of war,  
 He lefs young Gandalin his friend carefs'd,  
 But rather held him neerer to his breast,  
 Each day the knight their generous warmth inflames,  
 By bold contention in heroic games :  
 But still the princely infant bore away  
 The prize of every sport and martial play,  
 With matchless vigor and unerring art,  
 He twangs the bow and wings the feather'd dart ;  
 And when the trumpet for the foot-race brays,  
 And fires the eager boys with thirst of praise,  
 He hopes the honors of the rapid race,  
 In fancy swallows up the middle space ;  
 Springs from the barrier, and elate of soul,  
 Foots foremost in the throng, and parts the goal."

B. 1. P. 29.

One more instance will not be thought superfluous.  
 Oriane, in preparing for her departure from the court of  
 Scotland, accidentally discovers the secret of the birth of  
 Amadis.

" Who now but Oriane incessant weeps ;  
 And with fond tears her midnight pillow sleeps ?  
 With many a wile she still protracts her stay,  
 But when her art can forge no new delay,  
 Ah, woe begone, and drown'd in floods of tears,  
 To quit the Scottish court the maid prepares,  
 When strait the waxen cake attracts her sight,  
 Late rest in playful fondness from her knight,  
 Between her hands the cherish'd prize she wrung,  
 While from her eyes the tears incessant sprung ;  
 The warmth and pressure forced the wax to yield,  
 And to the wondering maid the scroll reveal'd.  
 O'erjoy'd she reads, yet scarce can trust her eyes,  
 Then breathless to the Danish damsel flies,  
 Reveals the tablets, cries, " My griefs are o'er !  
 " Heav'n grants my fondest wish, I ask no more ;  
 " Since worthy of my love, my Knight can trace  
 " His noble lineage from a royal race.  
 " But swift, lov'd damsel, to the woods repair,  
 " And to the child the joyous tidings bear !"  
 With eager haste the damsel mounts her steed,  
 And drives him restless over hill and mead.  
 But heal'd his wounds, again, the youthful Knight  
 Had press'd his steed in shining armour bright,  
 And join'd the bold Apage's puissant band,  
 Late camp'd upon the ocean's winding strand ;

The

The boisterous winds were hush'd, and still the main,  
 The hollow ships receive the gallant train :  
 The merry mariners their anchors weigh,  
 And dash from bending oars the scattered spray.  
 Swift was the passage of the Scottish fleet,  
 And soon with shouts the Gallic shores they greet ;  
 The crooked keels divide the yellow sand,  
 Forth swarm the troops, and muster on the strand,  
 Then to Baldera's towers bend their way,  
 In close compacted files and fair array.  
 Two days they march'd o'er hill and level plain,  
 Till with the third declining sun they gain  
 The leaguered walls ; while night propitious shrouds  
 Their silent entry in a veil of clouds.  
 Who now exults but Gallia's valiant king ?  
 New hopes within his ardent bosom spring ;  
 With eager joy he greets his royal guest,  
 And clasps the child with transport to his breast.  
 With welcome as sincere, with fond delight,  
 The grateful queen receives the youthful Knight ;  
 But soon a sickening gloom her face o'erspread,  
 Her eyes o'erflowed with tears, her color fled.  
 " Liv'd my abandon'd child," bethought the dame,  
 " Like his perchance, had far resounding fame,  
 " Spread wide the glories of his deathless name." }  
 The child who ween'd the insults of the foe,  
 Forc'd from the lovely queen this burst of woe ;  
 Knelt at her feet, and kiss'd her trembling hand,  
 And vow'd swift vengeance on the hostile band.

Book 2. P. 92.

At the conclusion of each book, Mr. Rose has added a judicious selection of notes, explanatory, critical, and historical, which certainly confer very material value on the work ; they are compiled principally from the old romances, and from the few writers on the manners of the middle ages ; and, as they display a considerable share of reading, will be found highly interesting and entertaining. To the whole is subjoined, a compendious abstract in prose, of the remainder of the history of Amadis, for the satisfaction of those readers, who are not intimate, or are totally unacquainted with the original.

ART. VII. *Wisdom better than Weapons of War. A Sermon preached in the Episcopal Chapel of Forfar, on Thursday, the 21<sup>st</sup> of February, 1805. Being the Day appointed by His Majesty for a General Fast in North Britain. With an Appendix, containing a Dissertation on the Hebrew, Greek, and Latin Terms for Wisdom; a Letter to the Editor of the Anti-Jacobin Review; and some Strictures on the Review of Bishop Skinner's Convocation Sermon, given in the Anti-Jacobin and British Critic, for February last. By the Reverend John Skinner, A. M. Episcopal Clergyman at Forfar. 8vo. 56 pp. 1s. Rivingtons. 1805.*

IMAGINING that we had given, as we certainly intended, a fair report of Bishop Skinner's Convocation Sermon, we were somewhat surprised by the clause in this long title page, which mentions *strictures* on a review, which by many of our friends had been termed unduly honourable. We sat down, therefore, with some degree of eagerness, to study Mr. Skinner's publication, in order to learn, if possible, what grounds we had furnished for complaint; but we had no sooner turned the title page, than the desire of Job, "that his adversary had written a book," presented itself to our imagination, and led us to suppose, that our intended inquiry would be superfluous. To give the *introduction* to a sermon before the *text*, is so contrary to the established practice, that we instantly concluded Mr. Skinner to be a lover of novelty and paradox, with whom it is impossible that the British Critics should agree in opinion; but this conclusion was precipitate, and without foundation. The word INTRODUCTION is certainly a typographical error; for that which is so intitled, has a very slight relation to the subject or style of the sermon, and none at all to the matter disputed in the appendix; and the author, we doubt not, wrote PREFACE or ADVERTISEMENT. It is indeed an ADVERTISEMENT so interesting, that we make no apology for laying it, without abbreviation, before our readers.

"In giving the following Discourse to the public, the author feels himself actuated by motives, which he is not ashamed to own. He hopes, by the blessing of God, the perusal of it may serve, in some degree, the interests of religion in the populous district where he resides: or, at any rate, evince the anxiety, natural to the breast of every conscientious pastor, to comply with the apostolic precept—"As we have opportunity, let us do good unto all men, especially to them that are of the household of faith." But, becoming as this object may appear, it is not all,

all, that the author has in view. He hopes to be pardoned by a generous public, for avowing, that another urgent motive with him, for claiming their notice as an author is, that he may be enabled to contribute to the necessities of a Brother Clergyman, who has, for several years, been bereaved of his reason, and been an inmate of the Lunatic Asylum of this county. The case of this worthy man, without money, and without friends, is such as must interest every feeling heart! Hitherto his maintenance in the hospital, has chiefly depended on the exertions of his brethren of the clergy, aided by the liberality of other benevolent persons. But precarious as this dependence must be, it is wished that some small fund could be raised for his permanent support. By the profits arising from the sale of this discourse, the author has not the presumption to suppose that such a fund can be much benefited. But to the generosity of his readers, and their friends, he thinks he may confidently look for something in aid of one, who was and is a "brother beloved." The smallest donation will be thankfully received by any Scotch Episcopal Clergyman, and transmitted by him to the author at Forfar, or to Bishop Skinner at Aberdeen: and be assured, "God is not unrighteous to forget the work and labour of love, which they shew to his name, who have ministered to the saints, and do minister."

Such a statement as this disarms criticism; for who that has the feelings of a man, could object to the style or the reasoning of *any thing* published for the benevolent purpose of alleviating the most deplorable distress to which human nature is liable? We shall, therefore, barely say, that Mr. Skinner's text is Eccles. ix. 18. that his doctrine is patriotic and orthodox; and that we believe his style and mode of reasoning to be exclusively his own.

But we must not, even from motives of charity, suffer ourselves to pass over, without notice, his unjust strictures on the British Critic. These accuse us of having treated Bishop Skinner disrespectfully; of having, without foundation, supposed that author guilty of anachronism; of having made "invidious comparisons as to the literary merits of the episcopal clergymen of Scotland;" and of having mistaken the purpose for which Mr. Skinner quoted Fisher's *thoughts on the Calvinistic and Arminian controversy*.

1. "To both Critics," (says Mr. Skinner) "I readily admit, is the Scotch Episcopal Church largely indebted, for the very honourable mention which they make of her, and for the interests which they individually take, and have taken, in her prosperity. Not so her senior bishop." P. 49.

The Anti-Jacobin reviewer, the other critic here mentioned, will vindicate himself, or confess his faults, as

he may judge the one measure or the other most expedient; but we object to *the whole* of this passage as applied to ourselves. The Scotch Episcopal Church is *not* indebted to us for any thing that we have said of her, because we have said of her nothing but what truth and justice compelled us to say; and we shall never look for acknowledgements of this kind, by barely discharging our duty as critics, to our readers and to ourselves.

But if we have not lavished undue praise on that church, we have certainly been as far from passing harsh or unjust censures on her senior bishop. That prelate has now appeared several times before us; and as an author, the only character in which he can ever come under our review, he has, to the best of our judgment, been treated invariably with justice and with candour. On one occasion \* we said, that in point of composition, two sermons then published by him, were such as would do credit to any bishop in any age or country; and that the style of them, though less laboured and less polished than that of many contemporary sermons, had much of that dignified plainness, which is well suited to discourses from the pulpit." In the review objected to, we have said of Bishop Skinner, that "in various erudition, and in acuteness to detect the sophistry of error, he, as well as some other ministers of his church, yielded not to the clergy of any church whatever;" and what more could we have said of a Horsley, a Hurd, or a Warburton? In a subsequent review †, we have said that Bishop Skinner "has fairly confuted Dr. Campbell's reasoning, and satisfactorily exposed his ridicule, his sophistry, and, though it may sound harshly to some ears, his illiberality; and that he is a man whom any church in Christendom may be proud to own!" This is an extent of praise, which we are persuaded the most learned English dignitary would deem fully adequate to his own merits; and great as our respect is for the venerable *Primus* of the Scotch Episcopal College, we must confess that it is not greater than our respect for those who preside in our own church. But we have likewise said that the Bishop's "style is confused, not always intelligible, often inaccurate, and occasionally even ungrammatical; and that he is certainly not a fine writer." We have indeed said all this; and should have said it of Bishop Warburton and Bishop Wilson, had the writings of these prelates come under our review; for it would be as true of their style, as

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\* Brit. Crit. vol. vii. p. 554.

† March, 1805.

it certainly is of the style of Bishop Skinner. Does this author imagine, that critics are bound to make no remarks on the style of *Bishops* when they appear before the public as authors? Does he imagine that any remarks on *style* would lessen, in the public estimation, such Bishops as Warburton or Wilfon? Or does he dream that his father surpasses the former of these prelates in learning and genius, or the latter in zeal "to approve himself unto God, by rightly dividing the word of truth?" We have ever been ready to allow to Bishops, and we hope to all men, their real merits as they appear to us; but were we to call the learned Bishop of Gloucester, the apostolical Bishop of Sodor and Man, or the *Primas* of the Scotch Episcopal College, a fine writer, we should belye our own judgements, and neither obtain, nor indeed deserve credit from the public, when praising those prelates for the various merits which they respectively possessed.

2. That the author of the note on Bishop Jolly's discourse, to which we objected in the review which has provoked Mr. S., fell into a gross anachronism, is as evident and as certain, as that two and two make four; and we wonder at the courage of him who denies so plain a matter of fact. We did not, however, say, nor do we now think, that the blunder proceeded from *consummate ignorance*; but it certainly proceeded from inattention, to which all men are occasionally liable, especially when they quote at second hand, or trust implicitly to their own memories. Bishop Skinner, if he meant not to quote, probably had in his view the following passage of Mr. Daubeny's *Vindicie Ecclesie Anglicanae*, when he said, "we are informed by a *contemporary* writer, that Calvin's offer of assistance in conducting the reformation in England, was rejected by Cranmer; *for*, says Heylin, *the archbishop knew the man*."

Mr. Daubeny having mentioned a decisive proof, which in his Letters to Sir Richard Hill, he had given of Cranmer's sentiments, adds—"To this was subjoined in evidence, drawn from the known confidential communication that passed between CRANMER and MELANCTHON, previous to the composition of the English articles, and the as well known rejection of CALVIN's proffered assistance in the work of our reformation. *The archbishop*, says HEYLIN, *knew the man, and therefore refused his offer*."

The question at issue between Mr. Daubeny and his antagonist was not here about the *facts regarding the royal declaration*, which Mr. Skinner says were the only facts referred to in the note where we found the anachronism, but



about the genuine sense of our articles, as it may be collected from the known sentiments and conduct of those by whom they were compiled. In the evidence on which alone this question can be decided, the rejection of Calvin's offered assistance, *because the archbishop knew the man*, is indeed a circumstance of the utmost importance; but would it not be ridiculous to conclude, either that Heylin *must* have known the truth of this circumstance, *because* "he was contemporary with facts," which took place a hundred years after it; as that the *rejection of Calvin's proposed assistance*, in the reign of Edward the Sixth, can "add any thing to facts regarding the royal declaration," issued by Charles the First? Yet one or other of these conclusions is necessarily involved in the reasoning by which Mr. Skinner attempts to vindicate from anachronism the sentence which we have quoted, as he says, from his father!

3. On what grounds Mr. Skinner accuses us of "making invidious comparisons as to the literary merits of the episcopal clergymen of Scotland," it is not easy to conceive. The writer of the review which has given him so much distress, envies the literary merits of none of them, while he has no inclination whatever to concern himself with their mutual envy of each other. We were willing to oppose to the flimsy arguments of our *true churchman*, the deliberate decision of the episcopal church in Scotland; but we were aware that the clergy of that church are not numerous, and that Mr. Overton, or some of his pupils, might object that they are not all learned, and that the decision of which we boasted, was the decision of but a few. As we have no pleasure in useless controversy, we chose to intimate this objection; while we enumerated as many men of sound learning, whom we *knew* to be clergymen of that church, as we believe are to be found in the *set of true churchmen*. In all this we are not aware of any thing which this author can conceive as invidious or disrespectful to any clergyman in Scotland; unless, indeed, it was his opinion that we should have classed himself with his father, bishop Jolly, and the other clergymen, whom by a natural mistake we denominated a priest. This we should certainly have been glad to do, had not the specimen which he had just given us of his talents for discrimination, rendered it impossible; and we must now take the liberty to tell him plainly, that if an inference may be drawn from the publication before us, he will never rival his father in literary merit.

4. When a man's purposes are not expressed by his language and conduct, interpreted as such language and conduct

duft are commonly understood, he has surely no cause to be offended if they be mistaken. We could not suppose that any clergyman would have recourse to Mr. Faber merely for *words* by which to express his *own ideas*, which all men, who think with precision, express, or endeavour to express, in their *own words*; and as we did not know that it is Mr. Skinner's practice to quote from works into which he has never looked, we supposed that he had inconsistently recommended to his brethren, Mr. Faber's *Thoughts on the Calvinistic and Arminian Controversy*, as a tract likely to remove any doubts which they might have of the anti-Calvinism of the Church of England.

As we have really a regard for Mr. Skinner, because he is the son of a very respectable Bishop, and himself a clergyman in a church which has long exhibited an edifying example to the Christian world, we beg leave to advise him never to go to the press again, especially in controversy, without previously submitting his manuscripts to the animadversions of his father. Had he done so on the present occasion, much of his appendix would probably have been suppressed; whilst there cannot be a doubt that the style and reasoning of the sermon would both have been greatly improved. Should he unfortunately have conceived such a prejudice against us as to make him despise our advice, we trust that his love of ancient literature, so fully displayed in the dissertation, may induce him to ponder on the following truth:

Πολλοῖς ἀντιλέγειν μὲν ἔθος περὶ παντός ὁμοίως·

Ὁρθῶς δ' ἀντιλέγειν, οὐκέτι τοῦτ' ἐν ἔθει.

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ART. VIII. *Historical Outlines of the Rise and Establishment of the Papal Power; addressed to the Roman Catholic Priests of Ireland.* By Henry Card, of Pembroke College, Oxford, 8vo. 3s. Longman and Rees. 1804.

ONE of those accidents which unavoidably arise in a concern complicated in itself, and the execution of which is divided among many, has delayed, beyond our wishes and intention, our notice of this spirited pamphlet. We are at length happy in pointing it out to the attention of our readers, who will find an important subject ably and temperately discussed, as well as much historical information communicated, with considerable vigour of style and argument. It is addressed to the Roman Catholic Priests of Ireland,

Ireland, with the idea, that if they will but seriously and candidly weigh the circumstances of the rise and progress of the Papal Power, how little disposed the first Bishops of Rome were to arrogate to themselves the distinctions which in later times have been conferred on their successors, they will be more sensible of the good offices of protestants, and cultivate with more earnestness than they have hitherto done, the virtues of peace, moderation, and loyalty. Such hopes we doubt are vain; the undertaking is however laudable, and the arguments adduced in this publication will make a suitable impression upon every candid mind. Mr. Card begins by remarking, that few princes have risen to greater plenitude of power by means more unjustifiable, or from beginnings more humble, than the Bishops of Rome. It was not till the fourth, probably the fifth century, that they began to claim superiority over other bishops. The forged donation of the whole of Italy by Constantine the Great to Pope Sylvester, laid the first foundation of their temporal power. Mr. Card traces and describes the progressive increase of Papal authority and influence from this period to the time of the celebrated Hildebrand, afterwards Pope Gregory the Seventh. The history of this extraordinary man, from his first accession to the Papal Throne, to the time when the whole of Europe trembled at his mandate, is detailed with great spirit, and much circumstantial anecdote. This narrative occupies the largest portion of the work before us, and indeed with this it terminates, the reader being left to form his own conclusion, that to this restless, enterprising, and ambitious Pontiff, his successors owe the confirmation of their temporal authority.

We give one short extract to enable the reader to judge of the author's style and manner.

"It might perhaps have been expected that Gregory, especially in the opening of his great and difficult undertakings, would have listened to some suggestions of prudence and caution; but his violent and imperious temper, and the eagerness with which he panted for celebrity of name, were insuperable obstacles to his chusing these for his confidential counsellors. The very first step which he took, after he was mounted upon his throne, fully reveals his determination to signalize his undaunted spirit and abilities in humbling the power of princes, and exalting the state of the church. In the year preceding his pontifical reign, the death of Drogon occasioned a vacancy in the bishopric of Macon. By the unanimous consent of the clergy and people of that city, Landri, archdeacon of Autun, was elected to fill his place, and Philip, king of France, had approved their choice, but his con-

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secration had been deferred, because the French monarch, with a wife regard to his privileges, had refused him the investiture of his benefice upon gratuitous conditions. In two letters, addressed upon this subject to Rothen, bishop of Chalons \*, and Humbert, archbishop of Lyons †, we behold Gregory, with an air of uncommon boldness, commencing his spiritual exploits. "We have received intelligence," observes the Pontiff, in his first epistle, "that among the other princes of our times, whose wicked avarice has committed depredations upon the church of God, and reduced to the ignominious condition of a slave their mother, to whom the precepts of God enjoin honour and respect, Philip, king of France, has applied himself with such unwearied assiduity to oppress the church of France, that he may be considered to have pursued this detestable crime to the highest point it can reach. And our affliction is the greater, because we know the wisdom, religion, and strength of his kingdom, and its attachment to the Roman church." In the same angry tone he observes, that he has been only moved to suspend his spiritual decrees, which may be styled the canons, by the strong assurance of the chamberlain Alberic, that his royal master would correct his abuses, and dispose of no more churches but by the advice of the pope. This promise is then required to be performed by his allowing Landri, without recompence, to exercise the functions of bishop of Macon; and that it should become his duty, as well as interest, to obey this pretender to universal dominion, declares, that the king should either renounce his shameful commerce of simoniac heresy, and permit that persons should be intrusted with the sacred offices of proper qualifications, or that his subjects, struck with the sword of a general anathema, should withdraw their allegiance, if they were not willing to be expelled from the bosom of the christian faith ‡. Gregory concluded, as he began, in the language of insolent command; and the Bishop Rothen was ordered to profit by his familiar access to Philip for the purpose of effecting the moderate desires of the pope. But his furious zeal, for the extension of papal sway, transported him beyond all

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\* See Greg. Epist. lib. i. epist. xxxv. apud Baronium. *Annales Eccles.* tom. ix. p. 431, 432.

† Greg. Epist. lib. i. epist. xxxvi. The good sense and candour of Fleury cannot refrain from observing upon this letter, in spite of all his papal prejudices, "Nous n'avons point encore vu, que je sache, de telles menaces contre un Souverain." *Hist. Eccles.* tom. xiii. liv. lxii. p. 261.

‡ "Nam aut Rex ipse repudiato turpi simoniace hæresis mercimonio, idoneas ad sacrum regimen personæ promoveri permit-  
tat; aut Franci pro certo, nisi Fidem Christianam abjicere ma-  
luerint, generalis anathematis mucrone percussu illi ulterius obtem-  
perare recusabunt."

bounds of policy, when he armed the archbishop of Lyons with the authority of a secular judge to procure the consecration of Landri; and in case this decisive opposition to the king should be productive of no salutary advantage, he pronounced his determination of investing him at Rome with his sacred charge. This last remedy Gregory was obliged to embrace \*, as the bishops of France were less disposed to incur the displeasure of their sovereign, than to become instruments of papal ambition." P. 57.

Nothing can be more certain than that Pope Gregory the Seventh bequeathed his successors a system of universal dominion, if this had not been counteracted by princes who had the courage to resist the usurpation of the papal see. If, therefore, the bishops or popes who preceded Gregory would never have dared to assert any pretensions to infallibility, or universal power, and if the temporal authority of this throne was aimed at, and established by individual ambition, as in the case of this Gregory, it must indeed seem preposterous and extravagant that the priests of the see of Rome should presume to hold up to their flocks, that they who do not yield obedience to that see are guilty of rebellion against it; that they are not to be considered as members of the church of Christ, nor entitled to the protection of the Deity. We recommend this pamphlet to the serious attention of all who wish to comprehend the question which is so clearly and with such ability discussed.

ART. IX. *Dissertations, Essays, and Sermons, by the late Reverend and Learned George Bingham, B. D. Rector of Pimperm and Crotchill, [Critchill,] Dorset; and many Years Fellow of All Souls College, Oxford. To which are prefixed Memoirs of his Life, &c. By his Son, Peregrine Bingham, LL. B. late Fellow of New College, Oxford; Rector of Radcliffe, Bucks; and late Chaplain of his Majesty's Ship Agincourt †. In two Volumes, 8vo. Rivingtons, &c. 1804.*

THE Rev. George Bingham, though like his namesake, a profound scholar, and an able divine, must by no means be confounded with the Rev. Joseph Bingham, author of the "Ecclesiastical Antiquities," who died so

\* See Hist. des Papes, tom. ii. p. 430.

† This book, or rather a particular passage in it, has given rise to two pamphlets, of which see an account in our catalogue under *Miscellanies*.

long ago as in 1723. The present author, whose relationship to the other is uncertain, was born in 1715, and died in 1800. As a writer he was chiefly known in his lifetime by his "Vindication of the Doctrine and Liturgy of the Church of England," against Mr. Lindsey, and his work, entitled *Τα Χιλιά ετη*, on the subject of the Millennium. Both of these are here reprinted; the former in the second of these volumes; the latter, as the eighth dissertation in the second part of the *Dissertationes Apocalypticae*, which entirely occupy the first and larger volume. The remaining articles, in the second, are an essay, entitled "Paul at Athens;" a commentary on Solomon's Song; a Sermon preached before the University of Oxford. Two other Sermons, which may be considered as a dissertation on "Eternal Judgment;" and a Sermon, intended to have been preached at Bath, in allusion to the virtues of the waters at that place.

The memoirs of Mr. Bingham, prefixed to the first volume, are written by his son, Mr. Peregrine Bingham, who seems to have been much perplexed (as he has since taken occasion to confess) to make out the quantity requisite for the purpose; nor has he succeeded like a very skilful compiler. By the aid of some account of the ancestors of the family, some epitaphs, and some characters of other persons, he has extended the life in the first instance to 55 pages, in which there is hardly any thing which personally relates to the subject of the memoirs. Then when he has told the death of his father, and inserted his epitaph, written by himself, he proceeds to introduce circumstances respecting his father's life and works, which would more fitly have preceded. But though we do not admire the method, we do not materially object, in general, to the substance of the memoirs. They are calculated to convey, what certainly ought to be conveyed, a very high opinion of the learning and merits of Mr. G. Bingham; and employed with more skill, or perhaps put together with less haste, might have made a tolerable specimen of biography. Mr. Bingham has placed the character of his father at the beginning of his memoirs, which is perhaps judicious, for as his publications were few, and not known in the entire proportion of their merit, it was right to inform the reader at once what kind of an author was now to claim his attention. This character, as we believe it to be accurate, we shall here insert.

"The writer of these Dissertations has frequently differed in his interpretations of Scripture from the most learned and enlightened authors;

authors; but the opinions he adduces are expressed in so modest yet persuasive a manner, the quotations he brings forward in support of his own explications are so apposite and copious, that the reader is immediately convinced of the depth of his researches, and soundness of his argument. Those men have in a peculiar degree contributed to the esteem of the clerical character, who, though not possessed of extraordinary endowments, have been pious and exemplary in their lives, whose morals have corresponded with their doctrine, and who as they had opportunity have done good to all: but when we see these virtues added to those of a nobler description, the profoundest erudition joined to the most consummate piety, a perfect knowledge of the Hebrew tongue, an intimate acquaintance with the earliest Fathers of the Church, an accurate skill in all classic literature, in all history, ancient and modern, sacred and profane; when we see these accomplishments supported by a retentive memory, and at the same time admire the milder virtues of benevolence and charity, a friendship unshaken in adversity, but increased by distress; we look up with gratitude to the Giver of all good things, who has concentrated so many excellent qualities in the heart of one man, and allotted him to enjoy an enviable old age, for the pattern and imitation of the rest of mankind.

"Such, and not less than such, was the author of these tracts; and let no one think this character too highly drawn, because it seldom appears amongst us, or that the portrait is therefore unlike, because the lineaments are uncommon." P. iii.

In perusing the *Dissertations on the Apocalypse* we see, with regret, that the learned author differed from the highest Protestant authorities, in his sentiments respecting the application of the prophecies of Daniel and St. John to Papal Rome. He contends that Mahomet and his religion are the sole objects of these predictions; and, however we may differ from him in that opinion, it is impossible not to respect the soundness of his learning, and the candour of his reasonings. Holding these opinions, it was impossible for him to accept the appointment of preaching the Warburtonian Lectures, which was offered to him in 1781, by Dr. Bagot, at the desire of the trustees. The answer which he wrote, declining that appointment, affords so pleasing a picture of his modesty and sincerity that we shall with pleasure insert it.

"Mr. Dean,

"I think myself highly honoured, by the favour of your letter, and wish it were in my power in any respect to contribute to the cause of Christianity: but I too well know the difference between opposing the poison of an unguarded Socinian, and standing on the same ground with Bishop Hurd, Dr. Hallifax, and Dr. Bagot. The course is set for four years; and I am too far advanced

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in life not to consider this circumstance as some objection. Yet I have a greater difficulty behind, and which I scarce know how to mention, and yet it ought not to be concealed.

"I some years ago applied myself to the study of the Apocalypse, and perused with some attention the most approved authors on that subject. I find the Lecture is to prove the truth of the Christian religion from the completion of the prophecies in the Old and New Testament, which relate to the Christian Church, especially the apostacy of Papal Rome. And without adopting the opinions of Grotius, much less the bold impiety of an *Evangelion*, it is my misfortune not to be yet satisfied, that the prophecies either of Daniel or St. John relate to the Church of Rome, which is a part, though a corrupt part, of the Christian Church, and which, agreeing with us in fundamentals, may be still capable of reformation. Thus, were I to undertake this office, I must either run counter to my own opinions, or betray the cause I am engaged in. After this candid confession, I must intreat you to interpose, and procure me Lord Mansfield's pardon for declining (but with all the deference and respect which is due to a gentleman of his distinguished rank and character) a charge for which I am wholly unqualified.

"I am, Sir,

"your most respectful,

"obedient servant,

*Stimpert, Feb. 24, 1781.* "GEORGE BINGHAM." P. lxxx.

It is certainly to be desired that every side of an important question should be fully examined and discussed; and, for that reason, it may eventually be a benefit to the cause of truth, that this argument should have been taken up by a sincere Protestant, a sound and learned divine. If it shall appear, on careful examination, that even the arguments of such a man are inadequate to the establishment of this point, which we firmly believe will be the case, there will be little left for those to rest upon who have more interested motives for holding the same doctrine. Still, that such a dissentient voice should have been found among ourselves is a consideration rather unpleasing. This discussion of Mr. B.'s argument, as a matter much too operose and extensive for a Review, we leave to other hands.

It will be more pleasing to us to bring forward a specimen from a part in which we do agree with the author, and this is particularly the case with his republished Dissertation on the Millennium. He argues very strongly against those who consider the period as already past, being to be computed from the time of Constantine's establishment; and he argues equally against those who hold an actual resurrection of the Saints to come, and a literal reigning with Christ on earth, previous



previous to the general resurrection. The former of these opinions, though held by Dr. Hammond, and a few more, is surely too ill-founded to be, in any degree, tenable; the latter has some great authorities on its side, and requires more force to shake it; but we think it is shaken, or rather overthrown, by the present author. His conclusion on the subject is this.

“ It may now perhaps be expected that I give my own sentiments at large, and shew not only what is not, but what is supposed to be contained in the place before us. What I contend for is, that the first resurrection is not to be understood literally; and that here nothing more is expressed, than that the enemies of Christ being destroyed, and the power of Satan restrained, the church shall enjoy for a determined time an uninterrupted peace\*. Were I to indulge my own speculations, I might seem to see Mahometanism extirpated, Popery reformed, and the whole church in general, both in manners and discipline, enjoying a more than primitive purity. I could hope that our daily prayers would at length be answered, and that “ all who profess and call themselves Christians would be led into the way of truth, and hold “ the faith in unity of spirit in the bond of peace, and righteousness of life,” unmolested by enemies without, unhurt by internal divisions. More than this is not from hence to be gathered; but as I take this to relate to that period, ch. xi. 15. in which the angels proclaim the kingdoms of this world to be our Lord's and his Christ's, the scene is enlarged, and all the antient prophecies receive their completion by the restoration of the Jews, and call of the Gentiles. The many excellent things which are spoken of the city of God, shall be accomplished; and, in a more literal sense, Christ shall have “ the heathen for his inheritance, and be anointed king on his holy hill of Sion.” (Psalm ii. 6, 8.)

“ Our Saviour in his last conference with his apostles told them, it was not for them to know the times and the seasons which the Father had put in his own power; yet he by no means affirmed that he would not restore the kingdom unto Israel (Acts i. 6, 7.) but in what manner and sense it is to be restored, it is no more for us to know, than the times and the seasons was for them. Mr. Mede † is for bringing about the conversion of the Jews by a voice from heaven, by some new miracle in their favour: but methinks the Apocalypse suggests to us another inducement. The fifteenth chapter introduces those into the scene who had gotten

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\* Mede himself allows, p. 656, that the Septuagint useth those numbers indefinitely; which the use of speech has made such, as 7. 10. 1000.

† Book iv. Epist. 17.

the victory over the beast singing the song of Moses, that is one in imitation of that which he sang, when after the passage of the Red Sea, the children of Israel were miraculously delivered from the Egyptians; which thus concludes—"All nations shall come and worship before thee for thy judgments are made manifest." The *ἡκαιονησία* here meant is the fall of Antichrist, as that word is used to express the little horn in Daniel, and the beast in the Revelations. This therefore is the period for the conversion of the nations; and why not the call of the Jews? It is the doctrine of Isaiah, that when God's judgments are in the earth the inhabitants of the world will learn righteousness. (xxvi. 9.) Here the same proposition is advanced: and how great must those judgments be, which can produce so great an effect! That there is a close connection between one and the other, is, I think, to be collected from many passages in the Prophets. Ezechiel, in that part of his prophecy before considered, in the xxxvii<sup>th</sup> and following chapters (for there seems to be a relation between the prophecies which there follow in their order) has many expressions to this purpose: "The Heathen shall know that I the Lord do sanctify Israel;" and again, "I will be known in the eyes of many nations;" and more to the same purpose; that is, when the dry bones shall live; when Israel and Judah shall be reunited under David their king, and the armies of Gog shall be destroyed; (not Gog and Magog of the Apocalyps, but) after the supper of the great God described both by Ezechiel and St. John. It is clear that this sublime passage is taken from Ezechiel, which is an imitation of another in Isaiah, ch. xxxiv. And may it not be that they all ultimately relate to the same event, even the full establishment of Christ's kingdom? And on farther consideration I will be bold to affirm, that the former quotation from the xxvii<sup>th</sup> of Isaiah, v. 9. belongs to this very scene; so that we may consider his words not merely as a general rule, applicable to similar cases, but as the mode which shall be then observed. See chap. xxv. 7, 8.

"If we with all humility may be permitted to enquire into the secret counsels of God, which he has no where expressly revealed unto us, and which we rather collect from doubtful grounds than assert with confidence; I would propose this to be considered, whether it would be contradictory to any passage in Scripture, that this method should be observed.—That the deliverance of the Church from her distress shall open the eyes of the Jews; and that the restoration of the Jews shall be instrumental in converting the nations." P. 355.

There is more subjoined at the close of this Dissertation, but the above is sufficient to point out the opinion of the learned author. With the exception of all those parts, which are tainted with the opinion respecting Mahomet, we

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66 *Mr. George Bingham's Dissertations, Essays, and Sermons.*

are highly pleased with these Dissertations, in which the author manifests much original thought, and very extensive learning.

The contents of the second of these volumes are also extremely valuable. The Vindication of our Church against Lindsay, though inferior in point of research to the "Scriptural Confutation," and the "Inquiry" of Dr. Burgh \*, cannot on that account be lightly esteemed. To yield to transcendent excellence is no kind of reproach; and the conciseness of Mr. Bingham's reply will make it more useful to many readers. Mr. Bingham has given sound and often invincible reasons against his adversary: Dr. Burgh has drawn out a regular demonstration, particularly in reply to that most daring assertion, that "all the Fathers of the Church of the three first centuries were what we now call Arians or Socinians." If their own words may stand as authority, Dr. Burgh has fully shown that they were all Trinitarians. We see with pleasure, in this tract of Mr. Bingham's, that this able divine interpreted the latter clause of Jude 4, nearly as Mr. Gr. Sharp has since shown to be demanded by the idiom of the Greek language. Τὸν μόνον δεσπότην, Θεόν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀγνόμενοι, namely, "denying our only master Jesus Christ, our God, and Lord." We must here, however, notice an erratum in p. 85, where "opposition" is printed for "apposition," the proper term required. Mr. B. refers for authority to Hardy's Greek Testament †, where is this note on the place. "Hoc ad Christum unicum refertur, ut ostendit unicus articulus omnibus istis epithetis communis. Nec verborum eodem recidentium accumulatio indecoram tautologiam infert, sed intendit significationis vim, ideoque et sacris et profanis auctoribus usitatissima est." Even Grotius quotes a MS. which reads, Τὸν μ. δ. καὶ Κ. ἡμῶν Ἰησοῦν Χρ. ἀγν. The essay, entitled Παῦλος ἐν Ἀθηναῖς, gives a very clear and satisfactory view of the speech of St. Paul before the Areopagus; explaining the propriety of it with respect to the auditors, and its probable effects upon them. Mr. B. argues, and we think successfully, that δεισιδαιμονεῖς in the beginning of his speech should be taken in a good sense; and he paraphrases the exordium in this manner:—"From the time I have sojourned among you, O ye men of Athens;

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\* He received a Doctor's degree by diploma at Oxford for these works.

† Not by name, but in fact.

and observed your manner, with that attention which the reputation of this city seemed to require, I had sufficient proofs before me, that a religious reverence for the Gods, beyond what I have found in other cities, was a principal and shining part of your character."

Cudworth and some other learned men have thus interpreted this address, and it has always seemed to us more probable that St. Paul, who had the talents and knowledge of an orator, should begin by conciliating, rather than by affronting his auditors. Mr. B. also defends the Athenians upon their love of novelty, and thinks that our translation expresses it too harshly.

The Song of Solomon is strictly analysed by this author, as being, according to the opinion of Bishop Lowth, a dramatic composition; and its parts are here both clearly distinguished and well illustrated. The Sermons, though few, are valuable. The first in particular gives a satisfactory view of the divine dispensations, and particularly endeavours to prove that a new promise of the Redeemer was opened to the Patriarch Noah. There cannot be a doubt that this collection of Dissertations and other works will be acceptable to studious divines, and will establish the character of the author as an able scholar, a diligent enquirer, and an original thinker.

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ART. X. *Transactions of the Royal Irish Academy, &c.*

(Concluded from Vol. xxv. p. 482.)

WE resume our account of this Volume, which accident only has interrupted: and proceed to give an account, with some specimens, of the remaining articles in it.

VIII. *Inquiry into the Consistency of Dr. Hutton's Theory of the Earth, with the Arrangement of the Strata and other Phenomena on the Basaltic Coast of Antrim.* By the Rev, Wm. Richardson, D. D.

Various opinions, or theories, have been published with respect to the original formation of the earth, and to the present configuration of its internal as well as external parts. But almost every one of these theories has been vigorously opposed, or satisfactorily refuted, by subsequent writers. If the scientific world were acquainted with all the peculiarities of internal and external conformation throughout the terra-

queous globe, a general and satisfactory theory might in that case be expected, with great appearance of probability; but while the knowledge of facts remain partial and imperfect, the nature of the theories, which are built upon that knowledge, must always be involved in doubt and perplexity.

Among the framers of those theories, no one has, perhaps, met with more vigorous opponents than the late Dr. Hutton, whose name is familiar to geologists. To the list of those opponents we must now add the author of the present paper, who, having attentively examined the strata on the coast of Antrim, finds that they cannot be reconciled with the Huttonian theory.

He briefly mentions Dr. Hutton's principal propositions; then states the facts which appear to contradict those propositions. In the course of this examination Mr. R. occasionally introduces a variety of collateral observations, and likewise the opinions of other writers, who have distinguished themselves in this branch of knowledge.

#### POLITE LITERATURE.

*I. Essay on the Rise and Progress of Rhime.* By Theophilus Swift, Esq. *To which was adjudged the gold Prize Medal, proposed by the Royal Irish Academy, for the best Essay on that subject.*

After a few preliminary observations, which are intended to give a more dignified character to the subject of this paper; this author says, "It has long been my opinion, and the more I have lately considered the subject, the less I have found reason to change it, that rhyme hath its origin in no exclusive language, but is original in all those, where it hath at any time prevailed. To find, therefore, the origin of rhyme, we must seek it in the origin of language itself."

Mr. S. then proceeds to examine, at considerable length, a variety of ancient and modern languages; even those of savage nations. He examines the Hebrew language, the Greek, the Latin, the English, the Italian, the Spanish, the Otaheitean, &c. And in every one of them he finds the use of rhyme in a more or less apparent degree. In this examination we cannot say, that he is always perspicuous. With respect to style, he is sometimes low or very plain, and at others high and poetical. Yet it must be allowed that he displays a good deal of erudition, and collects a variety of curious particulars respecting the subject, which, as far as we recollect, seem to have escaped the notice of other writers.

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This pretty long essay terminates with the following conclusions; viz.

"That the population of the world began in the East.

"That in whatever manner the dispersion of mankind, and the origin of diverse languages, at what is called the confusion of tongues, took place, it is evident that they began from the East, and thence were spread over the habitable globe.

"That the first empires, states, and governments were also in the East, and Asia and Africa peopled from thence, spreading over Chaldea, India, Persia, Arabia, Egypt, Tartary, China, and from thence diverging into Europe.

"That each successive people, at their first migration from the parent source, used the language in which they were capable to converse.

"That each language had great affinity with the other; and in proportion as they advanced in refinement, that their poetry was decorated with the rhyme, or correspondent sound.

"That the descendants of each people *still* use the rhyme in the structure of their poetry, as they originally had done.

"That the first colonization of European Greece was from Egypt.

"That under whatever names their leaders were called, their language was Egyptian, and adopted the rythmus to which it was congenial.

"That the Greeks, and afterward the Romans were the only people, who, by adding quantity and feet, pretended a melioration of their verse, by abstruding the rhyme, which all the other nations of the earth had found so natural to language.

"That when the Greek and Roman states lost the power of conquerors, by which alone their languages were either extended or sustained, the different tongues into which the Greek and Latin were split, each as soon as formed, resumed the rhyme, that had been continued by general use.

"That although the language of Greece and Rome for some centuries denied the rhyme, by adopting quantity, yet no sooner did invading nations destroy that custom, than a return to the ancient rhyme, in their several poetries became universal, and remains in that pristine state.

"That, as poetry was primarily introduced in honour of the religion of the country, no sooner was it restored, than the Greek and Latin languages also had their rhymes in the service of the Christian Church, a mode that continues in practice, as well in the hymns of the Greek as those of the Roman and other churches. And, in fine,

"That from the first ages, rhyme ever was, and now is, and ever will be the universal voice of nations." P. 77.

An appendix is subjoined, which contains notes and further documents for the illustration of the subject.

II. *Notices relative to some of the Native Tribes of North America.* By John Dunne, Esq.

The usual occupations of the original Americans, such as hunting, fighting, dancing, &c. which have been related by a great many writers, were not the principal objects of Mr. Dunne's inquiries :

" Not content with seeing the bark of a Wigwam, and the outside ceremonial exhibited to strangers, I wished to know what passed in its recesses, and in the hearts of its inhabitants. My wishes were, in this respect, fully gratified by the friendship of a Miami chief, who, adopting me according to their custom, in the place of a deceased friend, by whose name I was distinguished, entered warmly into my views, and gave me his confidence. I have derived from him a great deal of information relative to his countrymen, which I at least think interesting. For the present, I shall confine myself to notices respecting this friendly chief, and some of the works of Indian fancy, which he communicated, with the addition of a few general remarks upon Indian language. In the examples I have selected for the view of my friends, I have preserved, the incidents with fidelity, as he related them, but unless I could represent them on paper with the united powers of an actor and an improvisatore, an actor too, that extends his imitations even to animals, it would be impossible to give an idea of the expressive effect of his relations. The chief I speak of, is the celebrated Tchikanakoa, who commanded the united Indians at the defeat of General St. Clair; an uncommon man, for with the talents and fame of an accomplished warrior, he is the uniform supporter of peace and order, among five or six tribes who put their trust in him; simple, wise, temperate, ardent in his pursuits; speaking different languages eloquently; attached to the hereditary chief of his tribe, whom he supports though he might supplant; preserving his dignity among the vulgar of every rank, by a correct reserve; to his friends, as it were, unembodied, shewing all the movements of his soul, gay, witty, pathetic, playful by turns, as his feelings are drawn forth by natural occasions; above all things sincere." P. 101.

From the friendly communications of this chief, Mr. D. received various proofs of the existence of genius, of reflection, and of mental enjoyment, in the persons of the Indians, who have hitherto been represented as a savage race; an inferior species of men, whose pleasures were limited to the mere gratification of animal appetite. Those proofs are derived from the narration of certain instructive or moral fables, which Mr. D. heard from the mouth of the above-mentioned chief, and which are written at length in the present paper. These tales display a good deal of invention, of reflection, and

and, in short, of mental activity; for, as this author observes, "the subjects, the texture, the manners, the images, the lessons taught, all conspire to shew that they are of native origin; and the *naïveté*, finesse, and spirit with which they are told, still more forcibly prove them to be the spontaneous production of the soil."

*Some imperfect strictures on the Indian language*, which are contained in the latter part of the paper, are not susceptible of a perspicuous abridgement.

III. *Some Considerations on the History of ancient amatory Writers, and the comparative Merits of the three great Roman Elegiac Poets, Ovid, Tibullus, and Propertius.* By William Preston, Esq.

The principal object of this paper is to prove, that compositions on the subject of love, are not the productions of rude times, or of the early ages of society; but that, in every country, they begin to make their appearance when an established form of government, a flourishing commerce, wealth, splendor, and security, give a degree of softness to the manners of the inhabitants, and introduce the gratification of luxury with sensual indulgence. In fact, this author observes, very little indeed on the subject of love, is to be met with amongst the early writers, such as Homer, Hesiod, the author of the *Argonautics*, and the three Greek tragedy writers.

Alcman, or Alcmaeon, who appears to have been the first writer on love, was a native of Sardis, in Lydia, and flourished at a time when that city had attained an high degree of splendor, and considerable wealth, which flowed from a flourishing commerce. The same observation may be applied to Alcæus, the illustrious poet of Lesbos, and likewise to Mimnermus, of Smyrna, or Colophon, and to various others.

After the proofs, which this learned author adduces in support of the above-mentioned proposition, he observes that the late Sir William Jones, in his *Commentaries on Asiatic Poetry*, seems to consider amatory poetry as being one of the first productions of the human intellect; the offspring and delight of every stage of society from the rudest to the most polished. But Mr. P. then proceeds to show that Sir Wm. Jones was too hasty in making his conclusions, which are not supported even by the quotations and instances, which he himself adduces. In short he does not seem to make a proper discrimination between the strains of the voluptuary, or sensualist, and the poetry of love. With respect to the three Roman amatory writers, Mr. P. expresses himself in the following manner:

"The



"The Roman language, however, and the elegant, the luxurious and gallant court of Augustus were destined to exhibit amatory poetry, in its full perfection, in the persons of the three great poets, Ovid, Tibullus, and Propertius. These celebrated and justly admirable cotemporaries, though they treat on a common subject, show much originality of genius and manner, and differ, in a singular and striking degree, from each other; while the critical reader stands suspended, and is doubtful, on which he shall bestow the preference, and at last bestows it, rather according to his peculiar taste and fancy, than from a decided conviction of the real superiority of the writer, whom he thus prefers.

"Ovid, Tibullus and Propertius have this in common, that they did not merely produce light and occasional amorous effusions, the offspring of carelessness, chance and leisure. They seem, to have given their whole souls and affections to the pursuits of love; to have made that passion the grand object of their lives; the great and favourite subject of their muse. This admirable triumvirate appeared, in fact, to have looked on their amatory compositions, with the conscious pride of genius; and to have considered them as the surest foundations of their pretensions to poetical reputation. In forming this judgment of their own pretensions and talents, they were perfectly well founded; for, in their productions consecrated to love, they shew an energy and talent, a care, a study, a correctness of composition, and a knowledge of the human heart, a feeling of all the doubts and uncertainties, the pains and pleasures, the hopes and fears of the delightful but tormenting passion, which they celebrate, such as scarcely ever has been equalled in any language, and certainly never has been surpassed.

"Ovid surpasses his rivals and contemporaries, in fancy, gaiety, ingenuity, and wit; Tibullus, in nature, pathos, real tenderness, sweetness, ease and unaffected simplicity; Propertius, excels, in sublimity, loftiness of manner, dignity and refinement of sentiment, purity of passion, and learning, in which last respect, he sometimes however, runs riot, and may justly incur the censure of pedantry." P. 151.

This author then proceeds to examine their peculiar merits more in detail; to which he subjoins some observations on a few other poets.

## ANTIQUITIES.

I. *An Inscription on an ancient Sepulchral-Stone, or Monument, in the Church-yard of Killcummin, near Killalla, in the County of Mayo; with some Remarks on the same.* By the Rev. James Little.

In this short paper, to which a delineation of the sepulchral-stone is annexed, Mr. L. endeavours to interpret the distorted characters

characters that are engraven on the stone, which, as he thinks, denote the burial-place of some person of distinction, the initials of whose name are R. T. and who died on the first of May, in the year 1102 of the present era.

## BRITISH CATALOGUE.

## POETRY.

ART. 11. *The Sabbath, and Sabbath Walks.* By James Graham. *The third Edition.* 12mo. 136 pp. Blackwood, Edinburgh. Cadell and Davies, London. 1805.

No longer ago than in October last (vol. xxiv. p. 436,) did we notice the first edition of the Sabbath, then anonymous, and already has it attained a third edition, and the name of the author is affixed. We heartily hope that these effects were produced in some important degree by our unbiassed praises. The poem, spirited and harmonious at first, is much augmented and improved; some imperfect lines which we remarked are removed, and the book is presented to the reader with all the elegance of the press of Ballantyne. In the beautiful description of the organ one imperfect line is filled up, but one still remains for which we cannot account. We feel ourselves constrained by the transcendent beauty of the passage to give it entire; but the line of which we speak is the last but one. Whatever may have occasioned this little blemish, it is amply compensated by the new introduction, so proper from a Scottish poet.

Nor would I leave unsung

The lofty ritual of our sister land:  
In vestment white the minister of God  
Opens the book, and reverentially  
The stated portion reads. A pause ensues.  
The organ breathes its distant thunder-notes,  
Then swells into a diapason full:  
The people rising sing, *with harp, with harp,*  
*And voice of psalms,* harmoniously attun'd  
The various voices blend; the long-drawn aïles  
At every close, the lingering strain prolong.  
And now the tubes a soften'd stop controuls  
In softer harmony the people join,  
While liquid whispers from yon orphan band

Recal

Recall the soul from adoration's trance,  
 And fill the eye with pity's gentle tears.  
 Again the organ-peal, loud-rolling, meets  
 The hallelujahs of the choir: sublime,  
 A thousand notes symphoniously ascend,  
 As if the whole were one, suspended high  
*In air, soaring heavenward, afar they float,*  
 Wafting glad tidings to the sick man's couch. P. 17.

The Sabbath Walks, which were added in the second edition, are no less poetical than the principal poem, and unite the inspiration of the muse with that of piety.

But a singular question now arises: whether the author had ever seen the poem next to be announced, which, though now first published, (we believe) must have been written many years \*. If he had, he must yield something of the palm of originality, though we cannot pretend to say that we see direct marks of imitation. The resemblances which exist appear to us to arise simply from the unavoidable coincidences of thought on the same subject †, while the differences are beyond number.

ART. 12. *The Rural Sabbath, a Poem, in four Books, and other Poems.* By William Cockin. 12mo. 183 pp. G. and W. Nicol. 1805.

We have here no young or anxious candidate for fame. The poet, whose productions are here given, paid the debt of nature in the year 1801, at the age of 65; and where the principal of these poems was found, or by whom it is now brought forward, we are not at all informed. Mr. W. Cockin was a native of Cumberland, a friend of Romney, the painter, and passed the greater part of his life in the unambitious occupation of a teacher of writing and arithmetic. A list of his works is given, in a short sketch of his life here prefixed, but we find not one of them noticed by the Review which we have consulted, except one which was in the way of his occupation, a treatise on Rational and Practical Arithmetic, published in 1766. Mr. Cockin was nevertheless a poet of great merit, and has very happily succeeded in writing on the hallowed subject of "the Sabbath," which has just given celebrity also to a more recent bard. The following passage, on the stillness of the Sabbath morn, is much resembled by the opening of Mr. Grahame's poem; and indeed much

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\* Part in 1792. See page 61 of that poem.

† The funeral of a beautiful young woman is described in each poem with great effect. In this, at p. 24; in Mr. Cockin's, at p. 92. Here the two poets have a strong contest. Perhaps we should give it to Mr. G. though both are fine.

exceeded by it; but the competition is not always so unequal, and even the inferior lines are good.

A stillness reigns  
Of solemn form, far o'er the lengthen'd vale.  
For now attentive to the sacred call  
Which sanctifies the wonted day of rest,  
Stay'd is the hand of toil, and busy care;  
The team, the scythe, the loom, the anvil's beat,  
And all is seemly silence and repose. P. 7.

This is fine. But Mr. Grahame's is exquisite.

How still the morning of the hallow'd day!  
Mute is the voice of rural labour, hushed  
The plough-boys whistle, and the milk-maid's song.  
The scythe lies glittering in the dewy wreath  
Of tedded grass, mingled with fading flowers,  
That yester-morn bloomed waving in the breeze:  
Sounds the most faint attract the ear—the hum  
Of early bee, the trickling of the dew,  
The distant bleating, midway up the hill,  
Calmeſs ſits thron'd on yon unmoving cloud.

We neither have, nor can have, many things in our language finer than this exordium, and it is particularly happy as an exordium. The "trickling of the dew" is, indeed, an hyperbole; but that may pass among so many beauties, which are continued also for many subsequent lines, before the subject changes. Mr. Grahame is perfectly unknown to us, but his poetry we always wish to know. Mr. Cockin, however, was also a poet. Witness these lines:

The ceremony o'er, [a marriage] in part to greet  
The wedded pair, but more, the Muse would hope,  
In honour of the day, a rising peal  
Of light and well-toned bells awakes the mind  
To thoughts far fever'd from low, earth-born cares;  
A prime intention; and for which these notes  
Harmonious, festal, and of lively cheer,  
Are aptly fashion'd. Mixing with their chime  
Of louder cadence, tuneſully combined,  
Far up the azure vault, ſolemn and ſlow  
Swings the etherial wave; fill'd with the hum  
Of air-form'd echoes, ſeeming, as they roll  
Along th' apparent void, the diſtant ſtrains  
By ſits pour'd forth, of ſome angelic choir. P. 21.

It is curious enough that of these two Sabbath poets, the one is of the Scottish, the other of the English Church; and a beautiful apostrophe to the latter occurs here at p. 53. Mr. Cockin's Sabbath is in four books, and he is more diffuse on many topics

topics than his successor, particularly on modern manners and philosophy, which he condemns. But he has much poetry. There is also considerable merit in his Odes "to the Genius of the Lakes," "on the Death of Dr. Johnson," and "on the Death of Dr. James," of Cumberland.

ART. 13. *Ode to Dr. Thomas Percy, Lord Bishop of Dromore; occasioned by reading the Reliques of ancient English Poetry.*  
Folio. 38 pp. 7s. 6d. Edinburgh, for Longman and Rees, London. 1804.

A book of mere splendour would not be a proper gift to a man of literary eminence; but in this the poetry also has much merit; nor should we object any thing to it, except a degree of obscurity, which many writers think proper for an Ode. We cite the following apostrophe in honour of Bishop Percy:

38.

Albion! on thy unconquered shore  
Shall Poesy delight to dwell,  
And pour her legendary lore;  
While youthful bards with rapture tell  
Of joys her angel voice inspires,  
When watching the immortal fires,  
That in her awful altars blaze;  
Of fairy visions ever new:  
Bright in the rainbow's varying hue,  
That circles Fancy's throne, warm in her meteor rays.

39.

Yet when their hearts with transport burn;  
When sounds the harp's arousing string,  
To HIM their grateful sounds shall turn,  
To HIM their earliest offerings bring,  
Who seiz'd the torch of Genius bright,  
Expiring in sepulchral night,  
And fir'd it at the source of day:  
Its quivering flames the shades illumine  
That deepen in oblivious gloom,  
And on the glorious past flings heaven's undying ray.

40.

O PERCY! while these splendours beam  
Obedient to thy dread behest.  
Existence turns her troubled stream  
From whelming Time's ingulphing breast.

It is evident that a few words might be changed here with advantage, as *pour* in the third line being of the same sound with the final word: "*dread behest*" is also improper, for there was surely nothing dreadful in publishing the ancient ballads. But we

we dwell not on these points where the whole is meritorious. The author dedicates to Dr. Anderson, and signs himself J. S. We have called the book folio, but it may be quarto, for the sheets have no signatures, and the shape is equivocal.

### DRAMATIC.

ART. 14. *The Venetian Outlaw. A Drama, in three Acts, as performed at the Theatre Royal, Drury Lane. Translated and adapted to the English Stage. By R. W. Elliston. 8vo. 2s. 6d. Baldwin. 1805.*

This is a translation from the German, and, as the author says, was performed at Drury Lane with unanimous applause. A novel on the same subject, by Mr. M. Lewis, was lately noticed by us.

### MEDICINE.

ART. 15. *The Philosophy of Physic, or the Natural History of Diseases, and their Cure. Being an Attempt to deliver the Art Healing from the Darknets of Barbarism and Superstition, and from the Jargon and Pedantry of the Schools. Showing a more easy and certain Way of preserving and recovering Health, than any hitherto known. By the Rev. William Wilson. 12mo. Dublin. 1804.*

It is not easy to guess why this book, written professedly to recommend the author's pill and powder to the notice of the public, should be called the Philosophy of Physic. We know that nature has furnished us with some valuable drugs, which have specific power over particular diseases, as mercury over syphilis, and the Peruvian bark over intermitting fevers; and Boerhave did not despair, that in time, a remedy might be found equally efficacious in destroying the poison which produces the small pox. But no philosopher ever before imagined, that one drug, or composition, would be found potent enough to cure gout, king's evil, dropsy, asthma, consumption, stone, palsy, fevers of all kinds, with twenty other diseases, which this reverend writer assures us are all driven away at the approach of his infallible nostrum. Perhaps, however, the author only means to try the credulity of the public. He has heard of their crowding to see a man get into a quart bottle, and the feats pretended to be performed by his medicine, are not much more difficult, or incredible. If that, however, is all he intends, which we suppose is the case, we recommend to him, to leave out the title of reverend, which he assumes, but which does not accord with such mummery.

### DIVINITY,

## DIVINITY.

ART. 16. *The Influence of Christianity on the military and moral Character of a Soldier. A Sermon, preached before a Detachment of the Second West-York Militia, at Whitburn, in the County of Durham: on Sunday, November 25, 1804. By the Rev. J. Symonds, B. D. Rector.* 8vo. 43 pp. 1s. Rivingtons. 1805.

This very sensible preacher does not hesitate to point out the necessity of wars, in the present imperfect state of mankind, but even dwells upon the moral and religious advantages belonging essentially to the profession of a soldier. The following observations to this effect are not common, but are yet perfectly well founded.

“ The profession of a soldier requires him to bring his disposition and habits under the strictest discipline, in all respects that belong to his military character: and the military character, so far from being at variance with the Christian, or unfitting him for his religious duties, tends to bring his moral dispositions and habits into like discipline and order.

“ It is a subject of gratulation to the friend of religion and order, to see how soon a large body of men, before rude and disorderly, consisting of all sorts of dispositions and characters, can be brought into a state of the most perfect order, in respect to their outward appearance, their discipline, their subordination and obedience to authority, and every thing that belongs to their military duty. Every part of a soldier's duty is order and method itself. Now this shews what can be done in other respects. They who can do so much, can do more. They who can bring themselves, or be brought, into so much regularity and order in one part of their character, can bring themselves into a like regularity and orderly behaviour in other respects. They are already half-formed to this regularity of moral conduct, by the discipline into which their habits are so far brought. Their military habits of order and obedience, like the rudiments of one language, which are a help to the attainment of another, are a step to the formation of their moral ones. These which were before wild and disorderly, are brought into some form and order, and the way is paved for their advancement in other respects. They have only to adopt the same method, and apply the motives which are to influence their moral conduct, and they will bring the whole into like order and obedience.” P. 9.

The preacher afterwards explains the disadvantages also of the soldier's situation, and points out how the genuine feelings of a Christian are likely to form the best possible soldiers. These, and similar topics, are enforced throughout the discourse, which is highly creditable to the author, and capable of being very extensively useful.

ART.

ART. 17. *The Spiritual Telescope: being a solemn Inquiry respecting the World of Spirits, and the intermediate State of Man, from his Death to his Resurrection. By J. Bentley, Author of the Divine Logos, &c.* 12mo. 64 pp. 1s. Jones. 1805.

The doctrine of Mr. Bentley is, that man consists of *three component parts*, which are Spirit רוח (*Ruch*), Soul נפש (*Nephas*), and Body. By the *Nephas*, or Soul, he means only the principle of animal life, the Spirit being the intellectual part. These different parts he endeavours to trace through all the passages in the Old and New Testament in which they are mentioned, either together, or in separation. His applications and explanations go much further than a superficial reader would expect; and it is impossible for us not to admire the spirit of sincere piety which pervades every part of the tract. The history of Saul and the witch of Endor, is particularly noticed, and illustrated on the principles of the author, p. 36—43. When, however, he explains the phrases of *sleeping with its fathers*, or being *gathered to its fathers*, of the immortal spirit, we think him entirely in an error; those phrases being, in our opinion, intended to allude only to the situation of the body after death, among the bodies of those who had died before. Whence a burial place has obtained the name of a κοιμητήριον, *Cemetery*, or place of sleep.

One accidental error pervades the book, which was indeed pointed out to us in a note from the author. Smart's translation of the Psalms is quoted throughout, instead of *Green's*, which he really meant to cite.

ART. 18. *The Churchman's Remembrancer: being a Collection of scarce and valuable Treatises, in Defence of the truly primitive Doctrines and Discipline of the Established Church.*

No. 3. *A summary View of the Doctrine of Justification. By Daniel Waterland, D. D. late Chaplain in Ordinary to His Majesty.* 8vo. 74 pp. 1s. 6d.

No. 4. *The Summe and Substance of the Conference which is pleased His Excellent Majesty to have with the Lords Bishops, and others of his Clergie (at which most of the Lords of the Council were present) in His Majesties Privie-Chamber, at Hampton Court, Jan. 14, 1603. Contracted by William Barlow, Doctor of Divinity and Dean of Gloucester. Whereunto are added some Copies (scattered abroad) unsavory and untrue.* 8vo. 87 pp. 1s. 6d. Rivington's, London. Deighton, Cambridge. Hanwell and Parker, Oxford. 1803. 1805.

It gives us sincere pleasure to see this useful work thus continued. The two first numbers were noticed by us in our 22d volume, p. 324, and an account was then given of the origin of the



the publication. The tracts then published were, 1. Dr. Waterland's sermon on *Regeneration*. 2. Dr. Winchester's Dissertation on the 17th article of the Church of England. Nothing can more properly follow these than Waterland's *View of the Doctrine of Justification*. Barlow's Account of the Conference at Hampton Court is also valuable, as pointing out, with distinctness, what were the leading objections to the doctrines or discipline of our church, which the dissenters urged at the beginning of the 17th century. This tract, after becoming scarce, was reprinted in the *Phoenix*, vol. i. p. 139, which book is now also growing scarce, having been published nearly a century ago.

The short prefaces affixed by the present editors, have always been valuable. On Dr. Waterland's view, indeed, there was little required to be said; but in the preface now joined to Dr. Barlow's narrative, a very candid and clear statement is given of the objections which have been thrown out against it. The conclusion is drawn in the following terms:

"When we consider that bishop Barlow's account of this famous Conference is admitted, by all parties, to be the only one set forth, and is accordingly by all parties continually quoted; that it was set forth, not upon his own authority alone, but with the assistance and allowance of several of the great men then present; that no objections to the authenticity of this account, of any consequence, were brought forward for a considerable time after it took place; and that the best of those objections were weakly and suspiciously urged, and never proved; when we see two writers on the puritan side, confessedly their best hands, one, quoting his author to make him speak what he never intended, another confidently denying what a writer of their own affirms to have happened, and then proceeding to give a probable conjecture, in opposition to matter of fact; without hesitation we offer this tract to the notice of the public, as well deserving attention; it has passed the ordeal of its enemies' utmost malice, and is found to be a true and faithful work."

Should the *Churchman's Remembrancer* be continued with the same judgement which has thus far directed it, and of this no reasonable doubt can be entertained, it will form, by degrees, a truly valuable collection for the studious divine, and a most important bulwark against the assaults of schism.

ART. 19. *The Union of the Christian Body stated. A Sermon, preached in Lambeth Chapel, on April 28, 1805, at the Consecration of the Right Reverend Henry Bathurst, LL. D. Lord Bishop of Norwich, and published at the Command of his Grace, the Lord Archbishop of Canterbury. By Henry Proffer, D. D. Prebendary of Durham.* 4to. 2s. 6d. Payne. 1805.

In this very energetic discourse, the preacher discusses the analogy of the Christian to the human body. 1. The Christian body

has received from the "Head, even Christ," great and effectual powers, not only towards its *unity*, but towards its *growth*. 2. The Christian body has received from the "Head, even Christ," not only the parts of its internal constitution, but also the very law of their movements. 3. Unity in the Christian body was of divine design and appointment. 4. As in the natural body there exists no power without meaning and without use, so in the Christian body, every single power that *can* actuate, was placed in it that it *might*. If this principle of unity were permitted to duly actuate the Christian body of the land, it would be found, that agreement as to the points of the highest moment; affords better reasons for holding together the Christian body, than any disagreement as to matters of external and formal concern can ever yield for tearing it asunder. What remains then for those who bear her appointments and ministerial trust, but to let "Charity have her perfect work." This is a truly excellent sermon.

ART. 20. *Reflections upon the Chapters of the New Testament; selected from the Writings of approved Divines of the Church of England: intended for the Use of the Poor, and such Persons as may not have the Means of consulting larger Works of this Nature.* 8vo. 466 pp. 4s. 6d. Hatchard. 1804.

"The following work is offered to the public, for the use of such persons as may not have it in their power to purchase larger, and therefore more expensive books, nor leisure to read them; it is designed for the comfort and assistance of pious and good Christians;" p. iii.

We recommend this work as well adapted to the good purpose for which it was intended. The "approved Divines of the Church of England," from whose writings these Reflections are compiled, are Ostervald, Doddridge, Burkitt, Gibson, Gardiner, Stanhope, Porteus, Horne, Lamy, Robinson, Clarke.

It is obvious, that the title-page should have said, *chiefly* from Divines of the Church of England; not including Ostervald and Lamy. Some of Ostervald's works, however, enjoy a distinction to which divines may laudably aspire; that of being placed in the list of books distributed by *The Society for promoting Christian Knowledge*.

ART. 21. *Sermons, altered and adapted to an English Pulpit, from French Writers.* By Samuel Partridge, M. A. F. S. A., &c. Second Edition. 8vo. 7s. Rivingtons. 1805.

In the account which we gave of the first edition of this work, at p. 251 of our 25th vol. we omitted to make an observation which the occasion would have justified; that the author appears to have been very attentive to his duty, as *Chaplain of a*

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*Corps*

*Corps of Volunteers.* Not less than five of these sermons were preached before the Boston Loyal Volunteers; to whom they are (in fact) especially addressed; though adapted to the instruction of all hearers, in the present circumstances of our country. The last sermon in the volume was preached before the same corps, *on permanent duty at Stamford.* We are glad to find the clergy alert on such occasions, with their patriotic neighbours; and, in justice to the corps, we shall make a short extract from this sermon, on a Chron. xv. 1, 2. "Let us fear God; let us be with him; and seek him while he may be found of us! With an exhortation to this purpose, I shall endeavour to leave your minds impressed. And while I thus exhort you, I shall also cordially wish and pray, that you may be as attentive and exemplary in the discharge of your moral and religious, as you are BY AUTHORITY reported to be, in the execution of your military duties!" This is a strong testimony, expressed in few words, to the good discipline of the corps; and we are assured, that the same account might truly be given of the Boston Yeomanry Cavalry, and of the volunteers in general throughout the kingdom.

## FINANCE.

ART. 22. *A Proposition of a System of Finance, or Plan of general Contribution, which was submitted as a Substitute for the late Income Tax, and is recommended as a general Relief to the present Mode of Taxation, with Hints and Observations which Circumstances have suggested to the Projector.* 33 pp. 1s. Gower, Kidderminster. Hurst, London, 1804.

We have here a reverie of a man apparently very honest, and well meaning; but who is fully possessed with the vulgar error, that the lower and middle ranks pay more to the taxes in proportion to their income, than the rich and opulent. He admits his inability to judge of a project of the magnitude of *his own*, and it is too apparent in his tract: his substitute for an income tax, is another income tax; the fault he finds in the old one is, that it was "a plan of percentage," and in the page following this censure upon it, he gives a table for payments on his own plan, classing the contributors according to their incomes; and charging permanent income at £5, and precarious income at £2½ per cent. By precarious income, he means profits of trade, and wages of labour: his project exempts none from the general contribution, "but the poor labourer, or those persons not in the receipt of £10 per annum," as a precarious income. Here the indulgence of "the projector" does not extend far; for every labourer whose weekly earnings amount to 3s. 10d., is excluded from it, and is made a contributor of 5s. a year. Such is the substance of what we must understand to have been a communication to some great person; the writer seems to have made a second

second to the same person, informing the project contained in the first; which he gives us under the title of Hints and Observations on the Subject, suggested April 1803; and a third in the month of July of the same year, entitled, Further Observations; and his third supplemental piece informs the public of the motives inducing him to publish this plan.

## MILITARY.

ART. 23: *Suggestions for the Improvement of the Military Force of the British Empire. By the Hon. Brigadier General Stuart, M. P.* 8vo. 95. pp. Egerton. 1805.

To solve the difficult question, "what is the best mode of providing and maintaining a force, adequate to the defence of the country, and the support of its influence in Europe?" requires the union of great military experience, with uncommon political sagacity. But, after all, it will perhaps be impossible to reconcile the jarring opinion of statesmen on this momentous subject. Yet the rank, character, and services of the author before us, claim, at all events, an attentive consideration to any plan proposed by him; and it is manifest, from the present work; that he has bestowed much pains in devising the schemes and regulations which he suggests, for the improvement of our military system.

Two plans are here presented, for the choice of the government and nation: "the one that there should be only two descriptions of land force, and that both should be recruited for by government; the first for general service, and the second for home service; and that the whole of the present additional force, the militia, and the volunteer infantry, should progressively be done away."

"The other,—That, as there are many who may be willing to enlist for a limited service, and others again who will not be inclined to go to any distance from home, these inclinations should be taken advantage of, and, with a reference to them, be formed, first a regular army, which shall be disposable every where, and which shall be recruited for by government; secondly, a home army, which shall be furnished by counties, and be disposable throughout the home dominions; and thirdly, a stationary militia, procured by ballot, and in which personal service shall be required."

In discussing the first of these plans, the author concurs in opinion with those who condemn "the enlistment for life, and the severity, or rather frequency of corporal punishments." He considers these as "the principal impediments to our success in recruiting for the line," and proposes, in consequence, to "divide enlistments into the regular service, into three distinct voluntary periods, which, when united, should complete a

"space of twenty-four years." To the enrolment for each of these periods, or at least of the two first, he attaches bounties, and half-pay for life, to all who shall have completed the last by uninterrupted service.

Various other suggestions (some of which appear to us highly expedient) are connected with this plan; by which the Hon. General proposes a regular army, consisting of 120 battalions of Infantry, 30 of Cavalry, and 10 of Artillery, not including the Guards, Foreign Corps, Staff, Artillery drivers, Veteran battalions, or waggon corps. The whole of the force for general service, will, according to this scheme, amount to rather more than two hundred thousand men. The force for home service, or National Army, would, by this plan, consist of somewhat above one hundred thousand men, raised by lower bounties, and designed as a nursery for the most disposable force.

In forming his second plan, the author has accommodated his measures more nearly to the existing state of things, and the supposed temper and feelings of the nation. Accordingly the regular and disposable force proposed, is less, by twenty thousand men, than that in his first scheme; and the Army of Reserve for home service, (to be levied by the counties), consists of only eighty thousand men, but the National Militia is to be two hundred thousand, with a Supplementary Militia of half that number. This last body, being confined in point of service to the respective counties, is avowedly designed to answer the purpose of the present Volunteers.

It is certainly a recommendation of both the above plans, that they admit of no service by substitute; the high premiums given to Militia substitutes, being undoubtedly one great impediment to the recruiting service. But whether the removal of that competition, together with the adoption of the author's proposals for meliorating the condition of soldiers, would rapidly complete the two regular armies which he would establish, (for foreign war, and for home defence) we will not take upon ourselves to determine. In justice, however, to this gallant officer, and public-spirited author, we must declare that the work before us, shews an intelligent and active mind, and will deserve the attention of Government, whenever it shall be deemed expedient to revise, and new model our military regulations.

## NATURAL HISTORY.

ART. 24. *A Series of Essays introductory to the Study of Natural History.* By Fenwick Skrimshire, M. D. lately President of the Natural History Society of Edinburgh, Author of a *Series of Popular Chymical Essays.* 2 vols. 12mo. 7s. Johnson, 1805.

The Chemical Essays of this author, reviewed by us, vol. xxii. p. 231. appeared to us not only popular, as they were  
termed

termed, but rather superficial; and the same character evidently belongs to these. The materials, the doctor informs us, were originally collected with a view of delivering a course of lectures on Chemistry, and Natural History, but not being so employed, in consequence of professional engagements, are respectfully offered to the public in the form of Essays.

The author may here be said to give the general heads of every department of Natural History, following the arrangement of Linnæus. But though his book may very usefully be employed to infuse into young or inexperienced readers, a taste for these improving studies, he is not always careful to accommodate his language to the purposes of instruction. How many of his readers will comprehend what he means, when he tells them, that the bee "furnishes man with a delicious *condiment*, and an exhilarating drink?" If they should discover that the drink means mead, they will hardly unravel that extraordinary word *condiment*, which exists almost exclusively in dictionaries. He should also have been more careful of his facts, than to tell them, that the *Cartesian* Philosopher teaches, that the formation of natural objects proceeds from the fortuitous concurrence of atoms. This is quite a new accusation. The book; however, has merit as a mere introduction.

## AGRICULTURE.

ART. 25. *Two Tracts. First, Thoughts concerning the Uses of Clay Marl, as Manure: Second, Thoughts, or Queries, concerning the Uses of Agricultural Salts, in the Manufacture of Manures; and also concerning the proper Modes of decomposing Pit-Coal, Wood, Peat, Sods, and Weeds, to increase the future Means of making Manure. Also, An Appendix; containing, First, Thoughts concerning puncturing Wood for its Preservation; and, Secondly, Concerning the Erection of Kilns at New Malton, in Yorkshire, to extract Tar from Pit-Coal, and use the Coke in the Calcination of Limestone. By the Hon. and Rev. James Cochrane, Vicar of Mansfield, in the County of York, and formerly Chaplain to the Eighty-second Regiment of Foot. 8vo. 65 pp. 2s. Mawman, &c. 1805.*

The title-page being very ample, we shall be satisfied with recommending this work to the notice of improvers of agriculture; and with expressing our hope, that "thoughts" of this kind (extended as they are) do not interfere with the thoughts which should principally occupy the mind of a spiritual incumbent. The author is not (we presume) a Magistrate; for such a one would not propose that his tenant should "prove upon oath, at the Quarter Sessions, that certain experiments upon his farm have been completely successful." P. 24. There is not (we hope) a Bench of Justices in England, that would administer an oath so extra-judicial and illegal.

## TRAVELS.

- ART. 26. *A Tour in America, in 1788, 1789, and 1790, exhibiting Sketches of Society and Manners, and a particular Account of the American System of Agriculture, with its several Improvements.* By Richard Parkinson, late of Orange Hill, near Baltimore. Author of the *Experienced Farmer*. Two Vols. 8vo. 15s. Harding. 1805.

This is as singular a book as ever we perused, and if the account given of the fate of emigrants to America, be accurate, the author has done a meritorious deed in relating the tale of his personal disappointments. By this narrative, no adventurer in the farmer's line, from Europe to America, ever did, or ever can, succeed. The poverty of the soil is represented as so great, that though the lands are cheap, the cultivation will not pay for the labour, and the greater part of the speculators in this way, have brought themselves and their families to ruin.

But as Mr. Parkinson seems a little querulous, perhaps matters have been a little exaggerated; at all events, they who propose to exchange this country for America, will do well to give these volumes a very careful perusal. The writer seems to be a man of strong good sense, and to all appearance so good a farmer, that the wonder is, why he ever left his native place. His narrative terminates abruptly, but the volumes contain much useful information concerning all the various branches of agriculture, as pursued both in England and America, interspersed with some very entertaining anecdotes, for some of which we wish we had room.

## MISCELLANIES.

- ART. 27. *A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth, President of the British and Foreign Bible Society.* By a Sub-urban Clergyman. 8vo. 2s. Hatchard. 1805.

The Letter to Lord Teignmouth, by a Country Clergyman, was greatly censured for its asperity, and certainly was distinguished by a zeal, the proper direction as well as measure of which, in that instance, was highly questionable. This present pamphlet is written in vindication of Lord Teignmouth, and of the society over which he presides, with much dexterity, good humour, and force of argument. The introduction of the Vaccine Inoculation, by way of illustrating the author's position, is very happy and facetious; and we think that whoever chooses to possess the means of giving a satisfactory reply to the allegations urged against the Bible Society, which consisted rather of apprehensions of

of what might eventually happen, than of evils actually existing, will find in this pamphlet all that is necessary. It certainly proceeds from the pen of some experienced writer, and we have not often seen an adversary's weapons more successfully turned against himself.

- ART. 28. *A Meteorological Journal, for the Year 1804. Kept in Pater-noster Row, London. By William Bent.* 8vo. 14 pp. 1s. 6d. Bent. 1805.

We have little at present to say of this Journal, which we have regularly noticed since its commencement in 1793. It is useful that such journals should be kept in various places, and the comparison of this with the observations made at the rooms of the Royal Society, may serve to show the differences which take place, even at so small a distance, some of the causes of which may be obvious.

- ART. 29. *The Young Mathematician's Assistant, or Schoolmaster's Guide: being a short and comprehensive System of Arithmetic; with Vulgar and Decimal Fractions; Algebra; Geometry, with its Application to Mensuration of Superficials and Solids; Trigonometry, Plane and Spherical; Surveying of Land; with several curious and useful Methods of taking Distances, &c. &c. &c. To which is prefixed, a Method whereby Farmers, &c. may find the Contents of a Field nearly, without a Chain or any Calculation. By George Bagley, Teacher of the Mathematics, and Author of the Grammar of Eleven Languages.* 4to. 172 pp. Shrewsbury, printed. Longman, &c., London. 1805.

So copious is the promise of this title page, that we could not give it full space in our page. The object of the author seems, indeed, to have been to crowd a vast quantity of information into as small a compass as possible, and if the obscurity too often attendant on such compression, do not impede the utility of his book, the purchasers can have no cause for complaint. The pages are very closely printed, and the plate at the end overflows with diagrams.

- ART. 30. *A general Dictionary of Chemistry, containing the leading Principles of the Science, in regard to Facts, Experiments, and Nomenclature. For the Use of Students. By William Nisbet, M. D. Fellow of the Royal College of Edinburgh, Member of the Medical Societies, &c.* 12mo. 415 pp. 8s. 6d. Higginey. 1805.

Dr. Nisbet has been several times before us, with various useful compilations. Whether he is now dead, or only removed to some other sphere of action, we are not told; but his papers, intended for this volume, are said to have been left imperfect,



and to have been filled up by another hand. "In this compilation," says the preface, "we are principally indebted to the lectures of the late Dr. Black; to Mr. Parkinson's very neat and accurate Compendium; to Dr. Thomson's and Mr. Murray's Chemical Works; to the Tables of Dr. Pearson, Mr. Davy, and other ingenious authors. We have given the authorities to each article, which will render it more important to the student.

The very small, yet clear type in which this book is printed, is extremely favourable to compression; and in fact it appears to contain full as much as any purchaser could possibly expect. At the end are several very useful tables, which are here brought together from many philosophical works. We have no doubt that many persons will be glad of so very compendious a book of reference in Chemistry. As a small specimen, we give the article following.

"MURIAT. Muriat of soda is the most abundant salt in nature. To it the water of the ocean owes its saltness; and it is found in three different states. In the ocean, in springs, and in rocks, or in immense strata. In warm climates it is procured by spontaneous evaporation; but in cold countries it can only be procured by evaporation, the consequence of the application of heat. It is generally impure in its first process, by the admixture of other salts, which render it deliquescent, and give it a bitter taste, and various processes are employed to purify it. In this last state, it acquires an agreeable saline taste. It is soluble in rather less than three parts of cold water, and is the same in hot water. Its proportions are 35 parts of soda, 40 of muriatic acid, and 25 parts of water."

Here is certainly much information within a very small space, which is the general character of the book. We do not perceive that the authorities are quoted so regularly as the preface might lead the reader to expect; but there is no reason to doubt of the correctness of the matter contained. The chief objection to the book is, that the appendix occupies nearly half of it; and contains many of the most essential articles. Perhaps the change of the compiler occasioned this imperfection.

ART. 31. *Exercises on the Globes, interspersed with some Historical, Biographical, Chronological, Mythological, and Miscellaneous Information. On a new Plan. Designed for the Use of Young Ladies. By William Butler. Teacher of Writing, Accounts, and Geography, in Ladies Schools and Private Families; 12mo. 4s. Mawman. 1803.*

We have no scruple in saying, that this is one of the best and cheapest books of the kind that have come before us. It agreeably blends a great deal of amusement with much important instruction, is very ingeniously arranged, and, what is not its least merit,

merit, very neatly printed. The former editions of this work, by some accident, did not come into our hands.

ART. 32. *Selections from the Works of Taylor, Hooker, Hall, and Lord Bacon, with an Analysis of the Advancement of Learning.* By Basil Montagu, Esq. A.M. 12mo. 5s. Mawman. 1805.

The compiler made this publication a relaxation from severer studies, and has produced an interesting little volume. As the works of the original authors, however they may deserve it, do not find a place in every collection, Mr. Montagu is entitled to thanks for the bringing, at an easy rate, some of their most admired passages before the common reader. This book is remarkably well printed.

ART. 33. *Report of the Committee for managing the Patriotic Fund, established at Lloyd's Coffee House, July 20, 1803. Part First and Second.* 8vo. 1805.

The establishment of this Fund is among the things which reflect immortal honour on the generous spirit of the English nation. As soon as the country was roused to arms by the perfidy of an inveterate enemy, a determination showed itself to encourage and reward the noble exertions of our gallant defenders, by land and sea. A prodigious sum of money was raised for this purpose, and a committee of respectable merchants, and others, was constituted to direct and regulate its distribution. These Reports record some of the most noble and extraordinary deeds of enterprise and valour, which have been progressively rewarded from these funds; and the Committee appear to have discharged the trust reposed in them, with unexceptionable judgment and discretion. The books, we believe, are not sold, but if they were, an addition to this highly laudable Fund might be reasonably expected.

ART. 34. *A Pocket Encyclopædia, or Miscellaneous Selections. Being Rudiments of useful Knowledge, from the first Authorities, designed for Senior Scholars in Schools, and for Young Persons in general, containing Information on a variety of Subjects, not to be found in any Book of general Use in Schools, and yet by all Persons necessary to be known.* Compiled by J. Guy, of the Royal Military College, Great Marlow. 12mo. 6s. Cuthell. 1805.

This is a convenient, useful, and cheap manual, which must be acceptable to a great variety of readers, as it conveys information upon a number of subjects, which, though generally familiar, are often but imperfectly understood. In what manner this is done will appear from the following short specimen.

“ EBONY

“EBONY is brought from the Indies; it is exceedingly hard and heavy, and capable of a very fine polish, and on that account it is used in inlaid works, toys, and mosaic. *Mosaic works* are an assemblage of marble, shells, stones, glass, &c. of various colours, cut square, and cemented or inlaid. This is sometimes done with wood, and the ancients were used to adorn their richest furniture with a mosaic, ivory, ebony, and the finest woods. Of ebony there are divers kinds, black, red, green, &c. all of them the product of the island of Madagascar. The island of Maurice (Mauritius) furnishes part of the ebony used in Europe.”

A second edition will doubtless exhibit improvements and corrections, for both of which there is room.

ART. 35. *A Sequel to, or continuation of the Memoirs prefixed to the Works of the late Reverend and learned George Bingham, B. D. Or a Defence of the Conduct of his Successor, the present incumbent of Long-Critchill, with More-Critchill annexed, against the unfounded insinuations conveyed to the Public, through the channel of these Memoirs. Addressed to the Clergy of the County of Dorset, by the Successor.* 8vo. 27 pp. Printed and delivered gratis, by S. Simmonds, Blandford; by Longman, London, &c. 1805.

ART. 36. *An Answer to the Reply, or Defence of the Rector of Critchill. By the Rev. P. Bingham, LL. B. Rector of Ensham, in the County of Dorset.* 8vo. 37 pp. 1s. Wincanton, printed. Nichols and Son, London, &c. 1805.

These two pamphlets arise out of a work, reviewed in the former part of this number, (ART. ix.) and we must say, that we wish they had not so arisen; since they relate to a private, rather than a public transaction, and exhibit only a disagreeable altercation between two clergymen. In his memoirs of his father, Mr. P. Bingham thought proper to attack the present incumbent of one of his father's livings, for having taken that preferment to hold for a minor, and not having resigned it, according to promise, when that minor was of age to take it. The incumbent, however, appears to us to make a satisfactory defence. He proves, that very soon after the stipulated time, he did actually send in his resignation to the Bishop; who from some consideration of his own, relative to the person intended to be preferred, did not accept it. Mr. B., in his reply, throws out several insinuations; but, as he does not prove, either that the idea of presenting the same person, is given up by the family, or that Mr. Marsh, the incumbent, received the preferment under a general promise of resignation, at a given time, we cannot think that he establishes his accusation. Mr. M. promised to resign in favour of the son of the patroness, but not in favour of

of any unconnected person; and as the principal point seems to continue in suspense, it is plain, by the Bishop's not accepting his resignation, that *he* thinks the actual incumbent ought in the mean time to continue.

Mr. M. has printed his defence, with the pages continued from the memoirs, and begs that it may be bound up with them: Mr. B. deprecates this addition, and recommends it to be bound rather with his answer. We should recommend expunging the original passage from the memoirs, and putting away both the pamphlets.

ART. 37. *A Second Edition of "The Statement," "The Address," and "The Remarks" on the "Counter-Statement," relative to a late Withdrawment from a Dissenting Independent Congregation; with a Postscript by the Writer of the Statement.* 3s. 6d. Conder. 1805.

This, and two or three other pamphlets on the same subject, have lain on our table for some months, as we hesitated whether they were of sufficient importance for notice; and, perhaps, it would have been better for all parties, if they had neither solicited our opinion, or that of the public. They relate to a quarrel, which appears to have arisen from a custom among some classes of the dissenters, of requiring testimonials of pious and moral conduct, before the members of one meeting can be admitted into another; but the manner in which this quarrel has been conducted, although the combatants place themselves in a very serious attitude, and pelt one another with texts of scripture, will, we apprehend, tend more to amusement than edification. A Mr. Ryland, had for some years been a member of the *church*, as it is called, in East-cheap, but finding it inconvenient to come from his house at Camberwell, to attend this *church*, he determined to join the *church* of a Mr. Collyer, at Peckham, and gave notice of this to Mr. Clayton, pastor of the *church* of East-cheap, and demanded a few lines from him to Mr. Collyer, by way of testimonials. Mr. Clayton thought proper to decline this, until he should call the *church* together, and Mr. Ryland declined summoning the church, but while matters were in this state, Mr. Collyer consented to accept Mr. Ryland, as a member of *his church*, without any testimonials. Here the matter might have rested, had not Mr. Clayton, in one of his letters to Mr. Ryland, thrown out some reflections on the behaviour of Mrs. Ryland, which this indignant lady insisted upon having explained, and demanded a call of the *church* of East-cheap. The church accordingly met, and passed a resolution of a retrospective kind, against the conduct of Mr. and Mrs. Ryland, which, in Mr. Ryland's opinion, rendered the present publication absolutely necessary. The most interesting part of it, is Mrs. Ryland's address

address to Mr. Clayton, which is written with uncommon spirit, though perhaps not without a dash of the bitterness of "enraged woman."

The resolution of the *church* dealt in generals, but the subsequent correspondence unfolds the crimes of this unhappy couple, which consist of the following items:—1. Frequenting the theatre: 2. Going to Vauxhall: 3. Dancing and cards: 4. Sabbath-breaking: 5. Gaiety: 6. Light reading, and useless impertinent curiosity: 7. Swearing in Mr. R.'s family: 8. Irreverence at publick worship: 9. Their making the house of God a nursery for infants: And 10thly, That Mr. R. was once wicked enough to intimate, that he could join in communion with the church of England.

Of these charges, Mr. Ryland denies some positively, and others he admits in a small degree; as, that in the course of twenty years, he had been four or five times at the theatre; that he was once at Vauxhall, and once had a meeting of young people at his house in the country, and actually did borrow a pair of card-tables, and probably the cards themselves, to entertain the dowagers of the party; he admits also, one act of sabbath-breaking, namely, returning to town on a sabbath-evening; and, as to gaiety, confesses that his family have been guilty of being dressed, when they went to dine with a large party. These admissions, some of our readers may think, tend to soften matters wonderfully, but Mr. R. has thought proper to strengthen his cause by recrimination. For example, he mentions another member of Mr. Clayton's church, (not yet expelled) who returned to town once on a sabbath-noon, and once on a sabbath-afternoon, and on both occasions from that wicked place, Ramsgate. Gaiety in dress, too, he allows, but quotes as justifiable precedents, the "pastor's coat cut in the very newest fashion, his cravat tied in the smartest trim, and his hair arranged altogether in style." Here is a precious example! but what is worse, poor Mrs. Clayton, the pastor's lady, who appears hitherto as quiet as Mrs. Trulliber, in Joseph Andrews, is brought on the scene to exhibit her wig—"a brown curled wig, à la mode;" and, with respect to light reading, and impertinent curiosity, this same lady, we are told, "*cannot live* without reading a very scurrilous, indelicate, and profane newspaper."

Such is the outline of this contemptible controversy, contemptible in the avowed causes, and yet more so in the manner in which it has been aggravated, by vulgar recrimination, and rancour. As to the justice of the cause, we shall not trouble our readers with a decision, yet it is but fair to add, that from all that appears in evidence, *pro* or *con*, the accusations against Mr. and Mrs. Ryland, would never have been made the ground of serious complaint, had they not withdrawn from the *church* of East-cheap. Had it not been for this unpardonable crime,  
we

we do not say, that they might have gone to the theatre, or to Vauxhall, but they might have kept their coach, they might have dressed for dinner, their children might have squalled in the pew, Mr. R. might have taken his afternoon's nap, and consequently Mr. Clayton's cravat, and his lady's wig, might have been yet reconcilable with the terms of *non-conformity*.

ART. 38. *Geography made easy for Children: With a short and familiar Account of the principal New Discoveries. From the Circle of the Sciences. By John Newbery. The third Edition, improved, and adapted to the modern Divisions of Europe; and illustrated with Copper Plates and Maps.* 8vo. 207 pp. 3s. Darton and Harvey. 1804.

The end proposed by the editor is "to unite brevity with clearness, and to convey information agreeably." This end is very successfully attained. Children, and their teachers, may join in thanks to Mr. Newbery, on this, as on other occasions. At p. 168, we read concerning "Canada, or the province of Quebec, that the European inhabitants, being descended from the French, are of the Romish religion, and have a Bishop of that persuasion, appointed by his Britannic Majesty." We believe that the Protestant Bishop appointed by his Majesty, Dr. Mountain, well known, and highly respected in England, is still living at Quebec.

ART. 39. *The Confessions of William Henry Ireland. Containing the Particulars of his Fabrication of the Shakspeare Manuscripts; together with Anecdotes and Opinions (hitherto unpublished) of many distinguished Persons in the Literary, Political, and Theatrical World.* 8vo. 317 pp. 7s. 6. Goddard. 1805.

In the year 1796 this author published a short pamphlet, confessing himself the fabricator of certain manuscripts, attributed to Shakspeare, a most extraordinary instance of personal intrepidity on one side, and of popular delusion on the other. This pamphlet, from the singularity of the tale which it revealed, was eagerly bought up. It was published at one shilling, and has since sold for a guinea. This circumstance has induced the author to republish it, with large additions, and the whole taken together will excite pity from some, indignation from others, and great astonishment from all. The most extraordinary incident recorded in the whole transaction, seems to be the following, which we exhibit as a specimen of the work, which we shall then dismiss to its proper fate.

" THE QUINTIN.

"The morning after my presentation of the lease, the first person sent to by Mr. Samuel Ireland, was sir Fr<sup>d</sup>r<sup>ick</sup> Ed<sup>n</sup>, who, after a very strict examination of the deed, gave it as his decided

decided opinion that the instrument was valid; and on looking at the impressions on the seals, that under the signature of Shakespeare he affirmed was a representation of a machine called the Quintin; for an account of which Stow the historian was referred to; who states that the Quintin was used by the young men, in order to instruct them in the art of tilting on horseback with the lance; the machine being constructed as follows:—An upright beam was firmly fixed in the earth, at the top of which was a bar placed horizontally, moving on a pivot. To a hook at one end of the bar was hung a large iron ring; while from the other extremity was suspended a large bag filled with sand. The object of the tilter was to unhook the ring, and bear it off upon the point of his lance when at full gallop, which if he failed to accomplish with dexterity, the bar moving swiftly on the pivot swung round the bag, which, coming in contact with the rider's back, was almost certain of unhorsing him. As this amusement seemed to bear so great an analogy to the name *Shake-spear*, it was immediately conjectured that the seal must have belonged to our bard; and from that moment the Quintin was gravely affirmed to be the seal always used by our monarch of the drama.

“ I shall merely state, that, on cutting the seal in question from an old deed at chambers, I never even looked at the impression; and, if such had been the case, I should not have known that the stamp on the wax represented the Quintin—a machine of which I had never heard until after the delivery of the deed as before stated.” P. 53.

ART. 40. *Suggestions towards forming a Plan for the Encouragement, Improvement, and Benefit of the Arts and Manufactures in this Country, on a Commercial Basis. In Two Letters, addressed to Robert Udney, Esq. Dated Dec. 22 or 23. By Josiah Boydell. 1805.*

The distinguished taste of this gentleman for the fine arts, and his personal liberality in all which they involve, we have had frequent occasion to admire, and to point out for imitation. The plan proposed in these letters, has been in some degree anticipated by a noble and honourable list of individuals, who have incorporated themselves into a society for the particular encouragement and reward of the artists of this country.

Mr. Boydell proposes the institution of a company for the same excellent purposes, the advantages of which he specifies in detail. His letters to Mr. Udney will suggest many important hints, which probably will not be unattended to by the noble society above-mentioned. To the insinuation of foreigners, that our climate, lives, and minds, are not congenial with the arts, Mr. Boydell adduces as a sufficient answer, the Ugolino of Sir Joshua Reynolds, the *Regulus* of West, the works of Wilson,

Turner, Banks, Flaxman, and many others of our countrymen. We have experienced much satisfaction from this production, which evinces great patriotic zeal, and a very extensive knowledge on the subject it discusses.

ART. 41. *A Proposal of a Bible Society for distributing Bibles on a new Plan. Submitted with the Hope of making thereby the Holy Scriptures more read, and better understood. By John Reeves, Esq.* 8vo. 36 pp. 1s. G. and W. Nicol, &c. 1805.

The general plan for distributing Bibles has been to render them as cheap as possible: the consequence is, that they have been meanly printed, and, in all respects, inconvenient and unreadable books. "The book," says Mr. Reeves, "is of such mean paper and print, that it is a Bible only *nominally*; for no eyesight, no perseverance, not the most ardent piety can support a person, of any age, in a steady, continued perusal of it. The kingdom is inundated," he adds, "with these *nominal* Bibles. It is always the worst printed book, even in the meanest house; for if a cottage has a book of songs, or of tales, together with the Bible, the former is always the better printed book of the two." P. 7. He admits that this "unseemly degradation of God's word is no other than the consequence of the best intention for making it universally known." But still he contends that it is a degradation. Mr. Reeves's plan is exactly the contrary to this. His object is to provide such Bibles for distribution as may incline the possessor to read them, and induce him to preserve them with care. Nothing but the great difficulty, or rather the impossibility, of persuading established Societies to change their plans, has led him to propose a new Society for this particular purpose. He speaks with the highest respect of the Society for Promoting Christian Knowledge; of which he is a valuable member; he speaks in a similar manner of the Bible Society; but he wishes for a new Society to perform what they, he has strong reason to suppose, will not undertake. We have read his tract with great attention, and feel that there is much good sense in his opinion, and very great cogency in his arguments.

His plan therefore tends to provide better Bibles for our less opulent brethren; "that there may be in every house in the kingdom no longer a mean *nominal* Bible, but a readable, instructive Bible, that will attract the reader either by the fashion or method of it; and will be valued by its owner as a book, besides being regarded as the depository of God's word, because it will surpass in price, and figure, every other volume in the poor man's library." P. 22. He thinks it may be expedient in such a plan to divide the whole Bible into four deliveries, giving first the New Testament, and promising the books of Moses, the historical books, and the prophets, in due succession, if proper use be made of the first. Some arguments are used in favour of subjoining  
short



short notes, which Joseph Bingham and others have wished, but this is a remoter part of the design. The present proposal is circulated with the hope of forming such a Society, in which Mr. Reeves would willingly take an active part, and we know has benevolent designs of great extent for the support and encouragement of it.

ART 12. *A Vindication of the Modern History of Hindostan, from the gross Misrepresentations, and illiberal Strictures of the Edinburgh Reviewers. By the Author.* 8vo. 88 pp. 1s. 6d. White and Faulder. 1805.

The Historian of ancient and modern Hindostan has here published a very spirited vindication of himself against the harsh strictures of the Edinburgh Reviewers. In the opinion of the most competent judges no vindication was necessary, because the attack was in reality without cause. Mr. Maurice was violently censured for writing the History of India without a knowledge of the native dialects; though every thing that is worth knowing in them has been transfused into Latin, or into some modern languages; and the Sanscreeet, on which the Reviewer lays a most ridiculous stress, certainly contains no materials which can be admitted into authentic history.

We have no hesitation in saying that, if a vindication can be considered as required, Mr. Maurice has completely succeeded in it. In answer to an illiberal sneer against him "for writing on a subject of which he had *no* knowledge," this author gives the following rapid but satisfactory outline of his authorities:

"Nor are those materials, after all this idle gasconade about Eastern languages and science, either few in number, or deficient in point of importance and authenticity. They are not, indeed, Sanscreeet *authorities*, but who is there, except Mr. Wilkins in Europe, and two or three Asiatic students, that know any thing of Sanscreeet, at least sufficiently so to present the public with a history of India from native sources. In this great dearth of Indian knowledge I had flattered myself, that the names of authors of such universal and deserved celebrity in the path of Asiatic history, as Abulfeda, whose esteemed Moslem Annals have been given us in an elegant translation, by the learned Reiske, in five quarto volumes, and which, with Elmagin's Saracenic History, translated by Erpenius, are cited in almost every page, posterior to the commencement of the Hejira, to correct or confirm the statements in Ferishta,—of which I deeply regret we have no more accurate translation, and shall be very much obliged to these learned Perfic scholars, when they are pleased to indulge us with a better. Mirkhond, the Persian historian, an authentic translation of whose valuable work has been lately published at Vienna, under the title of "*Historia Regum Persarum post firmatum in Regno Islamismum*," bringing that history down to the year of  
Christ

Christ 1150. This, with Stephen's General History of that country from the *same* Mirkhond, was amply sufficient for my purpose of detailing the events that befel the Persian empire, in the early annals of the Hejira; which events, as well as the conquests of the Arabians recorded by Abulfeda, and Professor Ockley, in his History of the Saracens, though deemed irrelevant by the Reviewer, were absolutely necessary to be narrated on account of their influence on the affairs of India, afterwards successively conquered by these Arab and Persian invaders of the higher Asia: Ebn Abdollatif, author of the *Lebtarikh*, translated into Latin, and published in Thevenot. Ulug Beg, whose Epochæ Celebriores of the great Asiatic Empires, were so highly important for the elucidation of their intricate Chronology. Of Abulfaragius, author of the History of the Arabian Dynasties, with Pocock's Supplement to those Dynasties. Of Abulghazi Bahadur, whose History of the Tartars, is the only authentic one on record. The History of Gengis Khan, compiled from Fadlallah, Abulcair, and other Oriental writers, by M. De La Croix, the elder. Sherifeddin and Arabshah's History of Timur Bec, with Professor White's Institutes of that renowned chieftain. Ebn Haukal's Oriental Geography given us by Ouseley. Al Edrisi, the Nubian Geographer. *Anciennes Relations* of Renaudot. *Travels in India*, of Marco Paulo. The *Ayzen Akbery*, Asiatic Researches, *Maffæi Historia Indica*, *De Laet's India Vera*. Gladwin's translation from Persian MSS, of the Reigns of Jehanguire, Shah Jehaun, and Aurengzebe. Scott's History of Dekkan from *Ferishta*—the translated work of Golam Hossain, the geographical works of Rennel, together with all those writers and travellers enumerated in a former page as illustrative of the events of the two last centuries—I had, I say, flattered myself that the very considerable catalogue of authors cited or referred to in almost every page of the history, procured by me for the purpose, and most of them with extreme difficulty, and at an enormous expence, would have sheltered me from the charge of inadequacy on the score of materials, at least for what *I bona fide* undertook to perform, and have disarmed the fury of the most ferocious of the critic tribe." P. 77.

We are perfectly convinced that this attack upon Mr. M., by thus calling him forth in his own defence, will ultimately prove of the greatest service to his work; which will be, as it deserves, in the hand of every person who shall hereafter visit India with a liberal desire for the knowledge suited to that situation.

## MONTHLY LIST OF PUBLICATIONS.

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The Rev. Dr. Kelly has prepared and is printing a Tri-glott Dictionary of the Gaelic Language as spoken in Man, Scotland, and Ireland.

A New Edition of Statius is in the Press under the superintendence of Mr. Mitford.

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THE  
BRITISH CRITIC,

For AUGUST, 1805.

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“ Ut vultus hominum ita simulacra vultus fluxa ac fragilia  
sunt, forma mentis æterna. TACITUS.

The countenance of man, and all representations of it, are frail  
and fleeting; the beauty of the mind is eternal.

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ART. I. *Travels in Europe, Asia Minor, and Arabia.* By  
J. Griffiths, M.D. Member of the Royal Medical Society  
of Edinburgh, and of several Foreign Literary Societies.  
4to. 396 pp. 1l. 10s. Cadell and Davies. 1805.

THE track pursued by this interesting and entertaining  
traveller, was as follows: after a residence of two years  
in France, he proceeded to Genoa; thence embarking for  
the Archipelago, he landed at Scio, Mitylene, and other  
Grecian Islands, on his way to Smyrna. From Smyrna he  
went to Constantinople, where he appears to have made  
himself intimately familiar with every object which justified  
his curiosity; and indeed it is that portion of his work which  
is employed in describing the government, the manners, and  
the laws of the Turks, which seems most worthy of the  
reader's attention. From Constantinople he returned to  
Smyrna, whence entering the interior of Natolia, he passed  
through Sardis, Heraclea, Apamea, to Mount Taurus. He  
also visited Seleucia, Antioch, and Aleppo. At Aleppo he

H

remained

BRIT. CRIT. VOL. XXVI. AUG, 1805.

remained two months, and then undertook a journey over the desert to Bussorah, and thence proceeded, by the usual route, to Bombay. The narrative, as given in this volume, stops here. But it appears that he afterwards went round the Peninsula to Bengal, whence he sailed to Prince of Wales's Island and Sumatra, and again returning to Bengal, traversed a very large portion of Hindostan. The writer's descriptions throughout are communicated with extraordinary animation; and he has contrived, even when speaking of places with which we have all been familiar, to throw something of novelty and spirit into his narrative, which renders it peculiarly entertaining. His representation of Smyrna, in particular, is highly amusing, and will be read with general satisfaction; but we shall exhibit specimens of his performance only from those parts where the information which he details is entirely original. There is a species of property among the Turks, which even D'Olfon has not explained as its singularity and importance deserve. This is called *wakf*, the literal translation of which is assignment, or cession, but let Dr. Griffiths speak for himself.

“ It has been already mentioned, that one of the five principal tenets of the Mahomedan religious code is, “ The distribution of alms to the poor.” This was not meant only to express mere accidental or precarious donations, but also to inculcate a general inclination to provide for the exigencies of establishments dedicated to pious and charitable purposes; and care has been taken by the Ulemah, that property so disposed of should be considered as *sacred*, and in every respect *secure*, from that confiscation to which all other kinds may be exposed by the will of the Sulthan.

“ The nature of this property, designated under the general term *wakf*, and the laws concerning it, merit attention, in as much as no other country, I believe, presents any similar arrangements; and although many abuses have taken place respecting the institution, it will still appear of great political importance.

“ The term *wakf*, in a literal sense, may be translated assignment or cession; but it is universally understood in the Turkish dominions to signify that property which an individual, from pious motives, makes over or resigns for the benefit of any religious establishment or other object of public utility.—Of this property, or of these wakfs, there are three kinds, viz.

“ Property—appropriated to mosques and other religious foundations.

“ Property—ceded to mosques under peculiar and customary restrictions.”

“ Property—destined to the support of hospitals, colleges, and other establishments of general interest.

" In order to prevent the confiscation of their fortune by the Sultaun, or the dissipation of it by their heirs, the Turks of affluence take advantage of the means which an apparent piety offers, and have recourse to the sacred institutions of their prophet. Whenever a provident father is disposed to secure to his family the enjoyment of his fortune, he determines upon his wakf; that is, he makes over such part of his estate as he judges proper, to a mosque, hospital, or other public establishment, under the restrictions which I shall explain.

" An established formality in bestowing property in wakfs requires that the donor should nominate a person named *Mootouwalee*, to whose management the revenues are to be entrusted; and another called *Nazeer*, to whom the Mootouwalee is compelled to render up his accounts, once in every six, or at farthest every twelve months. But as it is the peculiar characteristic of wakfs that the founder should be at perfect liberty in the choice of an agent or director, as well as in the disposal of his property, he has a right to unite both privileges in the same person. He may even reserve to himself the management of the estate, or grant it to his wife, to his children of either sex, or to his friend. A mode, therefore, presents itself, by which a considerable portion of his fortune may be ensured to the heirs of a family, since whatever property is not specifically disposed of in the act which constitutes the wakf, becomes tacitly the right of the Mootouwalee. I use the term *tacitly*, because it is presumed by the law that the Mootouwalee expends for pious purposes, according to the suggestions of his own devotion, the whole of the wakf, although no positive application may have been made by the founder.

" The advantage which the most opulent officers of the Porte continued long to take of the facility with which they could evade the right of the Sultaun to inherit their estates, became at last so evident, that the laws are now much more rigidly enforced than formerly; and whenever a person of rank dies, or what is the same thing as to the Sultaun's privilege, is disgraced, the whole of his property is seized, and a rigorous examination made respecting the wakfs with which it may be charged. When the residue of the fortune accruing to the family is found to be in a proportion not approved of, the Sultaun, without ceremony, confiscates the whole estate for his own use, making it answerable only for the wakfs properly authenticated.

" The acts by which the wakf is rendered legal are drawn up before a magistrate, and duly registered: a regular and distinct statement of the employ of the funds so disposed of is also necessary; and where any informality takes place, the wakf loses the privilege attached to this species of property, as soon as the founder no longer respects his first intentions; that is, he is not so far involved but that he may revoke them. If the donor die without attending to the requisite formalities, the claim of the

heirs to the estate is submitted to the magistrate of the place, who decides upon the cause as appears best to his judgement, I might perhaps say to his interest.

"All kinds of property, real and personal, and even the public revenues, may be consigned as wakfs; and many Sultans have appropriated the duties and other public contributions of towns to these purposes.

"It was formerly customary that revenues so disposed of should be annually farmed; but the governors of provinces, taking an undue advantage of their authority, frequently became themselves the farmers at a very inferior rent, and underlet them with considerable profit. This species of speculation became so notorious, that Mustapha the Second made a vigorous effort to counteract its bad effects, and converted all these annual farms into life-rents. This arrangement presented various difficulties; and frequent changes took place until the year 1759, when the Grand Vizeer Regheb Mahommed Pashah, a man celebrated for his abilities, had the address to place the farms under the immediate inspection of the Minister of Finance.

"In former times, the Kishlar Agah, or Chief of the Black Eunuchs, enjoyed the prerogative of regulating these concerns; and soon after Abdul Hamed came to the throne, he ordered this officer to be re-established in his rights: a determination by which incalculable pecuniary advantages are added to the high honours attached to his general administration, certain duties being levied upon every transfer of property, whether the consequence of vacancy by death of the Mootouwaulee, exchange of farms, or individual cession.

"The produce of the wakfs, with which mosques and other establishments are endowed, usually exceeds very considerably the expenditure which their maintenance requires; and the Mootouwaulee seldom scruples to appropriate the difference to his own use. Many of the imperial mosques have a revenue of twenty or thirty thousand pounds sterling, whilst their whole expences require not more than half, or at most two thirds of this sum. The perquisites, which are therefore enormous, are divided between the Nazeer and Mootouwaulee, with little risk of discovery, as the government appears to be ignorant of the depredations committed, and no heirs of law are forthcoming to claim the unappropriated estate.

"By the statutes respecting wakfs, a new Mootouwaulee may prefer complaints against his predecessor, and excite a very strict examination of the account of his expenditure; but as the same principle of speculation is likely to predominate during his own administration, these enquiries are never heard of." P. 190.

The whole of this dissertation shews great acuteness on the part of the author, and a very familiar acquaintance with his subject. The route over land from Smyrna to Aleppo, as it has very

very rarely indeed been prosecuted by Europeans, entitles the writer to much serious attention and respect. On leaving Aleppo to pass the Desert, the traveller's rashness had nearly cost him his life; he thus relates the circumstance.

" My friend was almost exhausted by the pain and uneasiness he experienced; nor was I much less so: but a desire to explore (as far as was possible for a Christian) the renowned tomb of the Prophet Ali, held in estimation by the Persians with a zeal equally enthusiastic with that which the Hadgees of Mecca entertain for the shrine of Mahommed, vanquished my disposition for rest, and, contrary to the advice of Mr. H. I set off alone for the village.

" It is seated upon an elevated ridge of sand hills: a tolerably good street runs nearly from south to north about three hundred yards. The houses on each side are flat-roofed; many of them being so constructed that their roofs are but little above the level of the street. To enter the habitable part of them, it is necessary to descend from the streets down several steps; so that one is apt to imagine the street has been formed between two rows of houses already built.

" After proceeding along this street, another turns abruptly to the right; and on the left of the angle is the grand entrance to the celebrated mosque. In a variety of shops, near the gates of the mosque, were exposed to sale, water-melons and other fruits, as well as many dried grains: but in almost all of them the proprietors were reposeing themselves; and on account of the extreme heat not a single person appeared walking in the streets. Being thirsty, I wished to purchase part of a melon, and addressed myself to a shopkeeper for the purpose; but taking me for a Greek, he loaded me with abuse, and refused to contaminate himself even by selling to me one of the articles on his shop-board. I retired without making him any reply; and, upon my return past his hut, observed he had again laid himself down to sleep. On approaching the gate of the mosque, I perceived that all the good Mussulmauns, at each side of the entrance, were in the same drowsy disposition. Stimulated by an irresistible, yet unpardonable curiosity, I hastily walked into the first court. An elegant fountain, ornamented with coloured tiles, and a profusion of Arabic sentences, was constructed in the center; and a corridor round the area afforded a shady walk to that part of the building, where two handsome doors led to the interior of the mosque. I went to that on the left-hand side; and finding no one at prayers, entered it far enough to see the whole of the apartment. The dome is very handsome, but by no means so large as that of Saint Paul's, as Colonel Capper judged it to be from its appearance at a distance. The mosque is richly ornamented with balls of ivory, glass, ostriches eggs, and a prodigious number of lamps, not only in the center, but

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on every side. Very small-sized rich carpets covered the flooring, and two extraordinary large silver candlesticks were placed near the Mahareb.

"Apprehension of discovery now began to operate upon me, and I traced back my steps with caution, greatly dissatisfied at having found nothing extraordinary; but, before I could repass the gate, an old man started up, and called to me in Persian. Not receiving any answer, he awakened two others, when they all jumped from the elevated part where they had been sleeping, and exclaimed most vehemently. One of them, armed with a scimitar (fortunately for me not unsheathed), and another with a short stick, made many blows at me; which parrying in the best manner I was able, although not so successfully as I could have wished, I dashed through these bearded heroes, and was assailed in my flight by many large stones, of which, for many days, I bore the marks.

"A consciousness of the penalties I might incur by my imprudent behaviour, and the fear of being seized, stimulated my efforts to escape; and in spite of the burning sun, or almost equally burning sand, I stopped not until I had left the village very far behind me. Arriving at the tent, Mr. H. who tempered his reproaches with a thousand kind expressions, pointed out in the strongest terms the danger as well as folly of my proceeding; and although I could not but acknowledge the propriety of his observations, yet I felt a secret satisfaction at having accomplished what most probably no European ever before attempted." P. 369.

One short extract more is due to the author's sensibility. The passage across the desert was undertaken at an inauspicious time, and a beloved friend was the victim.

"Little conversation took place between my companion and myself: he was very ill; and we both dreaded the return of noon, when in general the heated air began to affect us, and travelled on in silent hope of speedy relief.

"At two o'clock P. M. the Simoolah blew stronger than usual from the S. E.; and on joining the Mohaffah, I soon observed an afflicting change had taken place in the countenance of my friend. It was now that, in aggravation of all my sufferings, I foresaw the impossibility of his long resisting the violently burning blasts which, with little intermission, continued to assail us. The thermometer hanging round my neck was up to 116; and the little remaining water, which was in a leathern bottle, suspended at the corner of the Mohaffah, had become so thick, resembling the residuum of an ink-stand, that, parched and thirsty as I felt, I could not relieve my distress, by any attempt to swallow it.

"At length I perceived evident marks of our approaching the long-looked for wells, where some relief was to be expected. The hasty march of the leading camels and stragglers, all verging to-  
wards

wards one point, convinced me we were not far from the place of our destination. Willing to communicate the glad tidings to my friend, I rode to him, and expressed my hope that he would be soon refreshed by a supply of water. He replied, "Thank God! but I am almost dead." I endeavoured to cheer his spirits; and then urging my horse, advanced to the spot where I observed the camels were collecting together. In about half an hour I found myself amongst a circle of animals greedily contending for a draught of muddy water, confined in a small superficial well about five feet in diameter. Pressing to the edge, I laid myself upon my belly, and by means of my hand supplied myself with a fluid, which, however filthy in itself, and contaminated by the disgusting mouths of as many camels and men as could reach it, was a source of indescribable gratification. It is wholly out of the power of language to convey any idea of the blissful enjoyment of obtaining water after an almost total want of it during eight and forty hours, in the scorching regions of an Arabian desert in the month of July.

"But this moment of gratification was soon succeeded by one of peculiar horror and anxiety. Scarcely had I quenched my thirst before the Mohaffah arrived. I flew with a bowl full of water to my friend; who drank but little of it, and in great haste. Alas! it was his last draught! His lovely child too, eagerly moistened her mouth of roses, blistered by the noxious blast!

"With difficulty Joannes and myself supported my feeble friend to where the tent had been thrown down from the camel's back. He stammered out a question respecting the time of the day; to which I answered it was near four: and requesting the Arabs to hold over him part of the tent (to pitch it required too much time), I unpacked as speedily as possible our liquor-chest, and hastened to offer him some Vifnee (a kind of cherry-brandy): but Nature was too much exhausted! I sat down, and receiving him in my arms, repeated my endeavours to engage him to swallow a small portion of the liqueur. All human efforts were vain! Gust after gust of pestilential air dried up the springs of life, and he breathed his last upon my bosom!

"Let the reader of sensibility reflect upon the concomitant circumstances which attended this afflicting scene, and then refer to the sensations which will be created in his own breast, to form some idea of those which must have lacerated mine! Let him paint to himself a traveller, of an age alive to every feeling, in the midst of the Desert of Arabia, with the corpse of his respected friend, burnt to the appearance of a cinder, black, yet warm, on one side of him; and on the other, the daughter of that friend, the most angelic child that Nature ever formed, unconscious of her loss, and with the prattle of innocence inquiring "where her dear papa was gone to?" It was a scene as little to be supported as described; and the honest tears I shed bore ample testimony to the wounded sensibility of my heart.



"But a short time, however, could be allowed to assuage my grief, or to indulge it. Who were to perform those last sad offices of friendship, so requisite, and yet so difficult? Who would undertake to prepare with decency for the grave, the disfigured remains of my kind companion? Who would assist in these disgusting yet pious occupations? The servant and myself were all that professed the Christian religion, and we alone could execute its duties.

"With as much propriety as the circumstances admitted, we therefore performed the melancholy task; and having induced the Arabs to dig a grave near the remains of a village not far from the wells, I directed the body to be carried there, following it with the dear Marianne, who knelt by me whilst I offered to God the pure effusions of a heart overwhelmed by distress, but submissively bowing to the decrees of his divine will!" P. 376.

These specimens will demonstrate the writer to be a pleasing companion, as well as of great acuteness and extensive observation. Indeed we have very seldom met with a more amusing performance than his book. Nevertheless, the places here described, form but a small proportion of those which Dr. Griffiths visited. It is from his travels in India, and his discussions on the Hindu and Musselmaun laws, that still more interesting information may be expected. The author waits only for the decision of the public on this his first performance, to engage in these and other undertakings, highly interesting to the cause of learning. We are sorry to observe that the plates in this volume are trifling in themselves, and of very indifferent execution; we hope he will attend to this in his future works.

ART. II. *Philosophical Transactions of the Royal Society of London for the Year 1804. Part II.* 4to. 244 pp. G. and W. Nicol. 1804.

THIS second part of the volume for the year 1804 contains nine papers, viz. from the 9th to the 17th inclusively. A concise account of their subjects will be found in the following pages:

IX. *Analytical Experiments and Observations on Lac.* By Charles Hatchett, Esq. F. R. S.

The original information, which induced Mr. H. to institute a course of experiments on Lac, was communicated by Charles Wilkins, Esq. who, while residing in India, learned

learned that the Hindus dissolve shell lac in water by the mere addition of a little borax. They then add lamp-black to the solution, and in that state use it as writing ink. In consequence of this information, Mr. H. subjected that singular substance to a variety of trials, from which he deduced several useful consequences.

From the communications of Mr. Kerr, Mr. Saunders, and Dr. Roxburgh, which are inserted in former volumes of the *Philosophical Transactions*, it appears that lac is the substance of the nidus, or comb of the insect, called *coccus*, or *chermes lacca*, which is deposited on the branches of various plants in India, especially on certain species of mimosa. They describe four kinds of this substance, namely, stick lac, seed lac, lump lac, and shell lac; three of which, however, are only known in commerce. They also describe the peculiar properties of those species, with the modes of preparation, and other particulars.

Mr. H. after a short extract from those accounts, and after briefly mentioning the few experiments which chemists had made on lac, begins to relate his own experiments and observations. This part of the paper is divided into three sections, the titles of which are—1. Effects of different menstrua on the varieties of lac. 2. Analytical experiments on stick, seed, and shell lac; and, 3. General remarks.

The menstrua mentioned in the first, as having been tried on lac, are water, alcohol, sulphuric ether, concentrated sulphuric acid, nitric acid, muriatic acid, acetous and acetic acid, a saturated solution of boracic acid in water, borax, the lixivium of pure soda, and of the carbonate of soda, the lixivium of caustic potash, and, lastly, ammonia.

“ It has been,” this author says, “ already stated, that subborate of soda or borax has a powerful effect on lac, so as to render it soluble in water; and, as the preceding experiments prove that boracic acid alone scarcely acts upon lac, there is every reason to believe, that the excess of soda present in borax is the active substance; and this conclusion will be confirmed, by the results of subsequent experiments made with the alkalis.

“ In order to render lac (especially shell lac) soluble in water, about  $\frac{1}{2}$  of borax is necessary; and this may be previously dissolved in the water, or may be mixed and added together with the lac.

“ The best proportion of water to that of lac is 18 or 20 to 1. So that 20 grs. of borax, and four ounces of water, are, upon an average, requisite to dissolve 100 grs. of shell lac; but more water may be occasionally added, to supply the loss caused by evaporation during the digestion, which should be made nearly in a boiling heat.

“ This

" This solution of shell lac is turbid, and of a reddish brown colour; when considerably diluted with water and agitated, a weak lather is formed; it is decomposed by acids, and the lac is precipitated in yellow flocculi, which do not apparently differ from the lac originally employed.

" The general properties of the solution show, that it is a saponaceous compound, which, being used as a varnish or vehicle for colours, becomes (when dry) difficultly soluble in water, although this was the liquid employed to form the solution.

" A white thick scum or cream collects on the surface of this liquid, after it has been suffered to remain tranquil for some time, and is found to be produced by a sort of wax, which I shall more particularly notice when the analyses of the varieties of lac are described; but, in the present case, this wax appeared in some degree to be converted into an almost insoluble soap by the alkali of the borax, and may be regarded as the principal cause of the turbidness of the solution." P. 200.

In the second section Mr. H. describes the products of the distillation of the three principal species of lac; also the analytical products of each species; together with the properties of their separate ingredients; from all which it appears, that lac consists principally of resin, mixed with certain proportions of a peculiar kind of wax, of gluten, and of colouring extract.

In the last section this author says,

" From the whole of the experiments which have been related, it appears, that although lac is indisputably the production of insects, yet it possesses few of the characters of animal substances; and that the greater part of its aggregate properties, as well as of its component ingredients, are such as more immediately appertain to vegetable bodies.

" Lac, or gum lac, as it is popularly but improperly called, is certainly a very useful substance; and the natives of India furnish full proofs of this, by the many purposes to which they apply it.

" According to Mr. Kerr, it is made by them into rings, beads, and other female ornaments.

" When formed into sealing-wax, it is employed as a japan, and is likewise manufactured into different coloured varnishes.

" The colouring part is formed into lakes for painters: a sort of Spanish wool for the ladies is also prepared with it; and, as a dyeing material, it is in very general use.

" The resinous part is even employed to form grindstones, by melting it, and mixing with it about three parts of sand. For making polishing grindstones, the sand is sifted through fine muslin; but those which are employed by the lapidaries, are formed with powder of corundum, called by them *Corune* \*.

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\* Phil. Transf. 1781, p. 380.

" Bat,

“ But, in addition to all the above uses to which it is applied in India, as well as to those which cause it to be in request in Europe, Mr. Wilkins's Hindû ink occupies a conspicuous place, not merely on account of its use as an ink, but because it teaches us to prepare an aqueous solution of lac, which probably will be found of very extensive utility.

“ This solution of lac in water may be advantageously employed as a sort of varnish, which is equal in durability, and other qualities, to those prepared with alcohol; whilst, by the saving of this liquid, it is infinitely cheaper.

“ I do not mean, however, to assert that it will answer equally well in all cases, but only that it may be employed in many. It will be found likewise of great use as a vehicle for colours; for, when dry, it is not easily affected by damp, or even by water.”  
P. 215.

X. *On the Integration of certain differential Expressions, with which Problems in physical Astronomy are connected, &c.* By Robert Woodhouse, A. M. F. R. S. &c.

Of this paper, as it is particularly important, we shall take another opportunity to give an account; more at large than we could here insert.

XI. *Observations on Basalt, and on the Transition from the vitreous to the stony Texture, which occurs in the gradual Refrigeration of melted Basalt; with some Geological Remarks.* In a Letter from Gregory Watt, Esq. to the Right Hon. Charles Greville, V. P. R. S.

The experiments, which form the subject of this valuable paper, were undertaken in consequence of the judicious experiments and observations of Sir James Hall on the regulated cooling of melted basalt.

In a common reverberatory furnace, such as is used in founderies for the fusion of pig-iron, Mr. Watt fused seven hundred weight of amorphous basalt, which was afterwards suffered to cool slowly. When taken out of the furnace the mass of melted basalt was of a vitreous nature. Its shape, owing to the irregularities of the furnace, approached to that of a wedge, whose lower angles were rounded. It was nearly three feet and a half long, two feet and a half wide, about four inches thick at one end, and about eighteen inches at the other. This author then describes the internal as well as the external appearance of the whole mass. The principal part of this description is as follows:

“ A continuation of the temperature favourable to arrangement, speedily induces another change. The texture of the mass becomes more granular, its colour rather more gray, and the brilliant points larger and more numerous: nor is it long before these brilliant molecules arrange themselves into regular forms; and, finally,

finally, the whole mass becomes pervaded by thin crystalline laminae, which intersect it in every direction, and form projecting crystals in the cavities. The hardness of the basis seems to continue nearly the same; but the aggregate action of the basis, and of the imbedded crystals, on the magnetic needle, is prodigiously increased. It appears to possess some polarity; and minute fragments are suspended by a magnet. Its specific gravity is somewhat increased, as it is now 2.949. The crystals contained in it, when examined by a microscope, appear to be fasciculi of slender prisms, nearly rectangular, terminated by planes perpendicular to the axis; they are extremely brilliant; their colour is greenish-black; they are harder than glass, and fusible at the blowpipe; they are suspended by the action of a magnet. They are arranged nearly side by side, but not accumulated in thickness, so that they present the appearance of broad thin laminae; they cross one another at all angles, but always on nearly the same plane; and the lamina thus formed is often three or four lines long, and from a line to a line and a half broad, but extremely thin\*.

"It seems obvious, that an equalized temperature would have rendered the whole similar to the substance last described; and it may be fairly inferred, that by a continuance of heat, the minute crystals would have been augmented in their dimensions, by the accession of molecules still engaged in the basis, or by the union of several crystals, till they acquired sufficient magnitude for their nature to be absolutely determined by the usual modes of investigation. It is probable, however, if such precautions had been taken as might have secured this degree of perfection in the ulterior result, that the mass would only have exhibited an uniform aspect, and that the interesting initial phenomena would not have been discovered †." P. 285.

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\* "It may be observed, that the cavities which existed in the glass are not obliterated during the subsequent processes, though their interior surfaces undergo some change. The minute globules first formed often become prominent, and project into the cavities. These minute points are soon obliterated by the large curves of the fibrous spheroids, which give a mamellated form to the interiors of the cavities; and, when the crystals are generated in the mass, they shoot into some of the cavities, and line them with their brilliant laminae."

† "In this and the succeeding paragraphs, the word molecule is used in the sense assigned to it by Haüy and Dolomieu, and is understood to represent the peculiar solids, of definite composition and invariable form, the accumulation of which, forms the crystals of mineral substances. Such molecules, preserving their form and their essential characteristics, may be extracted from most crystals by mechanical division, and may be subdivided as far as our senses can recognize them. Though we cannot by mechanical means directly divide them into their elementary particles, we are enabled

To this Mr. W. subjoins various judicious remarks in explanation of the phenomena exhibited by the above-mentioned mass of melted basalt. Also on the nature of fusion, crystallization, and particularly on the shape and formation of basaltic columns; but for those particulars we must refer our readers to the paper itself, which well deserves the attention of the scientific world, and particularly of Geologists.

XII. *An Analysis of the magnetical Pyrites; with Remarks on some of the other Sulphurets of Iron.* By Charles Hatchett, Esq. F. R. S.

In the commencement of this rather long paper Mr. H. observes, that of the various metallic sulphurets, the sulphuret of iron, commonly called *martial pyrites*, is by far the most abundant, it being generally found at all depths, and in all climates and soils. The different species of this mineral are described by all the mineralogical writers; and among those species there is one, which, from its peculiar property of having a strong magnetic polarity, is called the magnetical pyrites.

As it did not appear that this species had been subjected to any regular chemical examination, Mr. H. endeavoured to analyze it, and to investigate its properties; and for this purpose he instituted a series of experiments, an account of which, with their results, is contained in the present paper.

The external characters of the magnetical pyrites (*ferrum mineralisatum magnetico pyritaceum*) are as follows:

"It is," Mr. H. says, "most frequently of the colour of bronze, passing to a pale cupreous red.

"The lustre is metallic.

"The fracture is unequal, and commonly coarse-grained, but sometimes imperfectly conchoidal.

"The fragments are amorphous.

"The trace is yellowish-gray, with some metallic lustre.

"It is not very hard; but, when struck with steel, sparks are produced, although with some difficulty.

"It is brittle, and is easily broken.

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abled to effect this by chemical solution, the only power to which their aggregation yields. It will be evident, from the observations that follow, that I am inclined to adopt the ingenious idea of Dolomieu, that many apparently homogeneous rocks are compounds of the minute molecules of several species of minerals; and that, where a suitable opportunity is given, these will develop themselves by the formation of their peculiar crystals."

"This

"This pyrites has been hitherto found only in some parts of Norway, Silesia, Bavaria, and especially at Geier, Meffersdorf, and Breitenbrunn, in Saxony; but, having received some specimens from the Right Hon. Charles Greville, F. R. S. I was struck with their resemblance to the pyrites of Breitenbrunn, which happened at that time to be in my possession; and, upon trial, I found that they were magnetical, and agreed with the latter in every particular. Their magnetic power was such as strongly to affect a well-poized needle, of about three inches in length; a piece of the pyrites, nearly two inches square, acted upon the needle at the distance of four inches." P. 316.

The above-mentioned pyrites of Mr. Greville was found in great abundance in Caernarvonshire, near the base of the mountain called Moel Elion, and opposite to the mountain called Mynydd Mawr. Mr. H. subjected it to the usual chemical trials, viz. he exposed it to the blast of the blow-pipe, then to the more powerful action of a furnace, both in open and in closed vessels; he tried the effects of acids upon it, &c. of which processes we need not give any particular account. It may suffice to say, that 100 grains of the magnetical pyrites were found to consist of sulphur 36.5 grs. and of iron 63.5 grs.

The account of those experiments is accompanied with various proper remarks, with the observations of other writers, and with the account of comparative analyses of other species of pyrites; but, independent of this analytical investigation, Mr. H. endeavoured to imitate this natural product by synthetical operations, and the result of his attempts is expressed in the following paragraph:

"From the whole," he says, "of the experiments which have been related, it is therefore evident, that iron, when combined with a considerable proportion of sulphur, is not only still capable of receiving the magnetic property, but is also thereby enabled to retain it, and thus (as I have already remarked) becomes a complete magnet; and it is not a little curious, that iron combined (as above stated) with 45 or 46 per cent. of sulphur, is capable of being taken up by a magnet, whilst iron combined with 52 per cent. or more, of sulphur, (although likewise in the metallic state,) does not sensibly affect the magnetic needle; and hence, small as the difference may appear, there is reason to conclude, that the capacity of iron for magnetic action is destroyed by a certain proportion of sulphur, the effects of which, although little if at all sensible at 46 per cent. are yet nearly or quite absolute, in this destruction of magnetic influence, before it amounts to 52. But, what the exact intermediate proportion of sulphur may be, which is adequate to produce this effect, I have not as yet determined by actual experiment." P. 333.

And

And further on he gives a more circumstantial account of all his experimental investigation in the following words:

“ From the whole which has been stated we find, 1. That the substance called magnetical pyrites, which has hitherto been found only in Saxony, and a few other places, is also a British mineral, and that, in Caernarvonshire, it forms a vein of considerable extent, breadth, and depth.

“ 2. That the component ingredients of it are sulphur and metallic iron; the former being in the proportion of 36.50 or 37, and the latter about 63.50 or 63.

“ 3. That the chemical and other properties of this substance are very different from those of the common martial pyrites, which, however, are also composed of sulphur and iron, varying in proportion, from 52.15 to 54.34 of sulphur, and from 47.85 to 45.66 of metallic iron; the difference between the common pyrites which were examined being therefore 2.19, and the mean proportions amounting to 53.24 of sulphur, and 46.75 of iron; consequently, the difference between the relative proportions, in the composition of the magnetical pyrites, and of the common pyrites, is nearly 16.74, or 16.24.

“ 4. That, as the magnetical pyrites agrees in analytical results, as well as in all chemical and other properties, with that sulphuret of iron which hitherto has been only known as an artificial product, there is no doubt but that it is identically the same; and we may conclude, that its proportions are most probably subjected to a certain law, (as Mr. Proust has observed in the case of the artificial sulphuret,) which law, under certain circumstances, and especially during the natural formation of this substance in the humid way, may be supposed to act in an almost invariable manner.

“ 5. That, in the formation of common martial pyrites, there is a deviation from this law, and that sulphur becomes the predominant ingredient, which is variable in quantity, but which, by the present experiments, has not been found to exceed 54.34 per cent. a proportion, however, that possibly may be surpassed in other pyrites, which have not as yet been chemically examined.

“ 6. That iron, when combined naturally or artificially with 36.50 or 37 of sulphur, is not only still capable of receiving the magnetic fluid, but is also rendered capable of retaining it, so as to become in every respect a permanent magnet; and the same may, in a great measure, be inferred respecting iron which has been artificially combined with 45.50 per cent. of sulphur.

“ 7. That, beyond this proportion of 45.50 or 46 per cent. of sulphur, (in the natural common pyrites,) all susceptibility of the magnetic influence appears to be destroyed; and, although the precise proportion which is capable of producing this effect, has not as yet been determined by actual experiment, it is certain



tain that the limits are between 45.50 and 52.15; unless some unknown alteration has taken place in the state of the sulphur, or of the iron, in the common martial pyrites.

" 8. That, as carbon, when combined in a certain proportion with iron, (forming steel,) enables it to become a permanent magnet, and as a certain proportion of sulphur communicates the same quality to iron, so also were found to be the effects of phosphorus; for the phosphuret of iron, in this respect, was by much the most powerful, at least when considered comparatively with sulphuret of iron.

" 9, and lastly, that as carbon, sulphur, and phosphorus, produce, by their union with iron, many chemical effects of much similarity, so do each of them, when combined with that metal in certain proportions, not only permit it to receive, but also give it the peculiar power of retaining, the magnetical properties; and thus, henceforth, in addition to that carburet of iron called steel, certain sulphurets and phosphurets of iron may be regarded as bodies peculiarly susceptible of strong magnetical impregnation." P. 335.

The latter part of the paper contains some general observations of no great import.

XIII. *Remarks on the voluntary Expansion of the Skin of the Neck, in the Cobra de Capello, or hooded Snake of the East Indies.* By Patrick Russell, M. D. F. R. S. *With a Description of the Structure of the Parts which perform that Office.* By Everard Home, Esq. F. R. S.

The subject of this paper is described by Dr. R. in the following manner:

" The remarkable expansion of the skin of the neck, in the Coluber Naja of Linnæus, or Cobra de Capello of the East Indies, and which constitutes a principal character of the species, is produced by an apparatus hitherto, as I believe, very imperfectly described. It is a voluntary action, totally distinct from that inflation which all serpents, when irritated, are more or less capable of, and which the Coluber Naja also assumes, at the same time that it expands its hood.

" In botanical excursions in India, fragments of serpentine skeletons, made by the black ants, were occasionally met with; but, in such as were supposed to belong to the Coluber Naja, the peculiar disposition and structure of the cervical ribs, so different from that in other serpents, had escaped me.

" In other serpents, the ribs, from the first vertebra to those of the middle of the trunk, gradually increase in length; thence they gradually shorten or decline, to near the end of the tail, where they disappear, or are transformed into short eminences; but, in the Coluber Naja, the cervical ribs gradually lengthen

to the tenth or eleventh, after which, they successively shorten to the twentieth. The ribs, again increasing in length, arc, at the middle of the trunk, nearly as long as the middle cervical ribs; and then declining, as usual in other serpents, disappear on the tail.

“ So obvious a peculiarity in the skeleton of the Cobra de Capello having escaped my notice in India, and finding myself unable to account for the expansion of its hood, which is commonly, in that country, conceived to be connected with inspiration, I brought with me, on my return to England, several subjects for dissection, in order to have the matter properly ascertained. My friend Mr. Home readily undertook the task; and the subjoined result of his investigation will, I have no doubt, prove satisfactory.

“ I have, on another occasion, asserted as a fact, that the neck of the Cobra de Capello, in a quiescent state, shows no external protuberance whatever\*; and it is clearly accounted for, in the following description, from the ribs, when depressed, lying upon the spine, over one another.” P. 346.

Mr. Home's more particular description, which follows the above transcribed paragraphs, is accompanied with two copper plate engravings, without the aid of which an abridged description could not be rendered sufficiently intelligible.

*XIV. Continuation of an Account of the Changes that have happened in the relative Situation of double Stars.* By William Herschell, LL. D. F. R. S.

In a former paper on the same subject, which is published in the *Philosophical Transactions* for the year 1803, Dr. H. describes the changes of situation which he had observed in six double stars, one of which is the double star castor; and in investigating the causes of the alteration of place in that star, he had recourse to the most authentic observations he could find of the motions in right ascension and polar distance of that star. But as Dr. Maskelyne, the Astronomer Royal, has since published the proper motions of 36 principal stars, of which *α* Geminorum is one; and as the motion of that star, especially in north polar distance, does now appear to be very different from what it had been supposed, Dr. Herschel found it necessary to review the arguments which had been used in his former computation, in order to ascertain the result of this new motion. A review

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\* Continuation of an account of Indian Serpents, page 3, Lond. 1801.

of those arguments forms the commencement of the present paper; and for the illustration of this review, a plate with two diagrams is annexed to the paper.

After this review, Dr. H. says,

"I shall now proceed to a continuation of my account of the changes that have happened in the relative situation of double stars, either in their position or their mutual distance; and, in the following list of them, it will be seen that, of 50 changeable double stars which are given, 28 have undergone only moderate alterations, such as do not amount to an angle of 10 degrees. None of them however have been admitted, except where the change was at least so considerable, that the micrometer which was used on this occasion could ascertain the change, with a proper degree of accuracy. Two of the stars, indeed, have hardly suffered any alteration in the angle of position; but, with them it will be found, that a change in their distance has been so ascertained as not to admit of any doubt. Thirteen of the stars have altered their situation above 10 degrees, but less than 20. Three stars have undergone a change in the angle of position, of more than 20, and as far as 30 degrees. The six remaining stars afford instances of a still greater change, which, in the angle of position of some of them, amounts to more than 30 degrees; in others, to near 40, 50, 60, and upwards, to 130 degrees." P. 359.

The above-mentioned 50 stars are,  $\alpha$  Herculis;  $\gamma$  Arietis;  $\xi$  Ursæ;  $\gamma$  Andromedæ;  $\mu$  Draconis;  $\delta$  Geminorum;  $\epsilon$  Draconis;  $\zeta$  Aquarii;  $\xi$  Bootis;  $\omega$  Leonis;  $\pi$  Arietis;  $\eta$  Coronæ; Fl. 21 Ursæ; Fl. 4 Aquarii; south-preceding  $\pi$  Serpentis; near  $\mu$  Bootis; north-preceding Fl. 18 Persei;  $\epsilon$  Coronæ;  $\epsilon$  Lyræ;  $\rho$  Serpentarii;  $\lambda$  Ophiuchi; north-preceding Fl. 29 Capricorni; near Fl. 5 Pegasi; Fl. 49 Serpentis; preceding Fl. 11 Serpentarii; Fl. 38 Piscium; near Fl. 64 Aquarii; Fl. 46 Herculis;  $\delta$  Cygni;  $b$  Draconis; south-preceding Fl. 30 Orionis;  $\eta$  Cassiopeæ;  $d$  Serpentis; north of 105 Herculis; Rigel;  $\zeta$  Cancræ;  $\epsilon$  Capricorni; north-preceding Fl. 56 Andromedæ; near 37 Aquilæ;  $\alpha$  Ursæ minoris; north-preceding Fl. 62 Aquilæ; preceding  $\tau$  Orionis;  $\zeta$  Ursæ majoris; north-following  $\phi$  Herculis; north-following  $\nu$  Aquarii;  $\alpha$  Piscium; Fl. 11 Monocerotis; north-preceding  $\gamma$  Aquilæ;  $\epsilon$  Geminorum; and Fl. 32 Eridani.

XV. *Observations on the Change of some of the proximate Principles of Vegetables into Bitumen; with analytical Experiments on a peculiar Substance which is found with the Bovey Coal.* By Charles Hatchett, Esq. F. R. S.

This author, whose labours form a conspicuous part of the present volume of the *Philosophical Transactions*, justly observes,

observes, that "one of the most instructive and important parts of geology, is the study of the spontaneous alterations by which bodies formerly appertaining to the organized kingdoms of nature, have, after the loss of the vital principle, become gradually converted into fossil substances."

In a great many instances the difference which is observable between certain fossils, and the original substances from which they are derived, is so very great, as to leave the human mind in much doubt and perplexity respecting their real dependence: and it is only by tracing the various intermediate steps that satisfactory information can be obtained. By these means we may attain the knowledge of the most remarkable changes, which the terraqueous world has undergone, or is undergoing in the three kingdoms of nature; and the attainment of that knowledge is in great measure promoted by the help of chemistry.

"The principal object," Mr. H. says, "I have in view, is to adduce some additional proofs, that the bituminous substances are derived from the organized kingdoms of nature, and especially from vegetable bodies; for, although many circumstances seem to lead to the opinion, that the animal kingdom has in some measure contributed to the partial formation of bitumen, yet the proofs are by no means so numerous, nor so positive, as those which indicate the vegetable kingdom to have been the grand source from which the bitumens have been derived. But this opinion, (founded upon very strong presumptive evidence,) although generally adopted, is however questioned by some persons; and I shall therefore bring forward a few additional facts, which will, I flatter myself, contribute to demonstrate, that bitumen has been, and is actually and immediately formed, from the resin, and perhaps from some of the other juices of vegetables.

"The chemical characters of the pure or unmixed bitumens, such as naphtha, petroleum, mineral tar, and asphaltum, are, in certain respects, so different from those of the resins and other inspissated juices of recent vegetables, that, had the former never occurred but in a separate and unmixed state, no positive inference could have been drawn from their properties, in proof of their vegetable origin. Fortunately, however, they have been more frequently found under circumstances which have strongly indicated the source from whence they have been derived; and much information has been acquired from observations made on the varieties of turf, bituminous wood, and bit coal, on the nature of their surrounding strata, on the vestiges of animal and vegetable bodies which accompany them, and on various other local facts; all of which tend considerably to elucidate the history of their formation, and to throw light upon this interesting part of geology." P. 387.

The present paper contains an account of the experiments made on Bovey coal, to which is prefixed the description of a very remarkable schistus, which some years ago was brought from Iceland by Sir Joseph Banks.

"The singularity," Mr. H. says, "of this substance is, that a great part of it consists of leaves, which are evidently those of the alder, interposed between the different lamellæ. I do not mean mere impressions of leaves, such as are frequently found in many of the slates, but the real substance, in an apparently half charred state, retaining distinctly the form of the leaves, and the arrangement of the fibres.

"The schistus is light, brittle, of easy exfoliation, in the transverse fracture earthy, and of a pale brown colour; but, when longitudinally divided, the whole surface constantly presents a series of the leaves which have been mentioned, uniformly spread, and commonly of a light gray on the upper surface, and of a dark brown on the other; the fibres on the light gray surface being generally of a blackish brown, which is also the colour assumed by the schistus when reduced to powder." P. 390.

These, and other observations, gave Mr. H. reason to conclude, that the substance of the above-mentioned leaves was not converted into complete charcoal, but that it might more properly be regarded as vegetable matter in an incipient state of carbonization. In consequence of this idea the schistus was subjected to a variety of trials, amounting indeed to a complete analysis, the result of which is expressed in the following manner: P. 394.

		Grains.
Water	A.	42.50
Thick brown oily bitumen	B.	7.50
Mixed gas (by computation)		23.75
Charcoal (by computation)	C.	54.25
Silica	D.	98
Oxide of iron	E.	6
Alumina	F.	15

247.

But the water and vegetable matter must be regarded as extraneous; and, if they are deducted, the real composition of the schistus is nearly as follows:

Silica	82.30
Alumina	12.61
Oxide of iron	5
	<hr/>
	99.91.

It evidently, therefore, belongs to the family of argillaceous schistus, although the proportion of silica is more considerable than has been found in those hitherto subjected to chemical analysis."

With respect to the Bovey coal, some authors have doubted its being of vegetable origin: and Dr. Milles, who gives an account of the apparent state and situation of this substance in the Philosophical Transactions for the year 1760, labours to prove that its origin is not vegetable, but mineral. Mr. H., however, from the concurrence of various well known facts, in conjunction with his own experiments, seems clearly to establish the idea of a vegetable origin.

His examination shews, that 200 grains of the Bovey coal, by distillation, yielded

1. Water, which soon came over acid, and afterwards turbid, by the mixture of some bitumens 60 gra.
2. Thick brown oily bitumen - - - 21 gra.
3. Charcoal - - - 90 gra.
4. Mixed gas, consisting of hydrogen, carbonated hydrogen, and carbonic acid, by estimation 29 gra.

Adherent to the Bovey coal there are frequently found lumps of bitumen, which Dr. Milles calls *lumps of bright yellow loam, extremely light, and so saturated with petroleum, that they burn like sealing-wax, emitting a very agreeable and aromatic scent.*

Mr. Hatchett describes the same substance in the following words:

"It accompanies the Bovey coal, in the manner already described, and is found in masses of a moderate size.

"The colour is pale brownish ochraceous yellow.

"The fracture is imperfectly conchoidal.

"It appears earthy externally, but, when broken, exhibits a slight degree of vitreous lustre.

"The fragments are irregularly angular, and completely opaque at the edges.

"It is extremely brittle.

"It does not apparently become softened, when held for some time in the hand, but emits a faint resinous odour.

"The specific gravity, at temperature 65° of Fahrenheit, is 1.135.

"Some specimens have dark spots, slightly approaching in colour and lustre to asphaltum; and small portions of the Bovey coal are commonly interspersed in the larger masses of this bitumen.

"When placed on a heated iron, it immediately melts, smokes much, burns with a bright flame, and yields a very fragrant odour,

odour, like some of the sweet-scented resins, but which at last becomes slightly tainted with that of asphaltum.

“The melted mass, when cold, is black, very brittle, and breaks with a glossy fracture.” P. 402.

This substance also Mr. H. subjected to a regular analysis, the result of which is, that

“The bitumen which accompanies the Bovey coal, is a peculiar and hitherto unknown substance, which is partly in the state of vegetable resin, and partly in that of the bitumen called Asphaltum, the resin being in the largest proportion, as 100 grains of the above-mentioned substance afforded,

Resin	-	-	55
Asphaltum	-	-	41
Earthy residuum	-	-	3

99.

“Thus we have an instance of a substance being found under circumstances which constitute a fossil, although the characters of it appertain partly to the vegetable, and partly to the mineral kingdom.” P. 405.

The last section of this paper contains the account of some comparative experiments made with alcohol on the soft brown bitumen from Derbyshire, on the genuine asphaltum, on very pure cannel coal, and on the common pit-coal. These experiments shew that the action of alcohol on the bitumens is very slight.

XVI. *On two Metals, found in the black Powder remaining after the Solution of Platina.* By Smithson Tennant, Esq. F. R. S.

When platina is dissolved in its usual menstruum, *aqua regia*, or nitro-muriatic acid, a black powder remains, which has been generally believed to consist chiefly of plumbago. It is in this powder that Mr. T. has discovered two new metallic substances, of which he gives an account in the present paper. He mentions, that the platina on which he operated, had been previously freed from the sand, and other substances that are generally mixed with it; so that the black powder must have been contained in the grains of platina. The specific gravity of the black powder is nearly 10.7, which exceeds that of plumbago.

Previously to the description of the method of obtaining the new metallic substances, this author relates the effects produced by mixing the above-mentioned powder in its entire state with other metals. The most remarkable of those effects

effects are, that it diminishes the fluidity of lead, and in great measure also that of bismuth, of zinc, and of tin. It may be easily combined by fusion, with silver or gold; but it cannot afterwards be separated from those noble metals, by the usual processes of refining. However, if the gold or silver containing that powder be dissolved, the black powder will remain in the vessel.

Referring our readers to the paper itself for the method of obtaining the new metallic substances, and likewise for their peculiar properties, we shall only add, that Mr. Tennant has given the name of *Iridium* to one of those substances, from the striking variety of colours which it gives while dissolving in marine acid; and has called the other *Osmium*, from the peculiar smell of its very volatile oxide.

XVII. *On a new Metal, found in crude Platina.* By William Hyde Wollaston, M. D. F. R. S.

Besides those discovered by Mr. Tennant, two other metallic substances have been obtained from Platina. One of those, which principally forms the subject of the present paper, has been called *Rhodium* by its discoverer, Dr. Wollaston, from the rose colour of a dilute solution of the salts containing it.

After several preliminary observations, and after mentioning that the platina on which he operated had been freed from the particles of gold, and of mercury, which are generally mixed with it in the state in which it is usually brought to Europe; this author describes the method of obtaining the rhodium, and likewise its properties. The principal part of this description is as follows:

“Of the ore,” he says, “thus prepared, nearly  $2\frac{1}{2}$  ounces were then dissolved in nitro-muriatic acid, (diluted for the purpose of leaving as much as possible of the shining powder,) and the whole suffered to remain in a moderate sand heat, till completely saturated.

“Such a portion of this solution was then taken for analysis, as corresponded to 1000 grains of the prepared ore. An ounce of sal ammoniac was next dissolved in hot water, and used for the precipitation of the platina. The precipitate obtained was of a yellow colour, and, upon being heated, yielded 815 grains of purified platina.

“The water used for washing this precipitate having been added to the solution poured from it, a piece of clean zinc was immersed in it, and suffered to remain, till there appeared to be no further action upon the zinc. The iron contained in the ore (to the amount of 14 or 15 per cent.) remained in solution. The other



other metals had subsided, in the form of a black powder, which I estimated between 40 and 50 grains; but, as there was no occasion to weigh it with accuracy, I thought it better not to dry this precipitate, for, if it be heated, the rhodium is in danger of being rendered insoluble.

"As I had previously ascertained that this precipitate would contain platina, rhodium, the substance called palladium, copper, and lead, the two last metals were first dissolved in very dilute nitric acid, aided by a gentle heat. The remainder, after being washed, was digested in dilute nitro-muriatic acid, which dissolved the greater part, but left as much as  $4\frac{1}{2}$  grains undissolved\*.

"To the solution were added 20 grains of common salt; and, when the whole had been evaporated to dryness with a very gentle heat, the residuum, which I had found, from prior experiments, would consist of the soda-muriates of platina, of palladium, and of rhodium, was washed repeatedly with small quantities of alcohol, till it came off nearly colourless. There remained a triple salt of rhodium, which by these means is freed from all metallic impurities.

"This salt, having been dissolved in a small quantity of hot water, and let to stand twelve hours, formed rhomboidal crystals, of which the acute angle was about  $75^{\circ}$ .

"It was then again dissolved in water, and divided into two equal portions. Of these, one was decomposed by a piece of zinc, and the other examined by the following reagents.

"Sal ammoniac occasioned no precipitation; but, when a solution of platina was added to the mixture, a precipitate was immediately formed, and the colour of this precipitate was yellow; which again proves that the metal contained in this salt, is neither platina itself nor that which gives the red colour to its precipitates.

"Prussiate of potash occasioned no precipitation, as it would have done, if the solution had contained palladium.

"Hydro-sulphuret of ammonia, which would have precipitated either platina or palladium, caused no precipitation of this metal.

"The carbonates of potash, of soda, or of ammonia, occasioned no precipitation; but the pure alkalis precipitated a yellow oxide, soluble by excess of alkali, and also soluble in every acid that I have tried.

"The solution of this oxide in muriatic acid, upon being evaporated, did not crystallize; the residuum was soluble in

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\* It was presumed that this residuum consisted principally of the metal called by Mr. Tennant Iridium; but, as it was accidentally mislaid, and was not examined, it might also contain a portion of rhodium.

alcohol, and of a rose colour. Sal ammoniac, nitre, or common salt, caused no precipitation from the muriatic solution; but formed triple salts, which were not soluble in alcohol.

"The solution in nitric acid also did not crystallize. A drop of this solution, being placed upon pure silver, occasioned no stain. On the surface of mercury a metallic film was precipitated, but did not appear to amalgamate. The metal was also precipitated by copper and other metals, as might be presumed, from the usual order of their affinities for acids.

"The precipitate obtained by zinc from the remaining half of the salt, appeared in the form of a black powder, weighing, when thoroughly dried, nearly two grains, corresponding to about four grains in the 1000 of ore dissolved.

"When exposed to heat, this powder continued black; with borax, it acquired a white metallic lustre, but appeared infusible by any degree of heat.

"With arsenic, however, it is, like platina, rendered fusible; and, like palladium, it may also be fused by means of sulphur. The arsenic, or the sulphur, may be expelled from it by a continuance of the heat; but the metallic button obtained does not become malleable, as either of the preceding metals would be rendered by similar treatment.

"It unites readily with all metals that have been tried, excepting mercury; and, with gold or silver, it forms very malleable alloys, that are not oxidated by a high degree of heat, but become incrustated with a black oxide, when very slowly cooled.

"When four parts of gold are united with one of rhodium, although the alloy may assume a rounded form under the blow-pipe, yet it seems to be more in the state of an amalgam than in complete fusion." P. 422.

This second part of the volume of the *Philosophical Transactions* for the year 1804, concludes with the usual list of presents made to the Royal Society since November 1803, together with the names of the donors, and the general index for both parts of the volume.

ART. III. *General Biography; or, Lives, Critical and Historical, of the most eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to Alphabetical Order. Composed by John Aikin, M. D. the Rev. Thomas Morgan, and Mr. William Johnson, Vol. V. ll. 16s. pp. 643. Johnson. 1804.*

**I**N our review of the II. III. and IV. volumes of this work, (*British Critic*, vol. XXIII. p. 632), we entered so fully into what we conceived as its merits and defects, that it may now seem unnecessary to repeat our sentiments. In the present volume we perceive little difference of plan or principle. On these the respective authors appear to be agreed, and it is not very probable that any remonstrance on our part will have much weight. It becomes us, nevertheless, to apprize our readers from time to time of what they have to expect: and we should ill-perform the duties of our station, and ill-support our avowed principles, if we did not watch the progress of a work which, with much ability and judgment in its composition, bears a less friendly aspect to the interests of the established religion than we could wish, or than, in fact, we have a right to expect from writers whose professions of candour and impartiality are so warm. We shall therefore take the liberty of animadverting on a few articles in this volume, although at the hazard of repeating what we have advanced before, and in doing this it is very far from our intention to withhold the praise due to the industry and taste of the principal writer (Dr. Aikin), or to insinuate that there is not upon the whole a preponderance of valuable and well-digested biography in this undertaking.

The volume before us includes the series of lives under letters H. and I. extending to 643 pages. We cannot be expected to have perused every part of it with a critical eye, yet having examined a very considerable proportion of the lives of persons in various professions, we think it but justice to say, that much caution has been employed in cases where it was natural to expect that the peculiar opinions of the writers would have been expressed with more decision and warmth. In disputed cases, or where they found it necessary to withhold the praise which men of a different way of thinking would have bestowed, they have confined themselves to a simple detail of facts. We allude, in these remarks, principally to such lives as those of Heylyn, Hooker, Hyde, (Lord Clarendon), &c.; men whose principles must naturally be at variance with those of their biographers. Of this species  
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of caution we cannot, perhaps, give our readers a more satisfactory idea than by quoting what is said of Clarendon's history :

“ Lord Clarendon writes like a man who has taken a decided part : and in his moral estimate of persons and things, assumes as principles the justice of the side to which he attached himself, and the criminality of the opposite. But with this allowance, his representations are usually fair and moderate.”

There is at least urbanity in this censure, although we are not quite sure that it is philosophically consistent. In our opinion, the history in question, demanded a much higher and more decided eulogium, even on the score of impartiality.

On the other hand, the lives of such men as John Hampden, Thomas Hollis, and Dr. John Jebb, are written with all the enthusiasm of veneration. An aversion to ecclesiastical establishments, and an attachment to socinian principles, seem to demand no concealment, except the thin veil of “ freedom of inquiry,” or “ rights of conscience,” or the “ pursuit of truth.”

Of the new lives, we shall extract two, as a general specimen of this volume. The first, as far as we remember, is original ;—the second is that of a man recently deceased, and whose virtues and zeal are yet fresh in the remembrance of our readers.

“ Edward Harwood, an English protestant dissenting divine, and good classical scholar, was born at a village in Lancashire in the year 1729. He was instructed in grammar learning by able masters, first at Darwin, and afterwards at Blackburn, in the same county ; and when he was properly qualified to enter on academic studies, was placed in one of the institutions for educating dissenting ministers, which were supported by Mr. Coward's funds. In this seminary he continued five years, which he speaks of as the only blank in his life ; declaring that what systems of ethics and divinity he learned, he afterwards took pains entirely to unlearn. Upon quitting this academy he taught a boarding-school at Peckham in the vicinity of London, and preached occasionally in different pulpits in that city. While he continued in this employment, he studiously improved his acquaintance with the Greek and Roman classics, and was honoured with the friendly attentions of Dr. Benfon and Dr. Lardner, two of the most learned ministers among the protestant dissenters, and men highly respected in the republic of letters. In the year 1754 Mr. Harwood removed to Congleton in Cheshire, where he undertook the care of a grammar-school, and preached for some years, on alternate Sundays, to two small societies in that neighbourhood. In the year 1765 he accepted of an invitation to  
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become pastor of a small congregation at Bristol, with whom he continued about five years, and then found it necessary to take his leave of that city. According to his own account, he was compelled to this step, on account of the odium which he had incurred, in consequence of having published a second edition of a treatise "On the Supremacy of the Father," written by one Williams, and the calumnies propagated against him in the Bristol paper, of his being an Arian, a Socinian, a Deist, and worse than a Deist; which excited such prejudices against him that his salary diminished every year, and the last year, though he had a numerous family, it fell considerably. But there was another circumstance which contributed to lessen the number of his supporters, and consequently to diminish his salary, and that was a charge which was preferred against him of immoralities; from which he was not able so satisfactorily to exculpate himself, as to warrant the expectation of further employment in the profession to which he had been educated. While he was at Bristol, he informs us, that he read carefully the Greek fathers of the first three centuries; and during this period, if we are not mistaken, he obtained the degree of doctor of divinity from one of our northern universities. Upon Dr. Harwood's quitting Bristol he came to London, where he made an unsuccessful application for a place then vacant in the British Museum; but he says that his disappointment was happy rather than otherwise, since he soon afterwards obtained a situation that was more profitable. This was, we believe, in the line of private tuition; by means of which, together with other literary engagements, he was enabled to procure a sufficient maintenance for himself and family. He died in 1794, when about sixty-five years of age, after having suffered much during a confinement of fourteen years, in consequence of a paralytic attack, which deprived him of the use of his left side. Dr. Harwood was the author of various works, possessing different degrees of merit; of which the principal were, "An Introduction to the Study of the New Testament," 1767, octavo; a new "Translation of the New Testament," 1768, in two volumes octavo; "Five Dissertations on the Athanasian Doctrine, the Socinian Scheme, the Person of Christ, &c." 1772, octavo; "The Life and Character of Jesus Christ delineated," 1773, octavo; "A View of the various Editions of the Greek and Roman Classics," 1775, octavo; an edition of "The New Testament in Greek, with Notes in English," 1776, in two volumes octavo; "Sermons," 1776, octavo; "The Melancholy Doctrine of Predestination exposed, and the delightful Truth of Universal Redemption represented," 1778, octavo; "The great Duty and Delight of Contentment," 1783, octavo, &c. Of the above-mentioned performances, that which contributes most to the author's reputation as a scholar, is his "View of the various Editions of the Greek and Roman Classics," which, though an imperfect, is a valuable work, and has not only undergone repeated impressions in this country, but has also been translated into several foreign languages.

pages. Of late different proposals have been laid before the public for enlarged and improved editions of it." P. 73.

This is no unfaithful portrait of that restless variety of opinion which leads sectaries from established truths to all the whims and reveries of infidelity. We knew something of Dr. Harwood, and respected his classical knowledge, but beyond that there was nothing in his character to be respected. He retained at last scarcely any of the principles which are distinctive of the christian faith, and his best friends could say little of the morals by which these were supplanted. With regard to his application for a place then vacant in the British Museum, it is probable that the character which followed him from Bristol, occasioned his disappointment; but as to "that disappointment being rather happy than otherwise," he appears to have deceived himself, and the writer of this article. His situation was not long profitable, either from private tuition or literary engagements, (of the latter we know no instance), and for the last fourteen years of his life he was, according to this account, confined by the consequences of a paralytic stroke, during which he was maintained chiefly by charitable contributions, and was one of the first to whom the benefits of the Literary Fund were extended.

"William Jones, a pious and worthy clergyman of the church of England in the eighteenth century, was the son of Morgan Jones, a Welsh gentleman, descended from colonel Jones, who married a sister of Oliver Cromwell, and was born at Lowick in Northamptonshire, in the year 1726. He early discovered an inquisitive temper, and industry in acquiring knowledge, and when he was of a proper age, was admitted a scholar at the Charter-house, in London, where he made a rapid progress in the Latin and Greek languages. Here also he gave indications of a turn for philosophical studies, and copied some tables and calculations of Mr. Zachary Williams, the father of Dr. Johnson's Mrs. Williams, belonging to a magnetical theory which that gentleman had formed, but which was never given to the public. When Mr. Jones was about eighteen years of age, he was entered of University college, Oxford, on a Charter-house exhibition, and in that seminary pursued the usual course of studies with unremitting diligence. His most intimate acquaintance in college appears to have been with gentlemen who were inclined to Mr. Hutchinson's opinions in theology and philosophy; and from his conversation with them, as well as the examination of that gentleman's writings, he was induced to become a convert to his doctrines. To the same system he was instrumental in attaching his intimate friend Mr. (afterwards bishop) Home, as we have already seen in the life of that prelate. Mr. Jones was admitted to the degree of B. A. in the year

year 1749, and soon afterwards received deacon's orders from the bishop of Peterborough. In 1751, he was ordained priest by the bishop of Lincoln, and on quitting the university became curate at Finedon in Northamptonshire. While he was in this situation, he published, in 1753, his "Full Answer to Bishop Clayton's Essay on Spirit," or rather the essay which his lordship adopted; in which he endeavoured to support the cause of orthodoxy by an appeal to the religion and learning of heathen antiquity, particularly the notions of the hermetic, Pythagorean, and Platonic trinities. In the year 1754, he formed a happy matrimonial connection, and went to reside at Wadenhoe in Northamptonshire, as curate to his brother-in-law, the Rev. Brooke Bridges. In this place he drew up and published, in what year we are not informed, his "Catholic Doctrine of the Trinity," octavo; which was favourably received by the orthodox world, and was enlarged in the third edition, which appeared in 1767, by a "Letter to the common People, in Answer to some popular Arguments against the Trinity." Here also he engaged in a course of experiments, necessary to his composing a treatise on philosophy, in elucidation of his favourite system; and met with liberal friends, who, by a subscription among themselves of three hundred pounds per annum for three years, enabled him to furnish himself with such an apparatus as he wanted. The result of his labours was "An Essay on the first Principles of Natural Philosophy," published in 1762, quarto, intended to demonstrate the use of natural means, or second causes, in the œconomy of the material world, from reason, experiments, and the testimony of antiquity. It was designed as a preparatory work, to obviate the objections against the system for which he was an advocate, founded on the Newtonian philosophy; and it displayed considerable learning and ingenuity, as well as an ardent attachment to the interests of piety and virtue, united with the eccentric peculiarities of the Hutchinsonian school. The earl of Bute was so well satisfied with it, that he desired the author not to be intimidated through fear of the expence from pursuing his philosophical studies, but to direct Mr. Adams, the mathematical instrument-maker, to supply him with such instruments as he might want, and to place them to his lordship's account.

"In the year 1764, archbishop Secker presented Mr. Jones to the vicarage of Betherfsden in Kent, whither he removed with his family; and when he afterwards found that the income of his benefice was not equal to what he expected, in pursuance of the advice of his friends, he undertook the tuition of a few pupils. For such an office he was well qualified by his skill in the learned languages, his various knowledge, his great industry, and his perspicuous easy manner of communicating instruction. In the year 1765, archbishop Secker presented Mr. Jones to the rectory of Pluckley in the same county, where he took up his residence, and continued his plan of education, pursuing at the same time his course of philosophical experiments, as well as theological studies, and discharging his

his pastoral duties with exemplary zeal and diligence. In the year 1769, he published "A letter to a Young Gentleman at Oxford, intended for Holy Orders, containing some seasonable Cautions against Errors in Doctrine," octavo; consisting, chiefly, of the substance of a visitation sermon preached before archbishop Secker in 1766. His subsequent publications during his continuance at Pluckley were, some remarks on the principles and spirit of "The Confessional," annexed to a new edition of his "Answer to an Essay on Spirit," &c. 1770, octavo; "Zoologia Ethica: a Disquisition concerning the Mosaic Distinction of Animals, clean and unclean; being an Attempt to explain to Christians the Wisdom, Morality, and Use of that Institution, in two Parts," 1772, octavo; "Three Dissertations on Life and Death," 1772, octavo; a volume of "Disquisitions on some select Subjects of Scripture," which had been before separately printed, 1773, octavo; and "Reflexions on the Growth of Heathenism among Christians, in a Letter to a Friend at Oxford, by a Presbyterian of the Church of England," 1776, octavo. About this time Mr. Jones was induced to remove from Pluckley, and to accept of the perpetual curacy of Nayland in Suffolk. Soon afterwards he effected an exchange of Pluckley for the rectory of Paston in Northamptonshire, which he visited annually; but took up his abode at Nayland, which no future offer of preferment tempted him to quit. In the mean time he had entered a member of Sydney college in the university of Cambridge, where he was admitted to the degree of M. A. From the title of his next publication, Mr. Jones appears to have been admitted a fellow of the Royal Society; but we have no information concerning the time when this honour was conferred upon him. The work to which we allude, was his "Physiological Disquisitions: or Discourses concerning the natural Philosophy of the Elements," 1781, quarto. This performance contains discourses on matter, and the several kinds of bodies; on the nature and causes of motion; on the nature and uses of the elements; on fire, its properties and effects; on the nature and properties of air; on the philosophy of musical sounds; on fossil bodies; on physical geography, or, the natural history of the earth; and on the appearances, causes, and prognostic signs, of the weather. They contain much instructive, much entertaining, and much fanciful matter, ingeniously applied in an attempt to investigate the causes of things, and to construct a theory of nature on the principles of the author's favourite system. Mr. Jones's next publication was theological, and consisted of "Lectures on the figurative Language of the Holy Scripture, and the Interpretation of it from the Scripture itself," 1788, octavo; which contain a mixture of judicious and valuable explanations of scripture metaphors, with others in which the author has given full scope to his lively imagination.

"In discharging the duties of his pastoral office, Mr. Jones paid particular attention to the young people of his parish, whom he instructed



instructed privately in his own house and publicly in the church, by a course of catechetical lectures adapted to their capacities; and as he was zealously attached to the establishment of which he was a minister, he endeavoured to secure their adherence to its communion, not only by the representations which he laid before them of the nature of the church, and the sinfulness of schism, but by different small treatises, such as "An Essay on the Church," the "Churchman's Catechism," &c. That these labours were not inefficacious among his parishioners, he had reason to conclude from the increase which he had the satisfaction to see in the number of those who attended at the sacrament. In the year 1790 our author published two volumes of "Sermons on moral and religious Subjects," octavo; which are chiefly of a practical and useful tendency, and include some discourses on natural history, delivered at Mr. Fairchild's annual lecture at Shoreditch church, of which the preacher is appointed by the Royal Society. They reflect credit on the author's piety and benevolence; but his fondness for the introduction into them of allegories and spiritual allusions, renders many of his remarks and illustrations not easily intelligible to plain and common readers. In the year 1792, alarmed for the safety of the British constitution, which he conceived to be in danger from the growing prevalence of democratical principles, and also for the existence of the established church and creed, against which he was led to believe that the assiduity of sectaries, free enquirers, and unbelievers, was directed, Mr. Jones employed his pen in the service of high-church politics. He was the author of "A Letter from Thomas Bull to his Brother John," which was industriously circulated throughout the kingdom by the friends of administration; and he drew up and published prospectus of a plan of a society "for the reformation of principles," the establishment of which he had long meditated. To whatever cause it was owing, however, his efforts to form such a society did not succeed. In connexion with those efforts he gave birth to "The British Critic;" and published a collection of tracts by Charles Leslie, Mr. Law, Mr. Norris, Roger North, bishop Horne, our author, &c. in two volumes octavo, under the title of "The Scholar armed against the Errors of the Time; or, a Collection of Tracts on the Principles and Evidence of Christianity, the Constitution of Church and Authority of Civil Government." During the year last mentioned Mr. Jones met with a severe loss in the death of his intimate friend bishop Horne, to whom he was chaplain, and whose life he undertook the task of recording. This work made its appearance in the year 1795, entitled, "Memoirs of the Life, Studies, and Writings of the Right Reverend George Horne, D. D. late Lord Bishop of Norwich," octavo; which, though it cannot be commended as a very regular and well-digested biographical production, is written, on the whole, in an interesting and pleasing manner, and contains a warm and affectionate tribute of respect to the memory of that prelate. To a second edition of it, published in

1799, Mr. Jones prefixed a concise exposition of Mr. Hutchinson's leading theological and philosophical opinions.

Our author now was become advanced in age, and was obliged by his infirmities to discontinue his practice of taking pupils. That he might not be subjected to any inconvenience from the diminution of his income which was thus created, in the year 1798, the archbishop of Canterbury benevolently presented him to the sinecure rectory of Hollingbourn in Kent; which, however, he did not live long to enjoy. The last publication which he sent into the world was "A Discourse on the Use and Intention of some remarkable Passages of the Scriptures, not commonly understood; addressed to the Readers of a Course of Lectures on the figurative Language of the Holy Scriptures," 1799, octavo. Soon after this, he sustained a heavy loss by the death of his wife, which plunged him in deep affliction; and that trial was in a short time followed by a paralytic attack, which deprived him of the use of one side. His faculties, however, remained uninjured, and he speedily recovered so far as to be able to walk with a stick, and to write. In this infirm state of body he lived some months, and at length expired without a sigh or a groan, February 6, 1800, in the seventy-fourth year of his age. Mr. Jones's learning was very respectable; his attachment to what he considered to be truth steady and zealous; his piety ardent and animated; his moral conduct not only irreproachable but highly exemplary; and his temper and manners placid, humble, and obliging. As far as his means extended, he delighted in doing good; and towards his flock he uniformly behaved as a vigilant affectionate pastor. To his other knowledge he added that of physic, which he commendably applied to the relief and comfort of his poorer neighbours. Of the establishment of which he was a minister he was an intrepid champion, on what are commonly called high-church principles; and of the theologico-philosophical system of the Hutchinsonian school he is justly considered to be the most ingenious and plausible defender. Besides the pieces enumerated in the preceding narrative, he published numerous single sermons, and occasional tracts, the titles of some of which may be found in our authorities\*. We have only to add, that Mr. Jones was a proficient in the theory and practice of music; and that he composed a morning and evening cathedral-service, ten church-pieces for the organ, with four anthems in score for the use of the church of Nayland, which are said to be greatly admired, as of the old school, and in the true classical style." P. 562.

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\* When it is said above, that "*he gave birth to the BRITISH CATHOLIC*," it should be understood only, that he formed the Society in which it was first proposed. But he took no active part, nor ever wrote a single sentence in it. *Rev.*

David Hume is treated as he deserves in this volume : we are particularly pleased with the following remarks on Dr. Adam Smith's exaggerated opinion, that " he approached as nearly to the idea of a perfectly wise and virtuous man, as, perhaps, the nature of human frailty will permit."

" This is a portrait," says Dr. Aikin, " drawn by a friend, &c. We may, however, reasonably demur to Dr. Smith's moral estimate in attributing the perfection of virtue to a man whose leading principle was, by his own confession, selfish, (the acquisition of literary fame) and who never seems to have made any of those sacrifices of interest and inclination to public good, in which virtuous action chiefly consists. Further, whatever degree of freedom of discussion may be justifiable with the benefits of mankind in view, it may be doubted whether a mere fondness for speculation, or a love of philosophic applause, will morally excuse a writer for sporting with opinions which are commonly held of the highest importance to human welfare."

In the life of Dr. Samuel Johnson, however, we are sorry to observe, because it has the same signature as the preceding, that of Dr. Aikin, a disposition, if not to depreciate the virtues and talents of that eminent man, at least to represent them in that cold and disrespectful manner which implies more than is expressed. His character is thus drawn in part :

" Endowed with a corporeal and mental frame originally firm, powerful, and rugged, Johnson made his way erect and unyielding, through the obstacles and discouragements of penury, more laudable in the assertion of independence than censurable for the pride of superior talents. But when arrived at the pinnacle of reputation, the lavish admiration and submissive deference with which he was treated, nourished his self-consequence and positiveness to such a degree, that he became offensively dictatorial and impatient of contradiction. In conversation, he assumed a superiority which silenced all fair discussion; and when he condescended to argue, it was only for a victory made as humiliating as possible to his opponent. This disposition prevented him from making any progress in subduing that bigotry and intolerance of opinion with which he set out in life, and which in several respects adhered to him with more force than to any of his literary contemporaries. His arrogant rudeness often carried him not only beyond the bounds of politeness, but of humanity. Yet he had a fund of kindness and benevolence in his nature, which was continually displaying itself in acts of substantial generosity : and he was capable of a warmth of affection which did honour to his feelings. No man was more superior

to artifice or disguise: if he was an enemy, he was an open one: and where he professed friendship, his sincerity might be relied upon, &c. &c."

The remainder of this character appears to us equally harsh with what we have copied, and certainly does not appear to be all fairly deduced from the reports made by those who were most intimately connected with Dr. Johnson. We are, however, still more disposed to differ from Dr. A. in his opinion of Dr. Johnson's writings. "As a writer," he asserts, that "he was more remarkable for the manner in which he presented his thoughts than for the thoughts themselves." To this we can only oppose, that if Dr. Johnson's thoughts have no intrinsic merit, or less merit than his manner, which seems to be implied here, it will be difficult to find any English writer with more copious powers of rich and original thoughts, unless indeed, which too frequently is the case with some critics, we reserve that praise for the dealers in metaphysical paradox, and for those who acquire a merit with their admirers, in proportion as they depart from the illustration of established truths, and indulge in that capricious union of imagination and conjecture, which is often dignified by the name of philosophy.—On the whole, therefore, we are of opinion that, without the imputation of partiality, this life might have been animated by a much higher degree of respect for a man of whom it may be truly said, that he was admired most by those who knew him best; and that no degree of intimacy was ever known to diminish the veneration with which he was contemplated at the first interview.

In our account of the former volumes of this work, we noticed the introduction of the series of kings, princes, popes, &c. as belonging rather to the province of history; and the articles of this kind, which occur in the present volume, and occupy a fourth part of it, make us still regret that they should constitute a portion of the plan. In the life of Lord Clarendon, the writer declines giving a detail of the transactions of his ministry, because "it belongs rather to history than biography." Surely this may be said with as much justice of the Henries, Johns, and Jameses in this volume: nor can we see the necessity of filling so many pages, with the characters recorded in Sacred Writ. It is needless, however, to contest the propriety of what has irrevocably been admitted into the plan, and which for aught we know, may be acceptable to the readers of this work.

But while we submit to this incumbrance, we may advert to another topic handled in our former review, we mean, the very unequal spaces allotted to certain characters without

any right claims. Of this inequality we gave some singular proofs on that occasion, and have to remark, that the present volume is not without instances equally striking and unaccountable. Sir Matthew Hale has only three columns for the detail of his long and interesting public and private life, and Bishop Hall about two, while Hopton Haynes has more than the latter, and nearly as much as the former. Our readers may perhaps ask who is Hopton Haynes? We answer in the language of the Rev. Mr. Morgan, his biographer, who has a prolix respect for such characters, that Hopton Haynes was "a learned and able advocate for *Unitarian* doctrines."—Hearne, the antiquary, has not quite a column: and Hogarth about three, but Thomas Hobbes is honoured by an article extending to twelve, and in this, by the way, we have a specimen of Mr. Morgan's respect for the whole body of the English clergy, which, perhaps, will diminish their respect for him. After stating that "the whole body of the English clergy" took the alarm at the publication of the "*Leviathan*," he adds, that "The indignation which it excited amongst them was probably in a great measure owing to the freedom with which it inveighs against *ecclesiastical tyranny*!"

On the unequal allotments of space, we may also remark that we have a neat abridgement of Lord Teignmouth's Life of Sir William Jones, in nine columns, from the judicious pen of Dr. Aikin, while Mr. Morgan obliges us with a history of Joseph and his brethren of the same extent, and one of Jacob which is two columns longer. Surely such disproportions are in some measure ridiculous, and if all objections to the introduction of historical narratives could be answered, still the public have a right to expect that those articles should obtain a preference about which biographical curiosity has most occasion to be informed.

Among the omissions in this volume the following names may, in our opinion, be mentioned without any disrespect to an equal number of those admitted—Theodore Haak, William Habington, Hamilton of Bangour, Gavin Hamilton, Sir William Hamilton, Anthony Hammond, Sir Thomas Hanmer, Nicholas Hardinge, Robert Harley, Earl of Oxford, Walter Harte, Archbishop Harfnet, Sir Christopher Hatton, Dr. Ralph Heathcote, William Herbert, Herbert, Earl of Pembroke, Robert Herrick, John Heywood, Eliza Heywood, John Hewit, William Hewson, Sir Thomas Higgons, Bevil Higgons, Joseph Highmore, Arthur Hilderham, Dr. John Hinckley, Thomas Hockleve, William Holden, Edward Holdsworth, Barton Holyday, Francis Holyoake, Dr. Hope, Houbraken, Dr. Robert James, Sir Joseph Jekyl, Archbishop

Archbishop Juxon, &c. These names, our readers may perhaps observe, belong to the English series, and they are mentioned for that reason. The English series is in every work of this kind of most importance, first, because foreign compilers have not only paid very little attention to it, but have even shown a marked neglect \*, and secondly, because foreign scholars, who wish to do honour to English literature, have no means of information but from English biographies.

To the objections we have offered in this article, we shall not, perhaps, hereafter recur. We have said enough to give our readers some idea of the manner in which the work has been hitherto conducted. In neatness and uniformity of style, accuracy of dates, and validity of authorities, in attention to the prominent features of character, the advancement of science, the progress of genius, and the rise and propagation of opinions, we find much to commend. Nor have we been anxious to point out errors or imperfections, unless in cases where we hope to have convinced our readers that it would not have been proper to pass them over. Dr. Aikin appears to have the responsibility on his shoulders; we think his candour and taste may be relied upon, and only wish, that he would more freely exert the privilege of an editor by expunging passages, which may give offence to many of those whom he would not be sorry to please, and to whom his original writings have afforded unmixed gratification.

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ART. IV. *Sermons, chiefly occasional, on important Subjects.*

By Samuel Martin, D. D. Minister of Monimail. 8vo. 381 pp. 7s. 6d. Tullis, Cupar-Fife; Creech, Edinburgh; Longman and Co. London. 1804.

IT was our boast, in the preface to our first volume, and if boasting may on any account be allowed, we trust it shall ever be our boast, that censure, where it has appeared necessary, has been given sometimes with reluctance, and generally "with a degree of delicacy in the manner, which might palliate, in some degree, the harshness of the matter." This delicacy has, indeed, been carried so far as to offend some of the first favourers of our undertaking, who have said of the *British Critic* what Steele said of the *Freeholder*—"a lute is made use of, when a trumpet is called for."

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\* The last edition of the *Dictionnaire Historique* is a curious sample of this.

As we do not think this remark just, we have not profited by it. To the publishers of such works as are calculated to injure the cause of religion, to excite faction in the state, or schism in the church, we are not conscious of having at any time shown either the slightest favour or undue delicacy; but if it be a fault in critics to treat with lenity the inconclusive reasonings or inelegant passages of such writers as evidently mean well, and have failed only through inexperience, we must plead guilty. It is our wish, and has been our uniform aim, to encourage the inexperienced youth of upright intentions; and we confess, that we cannot censure with harshness the crude compositions of even the veteran author, who, while he arrogates no peculiar merit to himself, labours in good earnest, however unsuccessfully, to make his readers wiser and better. From this line of conduct we intend not to deviate.

But we now and then meet with an author of a very different character;—with a coxcomb, who ushers into the world the most hacknied sentiments, with a degree of vanity and self-importance, which would not have become him, though those sentiments had been exclusively his own; and who, while he thus struts in borrowed plumes, calling out—“*Sublimi feriam sidera vertice*,” can yet court, by the most cringing adulation, the smiles of titled ignorance. When the works of such men are of a pernicious tendency, they are entitled to no mercy, and have been treated by us with merited scorn; but what are we to do, when their tendency (as far as they have any tendency) is to promote the cause of virtue and practical religion? When a man pours forth from the pulpit, or the press, a series of moral or pious maxims, borrowed from a thousand sources, and clothed in the most inflated language, it is certainly conceivable that his effort may be productive of some good; though to the eye or ear of discernment, his own vanity, meanness, and want of taste, may be all the while disgustingly visible. To give a just character of such writers, is a task which every reviewer has found peculiarly difficult.

“To laugh, were want of goodness, and of grace,  
And to be grave, exceeds all power of face.”

Whether Dr. Martin's sermons belong to this species of composition, we shall endeavour to enable the reader to judge for himself, by giving a concise view of their object, with one or two specimens of the author's style and mode of reasoning.

In order to do this with fairness, it is necessary to premise, that, though eight in number, the sermons are all consecrated to the memory of the late Earl and Countess of Leven and Melville! Of this we are assured by the author himself, who may certainly claim the merit of originality in the *plan* of his work; for a single funeral sermon is as much as most other clergymen have been able to preach on a mixed character, and generally more than an audience of taste and piety can hear with patience. Such, however, were the transcendent merits of this author's hero and heroine, that he was not able, it seems, to do them justice even in *eight* sermons of no moderate length! He was precluded from this "by his *feelings*; and by his ideas of propriety respecting discourses from the pulpit;" but he supplies the *unavoidable defect*, by a fuller delineation of the Earl's character in the dedication of this volume to THE RIGHT HONOURABLE MARIA, LADY NAPIER, and by a similar delineation of character of the Countess, in an epistle addressed to the EARL OF HOPETOUN, published in the appendix. We must give rather a copious account of these two memoirs, because, without some knowledge of their contents, no judgment can be formed of the sermons, from such extracts as our limits permit us to transcribe; but as we do not fully understand the *reason* assigned by the author for his addressing the volume to Lady Napier, we shall extract it without alteration or abridgment, that our ignorance may not injure Dr. Martin.

"The commissioner's minister, who has endeavoured, in this volume, to shew due respect to the venerable peer, whom he attended and served in this capacity for a greater length of years than any of his predecessors in this office, naturally attaches himself to the nobleman who now sustains the character of representative majesty, in the general assembly of the church of Scotland, and who employs the same commissioner's minister; he naturally wishes for the patronage of his lady; he hopes that he does not offend your ladyship, or deceive himself, in expressing and cherishing his confidence in the patronage of LADY NAPIER." P. vi.

How comes Dr. Martin to be the *Commissioner's minister*? As he is minister of Monimail, we can conceive how he might have been styled the *Earl of Leven's* minister, because Melville house, the residence of the Earl, stands, we are informed, within the parish of Monimail; but does *lord Napier*—does every commissioner, or representative of majesty, live in that parish? But he *attended* and *served*, in the capacity of minister, the venerable peer who is the object



of his panegyric; and he is employed in the same capacity by his successor! All this is so foreign from the language of England, that we can make nothing of it. There is something, likewise, peculiarly inaccurate in the last sentence of this extract, which, if it stood alone, would lead the reader to suppose, that *his* (the commissioner's) *lady, your ladyship*, and LADY NAPIER, are three different persons.

The author having assigned, in this manner, his reasons for addressing Lady Napier, informs her that he intended to give a history of the family of Leven and Melville. This was certainly prudent; for the history of the first earl of Leven is already sufficiently known. He begins, therefore, with an account of the commencement of his own connexion with the late earl, who presented him with the church and living of Monimail. As this was done by the advice of Dr. John Erskine and Dr. Alexander Webster, Ministers of the city of Edinburgh; we have a long, a warm, and we doubt not a just panegyric on these two clergymen; but when Dr. Martin says that this digression (for such he allows it to be) was necessary to assist *her ladyship* "in forming an idea of their noble friend and relation," we apprehend that he sinks, inadvertently, the character of his own patron. Could not David, Earl of Leven, be known but as the friend and relation of two parochial clergymen? We are likewise somewhat surprised that the author should say—"it is not my opinion only, that he (Dr. Webster) might have filled the place of a Pitt, of a North, or an Addington, with ability," because the abilities of these three statesmen differed in so many important respects, that no individual can possibly resemble them all. Had Mr. Fox, Mr. Sheridan, Mr. Tierney, and even Mr. Horne Tooke, guided successively the helm of state; perhaps Dr. Martin would have discovered that Dr. W. might have filled the place of each of them with ability.

From the mention of Dr. Erskine and Dr. Webster, this author proceeds to expatiate on the hospitality of the Earl of Leven, more especially to the clergy at the celebration of the Lord's Supper; by which it appears that the minister of Monimail was freed from what would otherwise have been a very considerable and inevitable expence. His lordship was likewise "an Elder, a lay Elder (was he ever supposed to be a clergyman?) in the church of Scotland." "In the communion service he took his place, and performed his duty, with his brethren of the session;" and we are assured that "nothing added more, or more justly, to the respect of the congregation than his mingling with them

them, and assisting them in the solemn exercises of devotion!"

For *what* was the respect of the congregation increased by this conduct of his lordship? Not, we hope, for the solemn ordinance of the Lord's Supper; not surely for the divine author of that ordinance; not for themselves, because the Earl of Leven mingled with them! for, as there is no respect of persons with God, so there ought to be no respect of persons in the house of God. Perhaps the author means, that the congregation respected his lordship's Christianity more than his title; and were led, by that consideration, to pay more cheerfully to his rank, what by the laws of society he could claim as his due. If this be his meaning, he bears a very proper testimony to the piety and good sense of his parishioners; but as the observation is liable to be misunderstood, it should have been differently expressed, or entirely omitted.

Dr. Martin is, indeed, far from being remarkable for the accuracy of his language, and sometimes lampoons his patron when he means to praise him. Of this following is a striking instance.

"Riding alone through his woods, one day, he found a woman stealing timber. (Q. fire-wood?) He asked her to whom she belonged, why she used such freedoms in *another parish*, why she did not confine herself to her *master's grounds*? (Q. Was she a servant or a slave?) Either not knowing him, or affecting not to know him, she replied, "Lord Leven is a good man, Lord bless him! but our Laird is a devil of a man." P. xix.

Assuredly Lord Leven did not mean to say to this woman that she might lawfully and innocently *steal* in her own parish; and yet she could not have understood him to have any other meaning, if our author's account of what he said be correct.

We are next told that the Melville volunteers, when his lordship last dined with them on his birth-day, cheered him when he retired, and would not suffer the horses to be put to his carriage, but rapidly *carried* him (whether on their shoulders, or not, is not said) to Melville house! This may have been very grateful to the good old peer; but we cannot agree with Dr. Martin, that "from little incidents and anecdotes such as these, is seen what a man's character is;" for we have witnessed similar scenes produced in England by a hoghead of ale, when the general character of the person triumphantly borne along, or dragged in his chariot, was far from being respected, even by the mob who huzzaed him.

"You

" You perceive (continues the doctor) in attending me thus far, that warmth of heart, under the influence of piety, friendship, and hospitality, distinguished the Earl of Leven." We have no doubt of the fact, though the evidences which have hitherto been introduced in support of it, are very slender. We likewise readily admit, on the author's testimony, that " the Earl and Countess of Leven were amiable and bright examples of conjugal affection;" but why is this piece of information followed by a severe expostulation with those husbands " who will not part with their vicious and evil habits, nor give up their haunts and companions of folly and dissipation, and profligacy, at the instance of their wives?" The expostulation is perfectly just; but is there not some danger of its leading the reader to suppose that Lord Leven had been a man of profligacy and vice, till reclaimed by the influence which the Countess gained over him? We think, indeed, that no other supposition can be formed, especially as the author concludes this part of his panegyric, with observing that,

" Whoever knew the mind, the heart and the character, of the Countess of Leven, will readily agree with me that, they who paid little attention to her were very defective in discernment, in taste, in worthy qualities and dispositions: and on no person so much as on her husband, these imputations had been justly fixed, had he been inattentive to her opinion, her wishes and her pursuits. She entered into his ideas, he entered into her's. Conjugal affection reigned in Melville house." P. xxv.

Dr. Martin is, indeed, singularly unlucky in his attempts at eulogy. Thus

" We find the Earl, for instance, indulgent to his people: he orders a harvest-home entertainment: he is present at the festivities of the reapers: we find him not only permitting them, but desiring them, to see the amusements of the day, races, reviews, &c.: he allows his servants to attend the drill, and to be trained to arms, without intermitting their wages: they are permitted to attend the funerals of their friends and neighbours: he attends himself the funerals of his tenants and old servants." P. xxvi.

All this was very good; but it surely contains no great subject for panegyric. Indulgence to old servants is not, we hope, a rare virtue in Scotland, nor the giving of a *harvest-home entertainment*, an uncommon instance of kindness and condescension. Had the Earl prevented his servants from attending the funerals of their friends and neighbours, he would have proved himself a hard-hearted savage.

We are next favoured with an account of his lordship's feelings

feelings and behaviour, "when his beloved spouse was taken away."

"He was affected: he was dissolved: the firmness of a man, the submission of a Christian, prevented not the burst of passion, the warmth of expostulation. "O my God! O my God!" frequently escaped, and demonstrated what he felt." P. xxix.

Then follows a doleful detail of his last appearance as Lord High Commissioner in the General Assembly of the Church of Scotland; of his taking leave of that reverend body; of their wailings on the occasion, with the address of the *Commission* (Committee); of his attending next year in the train of Lord Napier, who succeeded him as the representative of majesty; of his presiding, for the last time, in the Society for propagating Christian Knowledge; of his dining with the French princes at Holyrood-house; of his celebrating his Majesty's birth day with the Magistrates of Edinburgh, when he caught cold; and of his death, in consequence of that cold, on the 9th of June, 1802. Next comes an account of his funeral procession and interment, which was sent by the author to the Edinburgh Magazine for that month; but though he could not, he says, do better than present Lady Napier with it, we could hardly do worse than transcribe it into our pages.

"And now, Madam," continues he, "in gratifying myself I hope I have also gratified you. I hope that the pleasure I have communicated is not of a light and passing nature. Short, circumscribed and imperfect as my account is, may I not expect that it will give pleasure to others also? But I am especially happy in the thought that the perusal of it will be attended with the approbation of that excellence I attempt to exhibit, and with the aspirations and efforts of a worthy ambition to resemble him and his Countess, in the amiable, the worthy, and the venerable characters by which they were so much distinguished." P. xxxix.

Whether Dr. Martin has by this odd kind of eulogium on his late patron, gratified Lady Napier, can be known only to her Ladyship; but we venture to assure him, though we are sorry by doing so to diminish his happiness, that the perusal of it neither has been, nor will be, attended with the approbation of that excellence which he has attempted to exhibit. If the inhabitants of heaven amuse themselves occasionally with the perusal of books written on earth, a supposition which we confess had never occurred to us, we have too good an opinion of their taste, to imagine that they can approve such rhapsodies as this; and of Lord Leven in particular, we are willing to believe, that his present enjoy-  
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ments are too exquisite and full, to leave room for any gratification from fulsome flattery.

Dr. Martin's memoir of Lady Leven is in the same encomiastic strain, with his sketch of the life and character of the Earl. It is desultory, extravagant, and not unfrequently absurd. "This eminent saint," was the posthumous daughter of William Nisbet, Esq. of Dirleton, and was at a very early period of life initiated into all the mysteries of methodism, which seem to have been productive of their usual effects. She was a regular attendant on the field; preaching of Mr. Whitefield; and "of her walking from the Dean in the summer mornings to the Orphan Hospital Park, she used to speak with much satisfaction, *contrasting* such days and scenes with the irregular hours of too many in the present times!" The Pharisee in the Gospel, likewise, spoke with much satisfaction of his fasting twice in the week, and paying tithes of all that he possessed, *contrasting* such actions with the irregular conduct of other men, more especially of the humble publican, who was praying beside him!

But though Lady Leven belonged properly to the *connection*, as it is called, of Whitefield, and was partial "to ministers whose characters and doctrines were similar to his," yet she valued and respected Mr. Wesley, honouring him for his works' sake, and for his Master's sake.

"Though she was a steady member of the Church of Scotland, she was not a bigotted Presbyterian. She hated that bigotry, in all professions, which regards with a suspicious eye whatever is not attempted or effected by ministers of one denomination. If members or ministers of the Church of England; if Moravians, Baptists, Methodists, were zealous, and active, and successful, in the works of benevolence, generosity, and piety; if the established clergy, or the dissenters laboured not in vain, in bringing sinners to God, and in diffusing and preserving genuine religion; she rejoiced with St. Paul, and bade all God speed, to use the language of St. John, who had these objects in view." P. 362.

This laxity of principle and conduct, Dr. M. terms *Catholicism*, and seems to think that it may supply the place of many virtues, or, like charity, cover a multitude of sins. Yet, with no great regard to consistency, he praises the Countess for being "at the *expence* of publishing a discourse recommending union among Christians;" and we heartily agree with him that this was a meritorious action, as union cannot be too earnestly recommended: but we are not sure that it was an instance of *charity* worthy of being recorded!

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Let not Lady Leven, however, suffer in the estimation of our readers, because she has had the misfortune to be befriended by an injudicious biographer. There are here many features of character, which, had they been drawn by almost any other man, would have represented her as an amiable, respectable, and exemplary Christian. Her regular attendance at public worship; her never suffering the intrusions of company to intercept her private devotions; her unwearied attention to the wants of the poor; the resignation with which she submitted to the dispensations (however seemingly severe) of Providence; and the calm fortitude with which she met death, are so many proofs that she "had exercised herself to have always a conscience void of offence towards God and towards man." In all these respects she exhibited an example worthy of imitation; and we trust that it will be imitated, though our author has done what he could do to weaken its effect.

That the Lord's day, as this author expresses himself, "found her Ladyship, and showed her to be given to devotion," are facts, of which we entertain not a doubt; but how absurd is the following proof of these facts?

"I think it is here, my Lord, right to mention a particular instance of Sabbath sanctification, or of reverence for the Lord's day, and its solemn exercises; she never perused the letters she received that day, till after public worship. Need I mention to your Lordship the reasons of this resolution and practice? Alas! the mind is but too ready to wander in the solemn exercises of divine worship, too apt to be inattentive to the truths delivered in the house of God, and in his name; without the temptations which may arise from the epistle of our friends, informing us of particulars that may very much affect and agitate the mind. It is good to enter fully into the spirit of the service. After the composure and solemnity of worship, and attending to the doctrines of salvation, one is better prepared for receiving interesting information, whether pleasing or afflictive. I suppose it was in this way Lady Leven reasoned. It is in this way I vindicate, or rather applaud and recommend, her wise and pious practice." P. 361.

This practice, as it surely was not wise, cannot be vindicated, and ought not to be recommended; and the arguments here urged in its vindication, evince only its extreme impropriety. A letter from a valued friend, whose handwriting is generally known, whilst it remains unopened, must excite some anxiety in the most heavenly mind, which occupies a tenement of clay; and that anxiety, in spite of every effort, will, even in church, disturb devotion. The letter,

letter, however, which, by lying unopened, is the cause of all this, may contain nothing of real importance, nothing which could occasion inattention or wandering in the house of God; and all that anxiety, which is inseparable from a state of suspense, and is more than perhaps any other feeling, incompatible with true devotion, might have been prevented by an action which none but a *Jew* can suppose inconsistent with the sanctification of the sabbath. Nay, the contents of a letter, however important, are, when known, much less likely to interrupt devotion, than anxious uncertainty about them: if they be favourable, they excite in a religious mind, feelings of gratitude for the Divine goodness; if they be afflictive, they point towards the only source of real consolation. Had Lady Leven, for instance, during the American war, received a letter from the army sealed with black, and directed by an unknown hand, she would naturally have thought that it contained information of the death of her son; but a young soldier may fall in battle, in a duel, or by the sentence of a court martial for improper behaviour; and where is the mother who, when all these images are presented to her mind, would not feel comfort from having the first realized?

The author gives a full account of this lady's last illness; of the anxious concern of the poor about her; of her death and burial; of the stillness of the last scene, where crowds lost all their rudeness and noise, and where the expressions of mourning accorded with the feelings of the heart. All this is tolerable; but when he and his anonymous friend "say in their haste, that the *glory* was departed from *Melville house*, from *Fife*, from the *Church of Scotland*, and the RELIGIOUS WORLD;" they burlesque Scripture; do more to injure the fair fame of Lady Leven, than they could have done by studied satire; and forcibly impel us to say—"From such eulogists as Dr. Samuel Martin, may we and our friends be delivered!"

The sermons, of which we are now prepared to appreciate the merits, are on, 1. "The memory of the righteous;" 2. "The praise of female piety;" 3. "The preservation and transmission of the Scriptures;" 4. "Attachment to the Church of Scotland;" 5. "The enemies of the gospel, objects of abhorrence;" 6. "Infidels an untoward generation;" 7. "Tranquillity amid wars and rumours of wars;" and 8. "The perfection and felicity of the heavenly state." We shall give extracts from the first, second, and fourth discourses, which we trust may enable the reader to solve the doubt thrown out by the learned author

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in his last page,—whether he should consider “this volume as *still born*,” or say of it, “*exegi monumentum*.”

In the first sermon, which was preached after the interment of the Earl of Leven, June 20, 1802; Dr. Martin, from Psalm cxii. 6. first considers “the claims of the righteous to an endeared and honourable name;” next, “the *perpetuity* of their fame;” and concludes with “exhorting his audience to cherish and preserve the memory of the righteous, especially of the EARL OF LEVEN AND MELVILLE.” Among the claims of the righteous to an honourable name, conjugal affection is particularly insisted on.

“Husbands love your wives,” says the Scripture. Nor is this more the command of God and the dictate of inspiration, than the suggestion, and the imperious call of propriety, and generosity and sensibility. The careless and indifferent in this relation, not to say the harsh and undutiful, cannot be esteemed or vindicated, whatever other claims may be set up, or supposed, to command the respect and homage of the world. Where there is a defect of affection to the friend of one’s bosom, the companion for life, the partner of his fortunes, the common parent of his children, there is a want of the best sentiments of the heart, and the worthiest qualities of human nature. Female delicacy, and affection, and sensibility, command and secure tender affection, and unshaken confidence; and, therefore, the purest and most permanent enjoyment. “Live joyfully with the wife whom thou lovest,” says the wife man; nor limits the period but with death; “for that is thy portion in this life,” adds he, “and in thy labour which thou takest under the sun.” She is endeared to a discerning and worthy man, by many considerations. He best knows her good qualities: her happiness is greatly, I had almost said wholly, in his power: her interests are interwoven with his. But, especially, we perceive her claims on his tenderest affection, in every image she brings into the world, of herself, and of their father. Their lisping tongues are eloquent, and successfully plead for all his love. In what she has felt, in what she feels, in what she will feel, for them; in all their ails and joys, in all their conditions, acquirements and character, in all their calamities and all their happiness; she silently, but effectually, renews, and heightens and secures that conjugal character; that union of every the most amiable sentiment, that secures to her husband the esteem and approbation of the wife and good.” P. 7.

It is needless, perhaps, to inform our readers, that the sermon on “the praise of female piety” was “preached after the interment of the Right Hon. WILHELMINA, COUNTESS OF LEVEN AND MELVILLE!” The text is Prov. xxxi. 30. from which the Doctor discourses, 1. “On the fear of the Lord in general;” 2. “On its claim to respect



respect and praise in the female character;" and 3. "On the praise to which a pious woman is entitled, and which she shall *assuredly* enjoy." From this discourse we extract the following paragraph, as a fair specimen of the author's manner, and because no man could have published it in a sermon, who did not himself think it very fine. It is, indeed, of no middle character: it is either very fine, or very despicable.

"The text brings in view favour and beauty, not to depreciate them in themselves; for religion and good sense, no more than discernment and good taste, do not neglect or despise symmetry of form, delicacy of feature, expression of countenance, and all the nameless charms of a beautiful woman. But when, I beseech you, is a beautiful woman most beautiful? Is it not when the mind appears in the body; when the face is the mirror in which we behold the virtues and graces that adorn the soul; when gentleness, composure, dignity; when generosity, compassion, tenderness, and all the varying affections of good will; above all, when devotion, with its varying, and amiable, and heavenly affections, are sweetly and naturally expressed, unconscious the while herself of the regard she commands? The homage due to excellence is cheerfully paid in the admiration and praises of a beautiful woman. In our high esteem and forward praise, we are led to think of a more blessed society, where mildness, and grace, and perfection reign. How naturally we do so, we perceive, in fancy and the fine arts employing the beauties of the female form and female grace to represent the angels of God; the serenity and dignity, the benevolence and devotion of the inhabitants of heaven." P. 66.

From these two extracts the reader will form his own opinion of Dr. Martin's style; for the apology which he makes for "the marks of haste that may appear in the first discourse," cannot be admitted. However much his time may have been occupied "in the week preceding the sermon being preached," two years passed away from its being preached before it was published; and during that period, any marks of haste which appeared on the original composition, might surely have been removed. We shall now give a specimen of his skill in logic, as well as of his acquaintance with a point of some importance, which he undertakes to discuss in his fourth sermon.

The subject of the sermon is "Attachment to the Church of Scotland," which, from 1 Cor. i. 10. he presses on his audience with great propriety and some effect; but the following paragraphs do not, surely, indicate a Master in Israel.

" Perhaps I should not have mentioned on this occasion, our preference of the presbyterian to the episcopal churches, in which beyond all question, are men eminent and distinguished for their piety and learning, their zeal and exemplary behaviour, had not, even at this enlightened period, in this age of liberality and enlarged philanthropy, the long exploded bigotry of unchurching as altogether been revived, and assiduously propagated; and all but episcopal orders, in one sense of the word *episcopal*, been represented as null and void, as intrusion and usurpation. This is a doctrine so very absurd, that one should think it could never have been conceived or broached, not to say maintained and propagated, by any who are acquainted with the first principles of moral science: a doctrine so harsh and cruel, one should think, as never to be entertained one moment by those who are acquainted with that blessed system which God hath given to mankind: " God hath not given us the spirit of fear," of unmanly superstition and bigotry, " but of power and of love, and of a sound mind."

" Preserving all due respect for the episcopal churches, we observe, That we do not see from the beginning any distinction betwixt bishops and presbyters, between presbyterian and episcopal powers. We see a greater conformity, in many things, among episcopal churches, to that church which we all left at the Reformation, than we think can accord with the simplicity of the primitive and apostolical churches. We know also, that the great objects of edification and holiness, of comfort and joy, in the religious life, are promoted as completely by the labours of those overseers of the flock of Christ, who are distinguished in our day by the name of presbyters, as by theirs who are set apart for the work of the ministry by an uninterrupted succession of mitred heads; and on whom, not grace only, but the very existence of the human soul, has been represented as depending." P. 137.

Perhaps we have studied the controversy concerning the validity of presbyterian orders, with as much impartiality and diligence as Dr. Martin, and read as many works on both sides of the question; but the information communicated in the last sentence of this extract, is quite new to us, and such as we more than suspect that our author could not authenticate. Dodwell, to whom in a note he seems to refer, has no where represented " the existence of the human soul as depending on the ministry of mitred heads;" and though that great, and let us add, good man, has indeed advanced some very extravagant notions in his " epistolary discourse on the soul," we are not sure, but " the Commissioner's minister" might be as well employed in study-

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ing his works \*, as in writing fulsome encomiums upon dead and living peers and peeresses. From those works he might certainly learn, that the reality of *a matter of fact* can never be ascertained merely by admitting the first principles of *moral science*; that the controversy between episcopalians and presbyterians, is altogether about *a matter of fact*; and that it is not by studying the *ten commandments*, that a man can make himself master of *ancient history*, whether civil or ecclesiastical! Most of our readers, indeed, as well presbyterians as episcopalians, will probably be of opinion, that though, in this extract, the author, as he says himself, "speaks in a firm tone," he speaks nonsense; and that when he shall choose to enter the lists of controversy, he will do well to engage with an antagonist of very inferior powers to those of Dodwell, lest instead of

—— "Monumentum ære perennius,"  
he exhibits only

"Genus stultitiæ - - - ignes

"Pes medios, fluviosque ruentis."

ART. V. *The Lay of the Last Minstrel. A Poem. By Walter Scott, Esq.* 4to. 519 pp. 1l. 5s. Constable, Edinburgh: Longman and Co. London. 1805.

IT is a very legitimate part of the skill of a poet when he is able to exalt his own family and friends, at the same time that he displays his inventive and amusing powers. This Mr. Scott has completely effected in the present poem; which is no less a celebration of the Scotts of Buccleugh, or Buckleuch, and among them of Sir Walter Scott, from whom, we presume, both his names are derived, than an illustration of those manners with which he made us acquainted

\* If it can with truth be said of any man, that "much learning made him mad," it may certainly be said of Dodwell. His knowledge of ancient philosophy, and of the opinions of the Christian Fathers, has seldom, if ever, been surpassed; while his ingenuity was equal to his erudition. In judgment he was defective; but even amid his wildest paradoxes, truths are scattered, and hints thrown out, worthy of more attention than at present seems to be paid to them.

in his delightful "*Minstrelsy of the Scottish Border*;"\* and, at the same time, a fair victory over his old bards in their own style of composition. We cannot conceive more talents and address to be shown in attaining these several ends, than are exerted in this pleasing poem: which at once gratifies curiosity on the subject of manners, interests the mind in the events of the tale, and excites admiration from the beauty and originality of the poetry.

The Minstrel introduced to our notice by this poet is supposed to have survived the revolution, and to be travelling near a castle, some time the residence of the Dukes of Buccleugh, called Newark†, on the river Yarrow, in Selkirkshire. The dutchess who receives him is the widow of the Duke of Monmouth, and he sings his lay in honour of the Scotts of Buccleuch. The lay is divided into six cantos, which are so many natural pauses in the song. The description of the old Minstrel, and his admission at the castle is good; but still better, to our taste, his diffidence, and trials of skill when he begins to entertain his noble audience.

" Amid the strings his fingers strayed,  
And an uncertain warbling made—  
And oft' he shook his hoary head.  
But when he caught the measure wild,  
The old man raised his face and smiled;  
And lightened up his faded eye,  
With all a poet's ecstasy!  
In varying cadence, soft or strong,  
He swept the sounding chords along;  
The present scene, the future lot,  
His toils, his wants were all forgot;  
Cold diffidence, and age's frost,  
In the full tide of song were lost.  
Each blank in faithless memory void,  
The poet's glowing thought supplied;  
And, while his harp responsive rung,  
'Twas thus the LATEST MINSTREL sung." P. 8.

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\* See *British Critic*, vol. XIX. p. 570.

† The castle of Newark upon Yarrow, is mentioned in the notes to the *Minstrelsy of the Scottish Border*; vol. I. p. 3. It is there said to have stood, "in a romantic and solitary situation, on the classical banks of the Yarrow." In the ballad we read of—  
"five hundred men shooting with bows on Newark Lee." p. 8.  
The present poem is the best of all possible comments on the *Border Minstrelsy*.

This is the constant measure of the intermediate passages; the lay itself is in a more lyric strain, with those occasional licences of metre which are found in the early ballads. The opening itself affords specimens of those free cadences.

" The feast was over in Brankfome tower,  
And the lady was gone to her secret bower ;  
Her bower that was guarded by word and by spell,  
Deadly to hear, and deadly to tell,  
Jesu, Maria, shield us well !  
No living wight, save the lady alone  
Had dared to cross the threshold stone !"

Brankfome, or Branzholme, was a fortress belonging to the Scotts of Buccleuch, on the Teviot, about three miles above Hawick, and here the whole scene of the poem is laid. The incidents are many of them wild, and fanciful, but well suited to the style of poetry employed, and the whole composition is not only amusing but interesting. The interest arises principally from the loves of the Lady of Buccleuch's daughter Margaret, and Lord Cranstoun, between whose families there subsisted a deadly feud. We are soon told, by preternatural agents, that the planets,

" Will no kind influence deign to shower  
On Teviot's tide, and Brankfome's tower,  
Till pride be quelled, and love be free ;" P. 20.

and the unexpected fulfilment of these oracular conditions forms the *dénouement* of the poem. The lay abounds in every part with characteristic delineations, and has frequent passages of genuine poetry. To the former class belongs the following picture of a border knight, in the person of William of Deloraine.

" A stark moss-trooping Scot was he,  
As e'er couch'd border lance by knee.  
Through Solway sands, through Tarras mofs,  
Blindfold he knew the paths to cros :  
By wily turns, by desperate bounds,  
Had baffled Percy's best blood-hounds ;  
In Esk, or Liddell, fords were none,  
But he would ride them one by one ;  
Alike to him was time or tide,  
December's snow, or July's pride ;  
Alike to him was tide or time,  
Moonless midnight, or maddin prime ;  
Steady of heart, and stout of hand,  
As ever drove prey from Cumberland ;  
Five times outlawed had he been,  
By England's king, and Scotland's queen." P. 23.

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The foregoing circumstance of double outlawry happened frequently to the borderers. We find it afterwards told of "John Grahme, second son of *Malice*, Earl of Monteith, commonly surnamed *John with the Bright Sword*."—Upon some displeasure risen against him at court, it is related, he "retired with many of his clan and kindred into the English borders, in the reign of King Henry the Fourth, where they seated themselves; and many of their posterity have continued there ever since. Mr. Sandford, speaking of them says, (which, indeed, was applicable to most of the borderers on both sides), "They were all stark moss-troopers, and arrant thieves; both to England and Scotland outlawed; yet sometimes connived at, because they gave intelligence forth of Scotland, and would rise 400 horse at any time, upon a raid (incurfion) of the English into Scotland." Note, p. 305. Among the poetical passages we may number this, which opens the second canto; on the subject of Melrose Abbey.

"If thou would'st view fair Melrose aright,  
Go visit it by the pale moon-light;  
For the gay beams of lightfome day  
Gild, but to flout, the ruins grey.  
When the broken arches are black in night,  
And each shafted oriel glimmers white:  
When the cold light's uncertain shower  
Streams on the ruin'd central tower;  
When buttress and buttress, alternately,  
Seem framed of ebon and ivory;  
When silver edges the imagery,  
And the scrolls that teach thee to live and die;  
When distant Tweed is heard to rave,  
And the owlet to hoot o'er the dead man's grave;  
Then go—but go alone the while—  
Then view St. David's ruined pile;  
And, home returning, sadly swear,  
Was never scene so sad and fair."

The description of the alarm given to the country, by the lighting of the beacons, is highly characteristic, and at the same time poetical. This forms the conclusion of the third canto. The same descriptive character pervades the chief part of the fourth canto. But we rise to very elegant poetry at the opening of the fifth.

"Call it not vain—they do not err |  
Who say, that when the poet dies  
Mute Nature mourns her worshipper,  
And celebrates his obsequies.

Who say tall cliff and cavern lone  
 For the departed bard make moan  
 That mountains weep in crystal rill,  
 That flowers in tear of balm distill;  
 Through his loved groves that breezes sigh,  
 And oaks, in deeper groan, reply;  
 And rivers teach their rushing wave  
 To murmur dirges round his grave." P. 127.

The solution of this poetical dream into natural causes, in the ensuing stanza rather wants clearness. After the death of Musgrave in the single combat, the idea of the dead march, struck by the Minstrel on his harp, is conceived and expressed in the richest style of poetry.

"The harp's wild notes, though hushed the song,  
 The mimic march of death prolong;  
 Now seems it far, and now a-near,  
 Now meets, and now eludes the ear;  
 Now seems some mountain's side to sweep,  
 Now faintly dies in valley deep;  
 Seems now as if the Minstrel's wail,  
 Now the sad requiem loads the gale;  
 Last, o'er the warrior's closing grave,  
 Rung the full choir in choral stave." P. 155.

But the flight the most delightful to our feelings, in all this pleasing poem, is the opening of the sixth canto, where the Minstrel sings of patriotism.

## I.

"Breathes there the man, with soul so dead,  
 Who never to himself hath said,  
 This is my own, my native land!  
 Whose heart has ne'er within him burned,  
 As home his footsteps he hath turned,  
 From wandering on a foreign strand!  
 If such there breathe, go, mark him well;  
 For him no Minstrel raptures swell;  
 High though his titles, proud his name,  
 Boundless his wealth as wish can claim;  
 Despite those titles, power, and pelf  
 The wretch, concentered all in self,  
 Living shall forfeit fair renown,  
 And, doubly dying, shall go down  
 To the vile dust from whence he sprung,  
 Unwept, unhonour'd, and unsung.

## II.

O Caledonia! stern and wild,  
 Meet nurse for a poetic child!

Land

Land of brown-heath and shaggy wood,  
Land of the mountain and the flood,  
Land of my Sires! what mortal hand  
Can e'er untie the filial band,  
That knits me to thy rugged strand." P. 161.

Whether the Minstrel be supposed to utter these sentiments, or Mr. Scott himself, they are highly appropriate, highly honourable, and in no small degree poetical. We cannot allow ourselves to expatiate further on this poem, from which we have received so much pleasure. The fanciful machinery of the wizard's tomb, and the goblin page, deserve, perhaps, particular notice; but we shall only allow ourselves to say, that in our opinion they are strictly in unison with this species of lay, and productive both of poetical scenes, and of something happily bordering on comic effect. The authority given in the notes for the fiction of the goblin is whimsically apposite, and abundantly sufficient to justify the poet. The conclusion of the lay is fine, but perhaps rather too solemn for the rest of the lay; it is, however, highly poetical, and grand even to sublimity. As to the old Minstrel, having made so much acquaintance with him, we rejoice to find him comfortably settled under the protection of the liberal dutchefs.

— " Close beneath proud Newark's tower  
Arose the Minstrel's lowly bower;  
A simple hut, but there was seen  
The little garden hedg'd with green,  
The cheerful hearth, and lattice clean,  
There shelter'd wanderers, by the blaze;  
Oft heard the tale of other days;  
For much he loved to ope his door,  
And give the aid he begged before,  
So passed the winter's day—but still,  
When summer smiled on sweet Bowhill,  
And July's eve with balmy breath  
Waved the blue-bells on Newark heath;  
When throftles sung on Harehead-shaw;  
And grain waved green on Carterhaugh;  
And flourished, broad, Blackandro's oak,  
The aged Harper's soul awoke!  
Then would he sing achievements high,  
And circumstance of chivalry,  
Till the rapt traveller would stay  
Forgetful of the closing day;  
And noble youths, the strain to hear,  
Forsook the hunting of the deer;



160 *Duncan's Annals of Medicine, for 1803, and 1804.*

And Yarrow, as he roll'd along,  
Bore burden to the Minstrel's song \*.

Among imitations of ancient poetry, the lay of the last Minstrel must always be distinguished, from the judgment with which every beauty of the model is preserved and improved, and every disgusting fault avoided. The notes to this poem are often instructive, but with a good deal of repetition of the matter of the notes and introduction to the Minstrelsy. We object not, however, materially to any thing but the size and price of the book, which must exclude from the enjoyment of it great numbers who would read it with much delight. Many subsequent editions will, we trust, make amends for this fault, and put it into the hands of every, however humble, admirer of poetry, and votary of the muses.

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ART. V. *Annals of Medicine, for the Years 1803 and 1804. Exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy. By Andrew Duncan, Sen. and Andrew Duncan, Jun. M. D. Fellows of the Royal College of Physicians, Edinburgh. 8vo. p. 548. Price 9s. 1804. John Murray. London.*

IN the preface, Dr. Duncan informs the reader that with this volume he finishes his task, as editor of a periodical publication, which has been continued for twenty-eight years. Twenty years under the title of Medical Commentaries, and

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\* The real last Minstrel seems to have been described by Mr. Scott in the person of JOHN GRÆME, of Sowport in Cumberland, commonly called *the long Quaker*, from whose recitation many of the songs in this Minstrelsy were derived. "This person," says Mr. Scott, in a note on the introduction to that work, "is perhaps the last of our professed ballad reciters, and is now upwards of 80 years of age. He was by profession an itinerant cleanser of clocks and watches; but a stentorian voice and a most tenacious memory, qualified him eminently for remembering accurately, and reciting with energy, the border gathering songs, and tales of war. His memory is now much impaired by age; yet the number of verses which he still pours forth, and the animation of his tone and gestures, form a most extraordinary contrast to his extreme senility of person, and dotage of mind." *Minstrelsy*, vol. i. p. ci. This real Minstrel is surely an interesting person.

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the remaining eight years under that of *Annals*. In order, however, to make the work complete, he means to publish an index to the whole, in two parts; one, of the names of the contributors, and of the authors whose works have been noticed; the other, of the subjects. This will be very useful, and will add much to the value of the work, which has always met with a favourable reception, certainly well deserved; and the present volume will not detract from its merit. The present work will be succeeded, we are told, by a new one, *The Edinburgh Medical and Surgical Journal*. As that work will be conducted, the doctor adds, by younger persons, who will have more leisure to attend to its execution, it may be expected to proceed regularly, and he promises his occasional assistance, which will doubtless contribute to its perfection.

The volume is divided, as usual, into three parts; the first part filling 298 pages, contains analyses of books. The second, which is extended to p. 437, medical observations; and the third, medical news. From the second and third parts we shall extract such articles as seem most deserving notice.

*I. Observations and Experiments on the Electricity of Animals, by George Kellie, M. D.*

This is a translation of the author's inaugural thesis, which he read on taking his degree of Doctor in Medicine, in 1803; and as the experiments are intended as preliminary to further observations on the subject, which he purposes publishing, any remarks upon them, for the present, would be useless.

*II. History of a singular affection of the right leg, accompanied with symptomatic Epilepsy, which was cured in the Royal Infirmary of Edinburgh, by the use of Galvanism. By Andrew Duncan, Sen. M. D.*

The subject, a girl about twelve years of age, was attacked with fits, occurring three or four times in the day, and continuing from half an hour, to two hours at a time. The muscles of the thorax and abdomen, and sometimes of the throat and tongue, were convulsed during the fit. The lower extremity on the right side, was emaciated. Any attempt to move that limb, while the patient was awake, occasioned a recurrence of the fit; when asleep, the limb  
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which was then relaxed and pliable, might be moved without exciting any uneasiness or disturbance. The patient had been ill four or five months, had experienced benefit from the use of bark, zinc, and other medicines, but only temporarily. She was admitted into the Infirmary May 3, 1803. She had only three fits the next day, lasting each of them about ten minutes. After a fruitless trial of a few medicines, the doctor determined on using galvanism, which was begun on the 9th of May, and continued to the 15th of June, interposing from time to time such internal medicines as were indicated. On the 17th she was discharged the hospital as cured. The author is aware that no general inference can be drawn from this solitary case, but thinks the efficacy of galvanism was sufficiently matured in this instance to render it deserving of being published.

We cannot however help thinking, that the credit of the Professor may give to this experiment more weight than it deserves. At any rate, it could not have been wrong to have deferred the publication until the power of galvanism in spasmodic cases had been submitted to further trials; and as such cases are by no means uncommon, it seems singular, that at the end of two years, no further opportunity for experiment should have offered at the Infirmary.

III. *Three cases of Hydrocephalus Chronicus, with some Remarks on that Disease.* By Alexander Monro, Jun. M. D. F. R. S. Edinburgh.

We will give the dimensions of the largest of these heads, of which there is an engraving. The child is a boy, nine years of age. In this, as well as in all the cases of which we have seen accounts, the disease seemed to begin before the birth of the child.

At its greatest circumference, the head measures 36 inches and an half. From the root of the nose to the middle ridge of the occipital, it is 25 inches. From ear to ear, across the top of the head, 24 inches. The subjects of this disease do not often attain the age of this boy; but Van Swieten gives an account of a man, who was 30 years of age at the time when he saw him. His head was of an enormous size, his limbs not larger than a boy's of the age of ten years. Subjoined are some observations on the disease, which will not however admit of being abridged.—No remedy has been discovered for the complaint.

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IV. *Observations on a Case of Diabetes Mellitus, by Dr. Duncan, Sen. with the History of the morbid Appearances which were discovered on Dissection.* By Dr. Monro, Jun.

The patient, a woman, the age not mentioned, had been afflicted with the disease several years. She had been several times in the hospital, where she died, March 26, 1804, every kind of medicine and regimen, recommended in such cases, having been fruitlessly employed. The Professor means, in the new publication before alluded to, to give a more particular account of this case, with further observations on the disease.

V. *Letter from Dr. Robert Sproat, of Beliza, in the Bay of Honduras, dated 2d October 1802, to Captain Chichester Macdonell, respecting the Managua (Cabbage-tree) Bark, of South America.*

Confirming the efficacy of the cabbage-tree bark in curing or destroying worms in the bowels, which it does "as quickly," the writer says, "as the most celebrated vermifuges, even calomel not excepted." An account is also given of the bark of a tree, like the peach tree, which cures fevers with as much certainty as the Peruvian bark. Specimens of the bark, leaves, and fructification, have been sent to Sir Joseph Banks, and if the discoverer was to be encouraged, some bales of the bark would be sent to Europe.

VI. *Observations on the Influenza, as it appeared at Bristol in the Year 1803.* By Dr. A. Carriick. *Being Answers to certain Queries respecting that Disease, transmitted to him by Dr. Richard Pearson, Physician.* London.

The following are some peculiarities observed by this writer.

The Influenza was not seen at Bristol, until two or three weeks after its appearance in London; at Edinburgh, its appearance was a month later than in London. Those persons who were confined to their houses, or who lived in parts of the city that were sheltered from cold, in general, escaped the disease, while they who went abroad, or who lived in the higher parts, exposed to the north and east winds, were almost universally affected. This was particularly observable on Richmond Terrace. "On the east side of the Terrace, not one family, and scarcely an individual escaped the complaint; while on the south side, a great majority both of individuals, and

and families, escaped entirely." Few persons died of the complaint; in a great majority of cases, it readily yielded to moderate perspiration; in a few, bleeding was required, and in a very small number that operation was obliged to be repeated, and used as freely as is in true pneumonia. A meteorological table is added, giving an account of the state of the atmosphere during the months of February, March, and April.

VII. *Observations on the Influenza, as it appeared in the Isle of Man, in the Spring of the Year 1803, by Dr. John Nelson Scott, in a Letter to Dr. Duncan, Sen.*

The writer thinks the Influenza was introduced into the Island by a young man from London. He had, he says, the most incontestable proofs, that the disease was infectious, and gives instances of its being communicated, in which he could not, he intimates, be mistaken. But as he adds, that the effect was often observable in a few hours, on the persons receiving the infection, it seems probable he was mistaken in that circumstance, and that the parties had contracted the disease from other sources. In general, the account given of the disease by this gentleman, and the method of cure recommended, corresponds with the observations of Dr. Carrick, and with those given in the subsequent paper, of the progress of the Influenza at Edinburgh, by Dr. Duncan, excepting that it was fatal in the latter place, where about eighty have supposed to have died of it. From the progress of the disease, which the editor thinks was sufficiently traced from Paris to London, from thence to Edinburgh, and from the manner in which it was communicated to the different parts of that city, as well as from what occurred in his own family, "he has no more doubt," he says, "of the contagious nature of Influenza, than he has of that of measles, chincough, or typhus fever."

## MEDICAL NEWS.

Mr. Braithwaite, Surgeon at Lancaster, has used the oxygenated muriatic acid, he says, with singular success in the cure of the scarlet fever, accompanied with ulcers in the throat. One dram of the acid, mixed with eight ounces of distilled-water, is given to adults, in the space of twelve hours. For children, the quantity to be proportionably diminished. It supersedes the necessity of using gargles, as  
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well as of all other medicines, excepting such as may be necessary to keep the body soluble. To destroy infection, and prevent its being disseminated, he fumigates the apartments of the sick with the oxygenated muriatic gas.

Mr. Charles Rankine, Surgeon at Douglas, gives an account of a woman who went into a coalpit, with a child she had at her breast, where she continued nineteen days, not being able to find her way out. During this time, she had no food, living entirely on water she found there. Her cries being at length heard by some miners, they went into the mine, and led her and the child out. They are now living, and in perfect health. But as the writer depends solely on the narrative of the woman, and does not appear to have made the necessary enquiries to authenticate her story, little credit can be given, we conceive, to the report.

An elegant and well written life of the late Dr. Thomas Percival follows, in which the editor pays a well deserved tribute to the merit of the deceased. A new work, about to be published by Sir John Sinclair, Bart. to be entitled, *The Code of Health and Longevity*. From the knowledge the baronet may be supposed to have obtained, in the course of his statistical enquiries, of the causes of the superior healthfulness and longevity of the inhabitants of some districts over others, much useful information may be expected from this publication. The volume concludes, as usual, with lists of graduates, and of new publications in the course of the two last years.

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ART. VI. *The Life of Sir Walter Raleigh, Knt.* By Arthur Cayley, jun. Esq. 4to. 2 Vols. 11. 16s. Cadell and Davies. 1805.

NOTWITHSTANDING the great and exalted character of Sir Walter Raleigh in learning, and in arms, for every quality which dignifies the hero, and adorns the man, the world has never been indulged with a detailed account of his life. When we consider the important æra in which he lived, and the part he acted on the theatre of the world, the circumscribed sketches of Oldys and Birch must be pronounced to be far from satisfactory. It was once the intention of Gibbon to have displayed his knowledge, and exercised his talents in this interesting subject; but he was induced to relinquish it, as he himself informs us, for a more

more extensive theme. We are much indebted, therefore, to Mr. Cayley, who has diligently attended to the facts of Sir Walter's life, and described them in a plain, simple, but very interesting narrative. Having premised this, little seems to be necessary on our parts, but to enable the reader to judge for himself, by inserting one or two specimens from the work itself. We shall take our first example from the earlier part of Sir Walter's life, which is less familiar perhaps to the generality of readers.

“ Lord Bacon has preserved the following anecdote of Sir Walter Raleigh, while he was a student at Oxford. A cowardly fellow, who was a very good archer, having been grossly insulted by a neighbour, complained to Raleigh, and asked his advice ‘how he should repair the wrong which he had suffered.’ Raleigh’s answer was, ‘challenge him to a match of shooting.’”

“ Wood at last justly concludes, that it is *uncertain* how long Raleigh remained at the University. It is still more uncertain, that he was ever a student in the Middle Temple, which the same writer asserts, because he had seen verses, written by him in that Inn of Court. Sir Robert Naunton, who was Secretary of State at the time of Raleigh’s death, consigns him to the study of the law on quitting Oxford; and the greater part of Raleigh’s biographers agree with Sir Robert in this point, having probably copied him. Mr. Lewis Theobald, however, in a later day, conceived it to be so obvious an error, that no merit could be claimed for correcting it. For, at his arraignment, Sir Walter, in a reply to the Attorney General, lays a heavy imprecation on himself, ‘if ever he read a word of law, or statutes, before he was a prisoner in the Tower.’ In addition to this, Hooker informs us, that after Raleigh ‘had laid a good ground to build his actions on’ at the University, he went to France, which is also confirmed by Camden, by whose account, Sir Walter’s age could not exceed seventeen, at the time of his departure to that country.

“ Raleigh had the advantage of a period of unusual political activity to exercise and encourage his genius at his entrance into life. The glorious reign of our illustrious Elizabeth, less distinguished by its length, than by the vigour and success of her government, amid almost unexampled difficulties at home and abroad, and by the variety of important events occurring in the course of it, commenced in the seventh year of his age. The early part of it was employed in changing the odious scenes of persecution, which the reign of her predecessor had exhibited, and in promoting with the soundest policy, the great work of the Reformation. When, at a later period, France became involved in civil war, Elizabeth, to avert a threatened danger from the encroaching power of Spain, aided the distressed and humble states of Holland. Philip, in political reprisal, raised stubborn insurrections in Ire-  
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land; and the Pope, to give the rebellion permanence and plausibility, embraced that kingdom in the circle of St. Peter.

"It were impertinent to my subject to dwell on the origin of the Hugonots, and their opposition to the Guisards—to reconcile Queen Elizabeth's defence of another Prince's oppressed subjects, at a moment when imminent danger, from such oppressions, threatened her own; or, to aggravate her motives against France, in particular, from the recent violation of covenants relative to the surrender of Calais. Suffice it to observe, that with her hands full at home, by the insurrections of the Earl of Northumberland and Leonard Dacres, she was not wanting in commiseration and assistance to the persecuted Protestants of France. Having made use of her influence with other Princes of the same persuasion in promoting the cause, she accepted a pledge of jewels against a loan of money to the Queen of Navarre, and permitted Henry Champenon, a relative by marriage to the Earl of Montgomery, to march into France with a select troop of well-equipped volunteers, one hundred in number, and all gentlemen. 'Let valour decide the contest' was the motto on their standard. In the list were Philip Butshid, Francis Barclay, and Walter Raleigh; the two first afterward men of note; the last the most distinguished of them all, then a youth, and commencing his career.

"This select troop of horse arrived in the French camp in October, 1569, (the beginning of the third civil war), and was received with great distinction by the Queen of Navarre, and the Princes. Although the French writers, as well as our own, leave us in the dark as to its particular services in France, or the time of its continuance there, we may conclude that Raleigh gained considerable reputation in that country. Hooker says, 'he spent good part of his youth in wars and martial services there;' and another writer, who seems also to have known him, adds, speaking of his education, 'it was not part, but wholly gentleman, wholly soldier.' From these circumstances we may not only account for the chasm, which we find about this period in all the memoirs of Sir Walter's life; but may also presume, that, viewing the extensive and instructive scene of extraordinary events, which their political theatre at this time exhibited, he was initiated by this (then) polite, warlike, and diplomatic people, in those civil and military accomplishments, which he afterward so conspicuously displayed.

"Raleigh was still in France after the death of Charles IX. an event which took place about five years after his arrival in that kingdom; and as this interval embraces nearly thirty battles, sieges, treaties, and capitulations, the school must of necessity have proved a fine one for the initiation of our young volunteer. In his *History of the World* he has bequeathed us the following memorandum of this period. 'I remember it well, that when the Prince of Condy was slain after the battle of Jarnac, (which Prince, together with the Admiral Chastillon, had the



conduct of the Protestant army) the Protestants did greatly bewail the loss of the said Prince in respect of his religion, person, and birth; yet comforting themselves, they thought it rather an advancement, than an hindrance to their affairs. For so much did the valour of the one out-reach the advisedness of the other, as whatsoever the admiral intended to win by attending the advantage, the Prince adventured to lose, by being over-confident in his own courage.' By what means Raleigh escaped the horrible massacre of Paris and the provinces, on the evening of St. Bartholomew, 1572, we are left in uncertainty. It is probable, however, that he found refuge in the Ambassador Walsingham's house, in company with Lord Wharton, young Sidney, and others.

"His return to England is supposed to have taken place in the year 1575. The following poem, by Walter Rawely, of the Middle Temple, was published the next year, prefixed to a satire intituled the Steele Glas, by George Gascoigne, Esq. a writer of repute in those days :

" Sweet were the sauce would please each kind of taste,  
The life likewise were pure that never swerv'd,  
For spiteful tongues in canker'd stomachs plac'd,  
Deem worst of things which best percase deserv'd.  
But what for that? this med'cine may suffice  
To scorn the rest, and seek to please the wise.

" Tho' fundry minds in fundry sort do deem,  
Yet worthiest wights yield praise for every pain;  
But envious brains do nought, or light, esteem,  
Such stately steps as they cannot attain:  
For who so reaps renown above the rest  
With heaps of hate shall surely be oppress'd.

" Wherefore, to write my censure of this book,  
This *Glass of Steel* impartially doth shew  
Abuses all to such as in it look  
From prince to poor, from high estate to low.  
As for the verse, who list like trade to try  
I fear me much shall hardly reach so high.

" This is the poem alluded to at page 6, and which led Wood to pronounce Raleigh a student in the Middle Temple. The manner in which the name is written (*Rawely*) would make us at least hesitate about ascribing this piece to Sir Walter; other circumstances, however, render it probable that he was the author of it. Among these we may mention, Gascoigne's acquaintance with Lord Grey de Wilton, appearing by his dedication to this and other of his works, and Raleigh's service in Ireland, as we shall find, under that nobleman. Gascoigne had led a life similar

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to that of Raleigh in foreign travels, and military service; and subscribed the very motto *tam Marti quam Mercurio* to his picture prefixed to the above satire, which is so well known to have been afterward assumed by, or appropriated to Raleigh himself. To these probabilities in favour of an acquaintance having subsisted between them, we may add the internal evidence of the poem itself, which exhibits throughout that solid axiomatical turn so distinguishing Raleigh's muse." P. 11.

The next specimen we shall give demonstrates Mr. Cayley to be qualified for still higher undertakings, under the auspices of the Muse of History, and we hope at no distant period again to see him called to the honourable exercise of his pen.

"In examining the aspersions which have been cast on the character of Sir Walter Raleigh, our attention is naturally attracted by a late celebrated writer, who, but too plainly discovers himself to have been a countryman of King James; and that he felt that Monarch's conduct to the Knight to have been a material blemish in his reign. With a just sense of Mr. David Hume's merit on many of the subjects which have engaged his attention, I feel bound on the present occasion, to avow my opinion, that the picture he has drawn of the reign of James I. is, to say the least of it, *a bad likeness*. My concern, however, is only with that part of it which bears reference to Sir Walter Raleigh, whom I find Mr. Hume to have placed in a light peculiarly unfavourable; and as, from the popularity of his History, the Knight's character may have suffered with posterity, by his representation, an enquiry into the justice of it may not be deemed improper in this place.

"It will be found by the foregoing pages, and the authorities which they refer to, that Mr. Hume, in his History of Elizabeth, has not always been accurate in his incidental notices of Raleigh; a circumstance which may easily have arisen from his not being at the pains, as a general historian, of entering minutely into the life of an individual. In the first chapter, however, of the reign of her successor, he is bold enough to inform us, 'it appears from Sully's Memoirs that Raleigh secretly offered his services to the French Ambassador.' From which Mr. Hume presumes, that, 'meeting with a repulse,' Raleigh had recourse to the Flemish Minister; yet he confesses, that on his trial there appeared no proof, nor any circumstance which could justify the Knight's condemnation.

"Referring the reader to Sir Walter's introduction to Sully, in 1601, (noticed in Chap. VI.) I transcribe the following passage, the only one in Sully's Memoirs which could lead Mr. Hume to his conclusion. I then request him to recollect Raleigh's enmity to Spain, and to decide for himself how far the historian was warranted in his imputation regarding France; also, whe-

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ther this passage affords not a strong argument against the plot with Spain, of which the Knight was accused.

"I now only wanted (the Ambassador writes) to be as well acquainted with the Spanish councils, as I was with those of Britain and the North. Or, in other words, I wanted only to know what were the real designs of that crown, what propositions she had already made to the King of England, how they had been received; and finally, what steps she intended to take for the accomplishment of her desires. For barely to understand that the King of Spain sought to detach England from France, and the Low Countries, was knowing nothing, or at most very little. It was suspected that Spain meditated something of much greater importance. This might be conjectured from the information which I had already received from the canon at Canterbury; and it appeared so much the less to be neglected, because Aëfens and Barneveldt both at the same time affirmed the certainty of it, the one at Paris, the other at London. I therefore used my utmost endeavours to come at the truth. What I was told by my Lord Cobham and Sir Walter Raleigh was conformable to this information. But what made the greatest impression upon me was, that the Earl of Northumberland, whom I had gained by the offer of a considerable pension, under the name of a present, with great secrecy one night, when I was going to bed, sent his secretary to acquaint me with the following particulars, &c."

"Sir Walter's last voyage to Guiana, his return and death, are related by Mr. Hume at the beginning of the 48th Chapter of his History, in a spirit of prejudice against the Knight sufficient to fix his doom with every superficial reader. In a note, however, at the end of the volume, we are informed, that 'some of the facts in this narrative which seem to condemn Raleigh, are taken from the King's declaration, which Mr. Hume concludes to be of *undoubted credit*. This assertion must astonish every reader, who reflects on the circumstances under which that paper was written. Would it not, on the contrary, be more just to assert, that Mr. Hume's use of it invalidates the whole of his narrative?

"Yet the historian stops not here, but proceeds to inform us in the same note, that the most material facts in his narrative 'are confirmed either by the nature and reason of the thing, or by Sir Walter's own apology, and his letters.' This he is at much pains to prove by seventeen arguments, which, as the facts are said to be thus confirmed, I have, for the satisfaction of such readers as may feel curiosity on the subject, examined at length in the Appendix, and have there, I hope, sufficiently proved, that they are the offspring of prejudice, superficial information on the subject, or wilful misrepresentation of it.

"It is more difficult to appreciate with justice the character of Sir Walter Raleigh, than to deny it upon a view thus prejudiced and confined. For, alas! no sooner do we attempt a more *intimate*

mate enquiry into his life and actions, than here, as on many other occasions, we are astonished at the barrenness of the subject so important in biography, the detail of private life; and are speedily compelled to confess, that, however interesting his public transactions, the character under our contemplation, has been handed down to us in considerable ambiguity.

"Sir Walter Raleigh (says Naunton) was one that, it seems, fortune had picked out on purpose of whom to make an example and to use as her tennis-ball, thereby to shew what she could do; for she tossed him up of nothing, and to-and-fro to greatness, and from thence down to little more than to that wherein she found him, a bare gentleman." Soldier, seaman, statesman, scholar, poet, and philosopher, we may challenge a similar instance in modern ages of that union of characters, more frequent among the ancients, which distinguished Sir Walter Raleigh; a union on the excellence of which much might be written, were we not silenced by the reflexion, that the corresponding union of talent and opportunity can rarely occur. Master of every accomplishment requisite to defend a state in war as well as to adorn it in peace, a warlike reign was safety to him, a peaceful one destruction. He affords a memorable example that a martial spirit, under an active and adventurous Prince, shall find honour and emulation; but if the Prince be of a contrary character, his unfashionable virtue, unless it can mould itself to occasions, shall be criminal, and his courage of less security than cowardice.

"Amid the various interests arising by various favourites in the long reign of Elizabeth, no man enjoys the credit of being less immersed by the smiles of the court in the luxuries of it; while no one converted its frowns to greater utility, by being animated by them to enterprize the most honourable.

"Though he gained much at the court, (says Naunton) he took it not out of the exchequer, or merely out of the Queen's purse, but by his wit and by the help of the prerogative. For the Queen was never profuse in delivering out of her treasure, but paid most and many of her servants part in money, and the rest with grace; which, as the case stood, was then taken for good payment." That he could never condescend to court the people by the usual arts, is noticed by Lord Burleigh, in a breath with Essex's affection of popularity, among his precepts to his son Cecil. "Seek not (he writes) to be Essex, shun to be Raleigh."

"In addition to the instances already noticed in the cases of Mr. Udall and Sir Richard Greenville of the Knight's zeal in the cause of friendship, we may presume many remain unrecorded. Having told Queen Elizabeth he had a favour to beg of her, 'when, Sir Walter,' said her Majesty, 'will you cease to be a beggar?' 'When your gracious Majesty ceases to be a benefactor,' replied the gallant Knight."

From the various entertaining anecdotes which are interspersed, as well as from the various specimens of beautiful poetry illustrative of the main subject, we could easily have produced a long and entertaining article, for which most of our readers would have thanked us. But enough has been given to satisfy all, that the author has executed his task with ability, and to convince also most who collect books of History that the present publication merits a place in every such collection.

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**ART. VII.** *Observations on the Climate of Ireland, and Researches concerning its Nature from very early periods to the present Time. With Thoughts on some Branches of Rural Economy, particularly recommended in an Address to the Inhabitants and Friends of this Country. To which are prefixed Preliminary Considerations on the Structure and Functions of Plants.—On the Analogy between the Vegetable and Animal Systems.—On the general state of Woods and Plantations in Ireland, in ancient and modern times.—On peculiar circumstances denoting the various conditions of her Linen Manufacture throughout a series of ages.—And on the Utility of the co-operation of Art and Science in every Work wherein their joint Labours are required.* By W. Patterfson, M. D. F. R. S. A. &c. Octavo. pp. 326. Gilbert and Hodges, Dublin; Murray, London. 1804.

**D**R. P. is undoubtedly deserving of commendation, for the pains he has taken in his endeavours to promote the welfare of his country, and the condition of its inhabitants. We have perused with pleasure the publication, of which we are now going to give an account, and we hesitate not to recommend it to the inquisitive world, and especially to the Irish gentry, whose interest and whose duty is to co-operate with Dr. Patterfson's views, in promoting the interest, the cultivation, and the happiness of their country.

This work consists of two parts; namely, the *preliminary considerations*, which occupy 113 pages, and the *observations*, &c. which form the rest of the work. The preliminary considerations are divided into six sections. The observations on the climate, &c. consist of five chapters, each of which is subdivided into sections.

The first section of the first division is a short discourse on the usefulness of the study of meteorology. In the second section,

section, which is pretty extensive, Dr. P. gives an elegant compendium, or general idea, of whatever belongs to the vegetable kingdom. He describes the general organization of plants, which he principally obtains from Mirbel's work on that subject, and at the same time laments the very limited state of our knowledge relative to it. He briefly explains the foundation of the Linnæan system, and describes the different parts of the vegetable body, especially those which belong to the propagation of the species, in the course of which he sometimes compares vegetables to animals, in a manner which is somewhat poetical: thus, speaking of the different modes of vegetable propagation, he says,

"The seeds of plants are thus a sexual progeny, claiming both a father and mother, whilst the buds are a linear progeny, produced and nourished by a father alone, to whom they adhere, not falling off like the seeds. For in this most simple kind of vegetable reproduction, not only by buds, bulbs and wires, which are their viviparous generation, the caudex of the leaf is the part of the bud, or bulb, or wire, which rises into its bosom. This paternal race exactly resembles its parents, when it has arrived at its maturity; whereas the feminal race, since it derives its form partly from the mother, and partly from the father, is liable to perpetual variation; both which dispositions are employed by skilful gardeners to great advantage." P. 14.

In the sequel, Dr. P. briefly examines the ideas of Van Marum, Hildebrand, Darwin, Pechier, &c. concerning the irritability of plants; after which he describes the various branches of vegetable economy, or of the physiology of plants, together with the actions of gases, of light, of heat, of electricity, &c. upon vegetables, such as have been investigated by modern philosophers. The last part of the section treats of the principal diseases of plants.

The third section commences with the following paragraph.

"Reflecting on the properties of the several substances which compose, or have a considerable agency in the atmosphere, that great and magnificent *apparatus* in the immense *laboratory* of nature, we must own that it is a scene of wonders, and be convinced that it is largely instrumental in carrying on the most important purposes of terrestrial creation. By its operations are produced the terrible, as well as the cheering phenomena of the natural world. Yet the most formidable phenomenon must have its use in the vast mechanism of this system, to preserve the balance in the several powers, and to co-operate with that of the mildest def-

cription in fustaining the grand and vivifying agency of the whole." P. 51.

He then fucceffively shows the great dependence of animal and vegetable life on the various constitution of the atmosphere, the advantages and difadvantages arifing from heat, cold, windy feafons, in agriculture, manufactures, animal and vegetable economy, &c. He alfo earneftly recommends the ftudy of meteorology, and notices the plans propofed for making regular obfervations in that branch of natural philofophy.

In the fourth fection, this author confiders more immediately the modes of improving the economical ftate of Ireland, by fhewing that it is at once beneficial and practicable to diminifh the quantity of imports for, manufacture and home confumption, by introducing or extending the culture of various articles, which they are at prefent content to derive from abroad. He then treats of the mode of making proper plantations of trees in different parts of the kingdom, and fhews the fertility of the foil for this purpofe, by mentioning the great quantities of timber which Ireland has furnifhed in former times.

The fifth fection mentions whence Ireland is faid to have been firft peopled, which was the firft tribe of cloth manufacturers, the viciffitudes of the linen manufactures at different periods, the introduction of the art of dying, the demands of various articles of drefs for the inhabitants of Ireland, and other fuch particulars.

In the fixth fection, Dr. P. briefly treats of the neceffary divifion of labour, and shows how the literary men and the artifts are connected with, and ought to affift, each other; for the labours, he obferves, of the mechanic, and of the philofopher, like thofe of the hand and head, ought to unite in order to conduct a work of public importance to its point of greateft utility.

The title of the firft chapter of the *Observations*, &c. is *observations on the weather, in the year 1801*. This chapter is fubdivided into three fections.

In thofe fections Dr. P. describes the fituation of the city of Derry, where the meteorological obfervations were made, gives fummmary tables of the obfervations made with the barometer, thermometer, hygrometer, and raingage; alfo fynoptical views of common phenomena, fuch as the direction of the wind, the rain, hail, fnow, froft, ftorms, and aurora borealis; after which he gives fhort accounts of the quality of the weather during each month, and laftly relates the progress of vegetation in the courfe of the whole year.

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The contents of the second chapter are the same as those of the first, but for the following year, viz. 1802. It contains likewise a fourth section of remarks on the origin and nature of winds.

Chap. III. Sect. I. *On the climate of Ireland*, commences with the following paragraphs.

" That the climate of Ireland has suffered a considerable change, almost within the memory of the present generation, is not only a popular opinion, but is a doctrine held by intelligent and philosophical observers. We are told, that the winters in this island, have laid aside their ancient horrors, and frequently assume the mildness and vegetative powers of spring; while summer is represented as less favourable than formerly, less genial in promoting vegetation, and less vigorous in advancing to maturity the fruits of the earth.

" In support of these sentiments it is alledged, that our prevailing winds, which blow from the westward, have, of late years, swept with uncommon violence over the surface of our island; frustrating the usual effects of their genial properties, by the overbearing fury of their course. The evidences which are brought to prove this disposition of the winds with us, are three phenomena, stated as principally occurring in the province of Ulster, namely, the *trees* of the country, the *sands* of the sea-coast, and the *tides* of the ocean \*. P. 155.

In order to examine the influence of those causes, this author in the first place endeavours to trace the state of the climate of Ireland from the earliest periods, by collecting whatever he has been able to find concerning it in the works of old writers, commencing with Diodorus Siculus; he then collects and examines the particulars which relate to the above-mentioned causes, in the course of the six sections into which this chapter is divided, and at the end of those sections there is an Address to the Inhabitants of Ireland, wherein Dr. P. recommends, in a very impressive manner, the planting of trees on the island, which was once covered with wood. He shows the advantages which must naturally arise from it, and recommends the offer of premiums, and other encouragements, for the attainment of that object.

The fourth chapter treats of the planting of trees, in all its branches. And the fifth, which is the last of the work, treats of the structure, utility, cultivation, and disease of the flax plant.

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\* Hamilton, Transact. R. I. A. Vol. VI. Science, page 27. A Memoir on the Climate of Ireland, read in 1794.



ART. VIII. *The History of Chichester. By Alexander Hay, M. A. Vicar of Wisborough Green, &c. 8vo. 10s. Longman and Co. 1804.*

**T**O those persons who are fond of gratifying their curiosity by researches into the antiquities of their own country, the present will prove a valuable acquisition.

Mr. Hay, we are informed, has resided above thirty years in the city, whose history he has now given to the world.

From the proofs adduced by Mr. Hay, it appears that Chichester may justly lay claim to an antiquity equal perhaps to any town in Great Britain, and that it contains several objects well worthy of the attention of the Antiquary: of this nature are—its Cathedral, the Cross in the Market-place, and several antient edifices within its walls.

The author's style is plain and perspicuous, without any attempt at that florid and imposing mode of narration which many historical writers have fallen into.

The history of this very antient city is necessarily much connected with that of England in general, and the reader will therefore find a considerable portion of the general history of our island, immediately connected and interwoven with that of the city of Chichester.

As a specimen of the style of this work we subjoin the following:

“ About the year 45 or 46 of the present æra, Claudius, the Roman Emperor, sent Aulus Plautius with a considerable armament into Britain to reduce the refractory inhabitants to due subjection.

“ Plautius defeated them in several engagements, partly by the superior discipline of the Romans, though then in its decline, but principally by means of the divisions which prevailed among the Britons. The next year Claudius followed his General, and staid in Britain not more than fifteen or sixteen days, during which time he sent Flavius Vespasian, the second in command under Plautius, into the maritime part of the country to reduce the inhabitants to subjection.

“ Vespasian fixed his head-quarters at the place now called Chichester.

“ The inhabitants of the western parts of Suffex were called Regni: what the name of the city was does not clearly appear. The scite of the Roman camp is plainly to be traced on the Broil near the city to this day. The Roman General made Cogidubnus Governor of the Regni, and honoured him with the title of King, and friend and ally of the Roman people,

“ From

“ From one of the oldest inscriptions in England, which the workmen in digging to lay the foundation of the council chamber dug up in 1731, it appears that a temple was built on or near that site, dedicated to Neptune and Minerva, in the reign of Claudius, the Roman Emperor.

“ The stone, with the inscription in the Roman character of that time, was a few years ago, and I believe is at present, at Goodwood, in the possession of the Duke of Richmond.” P. 15.

We give the inscription of this stone, as we think it may be acceptable to many of our readers.

“ The inscription is, *Neptuno et Minervæ Templum, pro salute domus divina, ex auctoritate Cogidubni regis legati, Tiberii Claudii Augusti in Britannia. Collegium Fabrorum, et qui in eo sacris vel honorati sunt, de suo dedicaverunt. Donante aream Pudente Pudentini Filio.*”

The late Sir William Burrell spent a considerable time in viewing and making drawings of the most curious and ancient designs of architecture, which are to be found in and near the cathedral of Chichester, and which were added to his valuable collection of the antiquities of Sussex, but which, unfortunately for the world, he did not live to complete.

Although there are no plates to the present work, yet as far as the historical part is capable of gratifying the curiosity of those who lament the want of Sir William Burrell's publication, the present may in a great measure supply the deficiency.

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ART. IX. *Memoirs of Charles Macklin, Comedian, with the Dramatic Characters, Manners, Anecdotes, &c. of the Age in which he lived: forming an History of the Stage during almost the whole of the last Century; and a Chronological List of all the Parts played by him.* 8vo. 444 pp. 8s. Asperne: 1804.

THE principal part of this narrative, has, it seems, before appeared in the *European Magazine*, but it has such an air of authenticity, is written with so much vivacity, and communicates so many interesting anecdotes of the principal characters of the drama, that we are glad to see the whole collected in this form. We well remember Macklin, and have

have often been delighted with his forcible representations of Shylock, as well as of other characters. These memoirs appear to do him ample justice in his private as well as his theatrical exhibitions.

Our readers will not be satisfied without some specimen of the work, which we select from one of the most whimsical and eccentric of all the parts that Macklin acted.

“ What induced him to quit the Stage in the full vigour of fame and constitution, was one of those schemes which he had long previously indulged himself in, of suddenly making his fortune by the establishment of a tavern and coffee-house in the Piazza, Covent-garden; to which he afterwards added a school of oratory, upon a plan hitherto unknown in England, founded upon the Greek, Roman, French, and Italian Societies, under the title of “ The British Inquisition.”

“ The first part of this plan was opened on the 11th of March, 1754, by a public ordinary, (which was to be continued every day at four o'clock, price three shillings,) where every person was permitted to drink port, claret, or whatever liquor he should choose. A bill of fare, we must confess, very encouraging, even in those times, and which, from its cheapness and novelty, drew a considerable resort of company for some time.

“ As curiosity must not be a little excited to know something of Macklin in this new light of a tavern-keeper, we have it in our power, partly, to gratify them [it], on the authority of a literary Gentleman now living, who often formed one of the ordinary during the course of the first season; and his relation is as follows:

“ Dinner being announced, by public advertisement, to be ready at four o'clock, just as the clock had struck that hour, a large tavern bell, which he had affixed to the top of the house, gave notice of its approach. This bell continued ringing for about five minutes: the dinner was then ordered to be dished; and in ten minutes afterwards it was set upon the table: after which the outer room door was ordered to be shut, and no other guest admitted.

“ Macklin himself always brought in the first dish, dressed in a full suit of clothes, &c. with a napkin slung across his left arm. When he placed the dish on the table, he made a low bow, and retired a few paces back towards the sideboard, which was laid out in a very superb style, and with every possible convenience that could be thought of. Two of his principal waiters stood beside him; and one, two, or three more, as occasion required them. He had trained up all his servants several months before for this attendance; and one principal rule (which he laid down as a *sine qua non*) was, that not one single word was to be spoken by them whilst in the room, except when asked a question by one

of

of the guests. The ordinary, therefore, was carried on by *signs* previously agreed upon; and Macklin, as principal waiter, had only to observe when any thing was wanted or called for, to communicate a *sign*, which the waiters immediately understood, and complied with.

"Thus was dinner entirely served up, and attended to, on the side of the house, all in dumb shew. When dinner was over, and the bottles and glasses all laid upon the table, Macklin, quitting his former situation, walked gravely up to the front of the table, and hoped 'that all things were found agreeable;' after which, he passed the bell-rope round the back of the chair of the person who happened to sit at the head of the table, and making a low bow at the door, retired.

"Though all this had the shew of a formality seemingly touching too much on the freedom of social meeting, it appeared to have a general good effect: the company not only saw it as a thing to which they had not been accustomed, but it gave them by degrees, from the example of taciturnity, a certain mixture of temper and moderation in their discourse; and it was observed, that there were fewer wrangles and disputes at this ordinary, during the time Macklin kept it, than could well be expected in places which admitted of so mixed an assembly of people.

"The company generally consisted of wits, authors, players, templars, and lounging-men of the town."

We are much surpris'd, and not a little disappointed, as much is said of Macklin's cotemporaries, that these memoirs contain no account or anecdotes of Mr. and Mrs. Yates, both of whom were eminently distinguished in their time, and bore no unimportant parts in the history of the Theatre. A candid history of these personages we cannot but consider as a desideratum in our Dramatic Biography.

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ART. X. *The History of the Anglo-Saxons, from their first Appearance above the Elbe to the Norman Conquest.* By Sharon Turner, F. S. A. 4 vols. \* 8vo. 11. 13s. 6d. Longman and Co. 1799—1805.

WHEN we reflect on the obscurity with which all history is involved in its beginnings; the paucity and conciseness of its early writers; the suspicious mediums of its

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\* We purposely delayed our account till the conclusion of this work, though not inattentive to its progress.

occasional

occasional descent, and the frequency with which rational evidence and sober truth are sacrificed by later chroniclers to vanity, fiction, or exaggeration; we cannot but express our gratitude to any writer who may be careful to investigate original sources for himself; and by wading through the obscure monuments of former times, at once correct, enlarge, and embellish the knowledge of our early history. Mr. Turner has executed this important task with considerable judgment; and though the sources of knowledge from which he has drawn may not be always uncontaminated, we readily commend both his labour and his zeal. For the importance of his undertaking we shall quote his own words, when speaking of the seizure of Britain by the Anglo-Saxons, from the descendants of the Roman settlers.

“ This mighty revolution, than which history presents to us none more complete, has made the fortunes of the Saxons during every period interesting and instructive to us. Though other invaders have shaded the island with the banners of conquest, yet the effects of the Anglo-Saxon settlements have prevailed beyond every other. Our language, our government, and our laws, display our Cimbric ancestors in every part: they live not merely in our annals and traditions, but in our civil institutions and perpetual discourse. The parent tree is indeed greatly amplified by branches engrafted on it from other regions, and by the new shoots, which the accidents of time, and the improvements of society, have produced; but it discovers yet its Saxon origin, and retains its Saxon properties, though more than thirteen centuries have rolled over, with all their tempests and vicissitudes.” P. 2.

On the wild and inconsistent fictions which have been framed in explanation of the Anglo-Saxon origin, and on the etymology of the name, this author has been perhaps too minute. But the reason he assigns why Tacitus seems to have omitted the Saxons in the enumeration of the German tribes, deserves attention.

“ It has been much wondered that Tacitus, who wrote a particular description of Germany many years before Ptolemy, should have omitted to name the Saxons. Every author has been unwilling to suppose that they came to the Elbe in the short interval between these authors; and therefore it has been very generally imagined, that the nation to whom Tacitus gave the denomination of Fosi were the warriors who acquired afterwards so much celebrity under the name of Saxons.

“ Before such violent suppositions are admitted, it seems necessary to ask, if Ptolemy mentions any other people in his Geography of Germany, whom Tacitus has not noticed? if he does, the omission

omission of Tacitus is not in the present case singular ; if he does not, the conjecture that the Fosi were the Saxons comes to us with authority.

“ Upon comparing the Cimbric Chersonesus of Tacitus with the delineation of the same place by Ptolemy, the question above stated is decided. Ptolemy does not mention the Saxons only as being there ; on the contrary, he names separately six other nations before he comes to the Cimbri. Tacitus, after mentioning the Frisii, Chauci, and Cherusci, speaks of the Fosi, and closes his account of this part of Germany with the Cimbri. Tacitus has not merely neglected to name the Saxons, but also the Sigulones, the Sabalingii, the Cobandi, the Chali, the Phundusii, and the Charudes. If either of these tribes had risen to eminence, the one so successful would have been thought the Fosi. The Saxons won the prize of renown, and their celebrity, rather than their situation, made some gentlemen desirous to find them in Tacitus. The name of Fosi cannot be strictly applied to the Saxons with more justice than to the others.

“ But it cannot be inferred from the silence of Tacitus, that the Saxons were not above the Elbe in his days. In this part of his map of Germany, he does not seem to have intended to give that minute detail of information which Ptolemy, fortunately for our subject, has delivered. Tacitus directed his philosophical eye on the German states, who differed in manners as well as in name. He seldom presents a mere nomenclature ; he seems to enumerate those the most carefully, whose wars, customs, fame, vicissitudes, and power, had distinguished them from the rest. As the Saxons and their neighbours were not remarkable in either of these circumstances, he knew them not, or he passed them over ; but Ptolemy pursues the plan of a plain and accurate chorographer ; he is solicitous to mark positions, latitudes, distances, and names, leaving narrations of history and manners almost out of his consideration. It was therefore a part of his plan to notice the Saxons, as it was consistent in Tacitus to have omitted them.

“ The only inferences which can be safely drawn from the silence of the son in law of Agricola and the preceding geographers are, that the Saxons were then an obscure and inconsiderable people, and had neither molested the nations of greater notoriety, nor incurred the enmity of the Roman government.” P. 18.

Having described the native territory of the Saxons, the circumstances which increased their power at an early period, their application to maritime expeditions, their league with other states, their continental aggrandizement, and their general character, are all made preliminary topics of enquiry. The History of Britain, from the death of Maximus to the arrival of the Saxons, is also placed in an interesting point of view ; occasionally blended with the contemporary history of the Continent. Such are the materials by which the reader

reader is prepared for the arrival of Hengist and his followers: and the slow progression of the Saxon conquests is traced with fidelity and care, till their final settlement in *eight* governments. Heptarchy has been the usual term: but Mr. Turner, with propriety on his side, contends for *Octarchy*.

An extraordinary mistake, in p. 166, we cannot pass unnoticed. A. D. 465.

"In this year Hengist and his son Esca fought the Britons at Wyppeds Fleet, on the sea coast of Thanet, very near the spot of his first landing; twelve British chieftains fell, and the memory of one has been perpetuated in the appellation of the place."

Wipped is itself a *Saxon* name; and in the *Saxon Chronicle* we are expressly told it was *hie ða anþegn*, one of their own, not a British chieftain, whose memory was perpetuated.

To follow this author closely through the *Saxon history* is impossible. The limits of a Review will not allow of such minute investigation. In many instances, we observe he indulges too much in digressions, anecdotes, and betrays a fondness for, and an occasional reliance on, the traditions and the poetry of *Cambria*, that but ill suit the sober dignity of the historian. The songs of the bards may corroborate the details of history: but cannot be themselves admitted as decisive evidence of facts. They seem occasionally to have warped his judgment, even when separating the *Arthur of History* from the *Arthur of Tradition*.

The account of the *Octarchy*, till the accession of *Egbert*, is given in a connected form. The particular transactions of each state are not, perhaps, so easily distinguished, but the aggregate history has more correctness: and though *Strutt's Chronicle* may be still referred to for the occasional ascertaining of a solitary fact, a comprehensive view of the *Octarchic History* will be best obtained from Mr. Turner. In his reliance upon authors of minor credit, he may have been sometimes injudicious: but few writers have been more accurate or laborious in their researches.

In the two succeeding volumes we have less to complain of, in what regards the *Welsh traditions*. They commence with the accession of *Ethelwolf* in 856: and though the complaint may, perhaps, in some instances, be just that Mr. Turner's extracts of Latin passages, from the *Scandinavian Antiquaries* are too numerous; yet, when it is considered, that *Northern literature* never was before consulted by *English historiographers*; and that, without a knowledge of the history and remains of the nations on the *Baltic*, those of

the Anglo-Saxons can be but imperfectly apprehended, we shall make little hesitation to commend his zeal. The very circumstance that their authority never was before adduced, is a sufficient reason for the introduction of the extracts.

The famous tapestry of Bayeux has been also used in illustration of the reign of Harold; and in the preceding reigns the historian appears to have gained considerable light from two unpublished chronicles, among the Saxon manuscripts at the British Museum, which contain several important passages not to be found in the chronicle edited by Bishop Gibson. With regard to Gibson's work, we can assert one fact that has never yet been noticed. The text presents the Saxon style of no particular age. The bishop had manuscripts of different periods laid before him; and instead of making one the ground-work, picked a text from all. A new edition of the Saxon chronicle, indeed, properly collated, with a text taken from some manuscript of undoubted age and authenticity, is a desideratum in English literature deserving the attention even of the House of Commons.

During the period of history occupied by this portion of the work, the transactions of the North appear so intimately and essentially connected with what was passing in this country, that the abolition of the last remnants of the Oðar-chy, and the regular establishment of the English monarchy, cannot be detailed with proper effect, unless the native Danes are admitted to a share of the investigation. The general aspect of the North in the eighth century was remarkable, says Mr. Turner, for two peculiarities, which were, above all other causes, fitted to produce an age of piracy. These causes were, the numerous petty kings who ruled in its various regions, and the sea kings, who swarmed upon the ocean.

“ When we review these kings and sub-kings of the north, we behold only a part of its political situation. A phenomenon of the most disastrous nature, at the same time appeared in the Baltic, which has no parallel in the history of man.

“ This was the prevalence of sovereigns who possessed neither country nor subjects, and yet filled every region adjacent with blood and misery. The sea kings of the north were a race of beings whom Europe beheld with horror. Without a yard of territorial property, without any towns, or visible nation, with no wealth but their ships, no force but their crews, and no hope but from their swords, the sea kings swarmed upon the boisterous ocean, visited like the fiends of vengeance every district they could approach, and maintained a fearful empire on that element, whose  
impartial



impartial terrors seem to mock the attempt of converting it into kingdoms. Never to sleep under a smoky roof, nor to indulge in the cheerful cup over a hearth, were the boasts of these watery sovereigns, who not only flourished in the plunder of the sea and its shores, but who sometimes amassed so much booty, and enlisted so many followers, as to be able to assault provinces for permanent conquest. Thus Haki and Hagbard were sea kings; their reputation induced many bands of rovers to join their fortunes. They attacked the king of Upsal, whom Haki defeated and succeeded. Some years afterwards, the sons of Yngvi, who had become sea kings, and lived wholly in their war ships, roamed the ocean in search of adventures. They encountered the king of Haley-ia and hanged him. They also assaulted Haki and overpowered him. Solvi was a sea king, and infested the eastern regions of the Baltic with his depredations. He suddenly landed in Sweden in the night, surrounded the house where the king of Upsal was sleeping, and applying firebrands reduced all who were in it to ashes. Such was the generous warfare of these royal pirates.

"It was a law of custom in the north, that one of the male children should be selected to remain at home to inherit the government. The rest were exiled to the ocean, to wield their sceptres amid the turbulent waters. The consent of the northern societies entitled all men of royal descent, who assumed piracy as a profession, to enjoy the name of kings, though they possessed no territory. Hence the sea kings were kinsmen of the land sovereigns; while the eldest son ascended the parental throne, the rest of the family hastened like petty Neptunes to establish their kingdoms in the waves; and if any of the fylki-kongr, or thiod-kongr were expelled their inheritance by others, they also sought a continuance of their dignity upon the ocean. When the younger branches of the reigning dynasty were about to become sea kings, the ships and their requisite equipments were always furnished as a patrimonial right.

"When we recollect the numerous potentates of Scandinavia, and their general fecundity, we may expect that the ocean swarmed with sea kings. Such was their number, that one Danish sovereign is mentioned to have destroyed seventy of the honourable but direful race. Their rank and successes always secured to them abundant forces, and the mischief they perpetrated must have been immense. These sea kings were also called Her-kongr." Vol. ii. p. 38.

Such were the rovers, who, at a later period extended their ravages to England.

On the life and reign of Alfred, Mr. Turner has been willingly diffuse; and he has even introduced, as a digression, that monarch's own account of the voyages of Ohthere toward the north pole, and Wulfstan in the Baltic: the former of which was so shamefully misrepresented by Voltaire. The Saxon text, which is printed in the notes, is

taken from the only ancient MS. of Orosius now to be found in any of our public libraries; and is more correct than Mr. Barrington's, from whose translation Mr. Turner occasionally differs.

Alfred's intellectual character, in course, occupies a large portion of his notice: and Mr. Turner appears to have perused the principal works that are attributed to him with more than ordinary care. A knowledge of northern literature has opened advantages which were unknown or unattained by former historians.

"When Alfred began his own education, he had not only to find the stimulus in himself, and to cherish it in opposition to the prejudices and practice of his countrymen, but he had also to struggle against difficulties, which would have extinguished the infant desire in a mind of less energy. His principal obstacle was the want of instructors. "What," says his friend, who happily for posterity has made us acquainted with the private feelings as well as public pursuits of this noble-minded sovereign, "what of all his troubles and difficulties, he affirmed with frequent complaint and the deep lamentations of his heart, to have been the greatest, was, that when he had the age, permission, and ability to learn, he could find no masters." Youth, which basks in the best sunshine of life, and the most genial glow of health, under the parent wing, feels not the storms and calamities which all men are born to endure, as inevitably as flame is destined to ascend. This happy vacancy from the cares of existence affords a delightful season for the first feast of knowledge: if it passes unimproved, all future acquisitions are but chance-play or toil. When Alfred had attained the age of maturity, and by the dignity to which he succeeded, had gained the means of obtaining instruction, he was always disabled from profiting by the advantage. A disease, his daily and nightly tormentor, which his physicians could neither remedy nor explore; the duties and anxieties inseparable from his royal station; the fierce aggressions of the North-men, which on sea and land demanded his presence and exertions, so afflicted and consumed his future life, that though he got a few masters and writers, he was unable to enjoy their tuition. It is admirable to see, that notwithstanding impediments, which to most would have been insuperable, Alfred persevered in his pursuit of improvement. The desire of knowledge, that inborn instinct of the truly great, which no gratifications could saturate, no obstacles discourage, never left him but with life. If Alfred succeeded in his mental cultivation, who should despair? If Alfred could find leisure for literary pursuits, who shall talk of business as a bar?" P. 257.

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The third volume, which opens with the reign of Edward the Elder, continues the history to the Norman conquest. From this portion, would our limits allow it, we could very readily make copious extracts. One, however, the description of the battle of Assandun, will serve as a specimen of Mr. Turner's best style.

"When Edmund withdrew to Wessex, Canute passed into Essex, and thence advancing, plundered Mercia without mercy. Edmund, earnest for a decisive effort, again assembled all the strength of England, and pursued the Dane, who was retiring to his ships with his plunder. At Assandun, in the north part of Essex, the armies met. Edmund arranged his countrymen into three divisions, and riding round every rank, he roused them by his impressive exhortations to remember their own valour and their former victories. He intreated them to protect the kingdom from Danish avarice, and to punish, by a new defeat, the enemies they had already conquered. Canute brought his troops gradually into the field. Edmund made a general and impetuous attack. His vigour and skill again brought victory to his arms. The star of Canute was clouded, when Edric, his secret ally, deserting Edmund in the very hour of success, fled from the field with the men of Radnor, and all the battalions he commanded. The charge of Canute on the exposed and inferior Anglo-Saxons was then decisive. The valour of Edmund was forgotten. Flight and destruction overspread the plain. A few, jealous of their glory, and anxious to give a rallying point to the rest, fought desperately amid surrounding enemies, and were all cut off but one man. In this dismal conflict almost all the valued nobility of England perished. Ulfketyl, the noble duke, who had alone taught Svein the force of English valour, was among the victims of Edric's treachery.

"The betrayed Edmund disdained the death of despair, and attempted new efforts to rescue his afflicted country. He retired to Gloucester; and such was his activity and eloquence, that a fresh army was around him before Canute overtook him.

"It was then that the greatness of Edmund's soul appeared. He could not endure that the blood of his best subjects should be so lavished for his personal profit, and he challenged Canute to decide their quarrel of ambition by a single combat. He intimated the glory which the conqueror would gain, whose dignity would be the purchase of his own peril and merit.

"Canute accepted the proposal. The Isle of Olney was the place of meeting, around which the two armies assembled. The kings received each other's spears upon their shields. Their swords were brandished, and the combat became close. Long the weapons sounded upon their helms and armour. Their dexterity was equal; their spirits emulous. At last the strength of Canute began to fail before the impetuosity of Edmund. He felt his powers

powers fast ebbing, and in an interval of the combat, he exclaimed to the Anglo-Saxon, "Bravest of youths, why should our ambition covet each other's life? Let us be brothers, and share the kingdom for which we contend." Edmund, with generous prudence, agreed to the new idea; the duel ceased, and England was divided between them. Canute was to reign in the north, and Edmund in the south. The rival princes exchanged arms and garments; the money for the fleet was agreed upon, and the armies separated." Vol. iii. p. 264.

The account of the Norwegian expedition to this country, immediately previous to the Conqueror's arrival, is well entitled to the reader's notice. But we shall close our extracts with Mr. Turner's observations on the Conqueror's success.

"William escaped unhurt. But the slaughter of his Normans had been great.

"His victory was splendid; but if Harold had not fallen, it would have contributed very little to gain the crown of England. It was the death of Harold which gave William the sceptre. The force of England was unconquered. A small portion of it only had been exerted; and if Harold had survived, or any other heir at all competent to the crisis, William would have earned no more from his victory than the privilege of fighting another battle with diminished strength. When he landed on England, he came with all his power. The fleet of the Anglo-Saxons was afterwards ready to cut off further succour, if such could have been raised for him in Normandy; and it is probable, that if by the fall of Harold, England had not been suddenly left without a chief, the battle of Hastings would have been to William but a scene of brilliant glory, speedily followed by a melancholy catastrophe.

"In great revolutions much is effected by active talents; but perhaps more by that arrangement of events over which man has no controul. It was William's intention to have sailed a month sooner than he appeared. If his wishes had been fulfilled, he would have invaded Harold before the king of Norway, and would perhaps have shared his fate. For if the English king, with the disadvantages of a loss, and desertion of his veteran troops, of new levies, of an inferior force, and an overweening presumption, was yet able to balance the conflict with William's most concentrated, select, and skilfully exerted strength, until night was closing; if the victory was only decided by his casual death; how different would have been the issue, if Harold had met him with the troops which he marched against the Norwegians. But the government of human destinies had ordained, that a new dynasty should give new manners, new connections, and new fortunes, to the English nation. Events were therefore

so made to follow, that all the talents of Harold, and the force of England, should not avail against the vicissitude intended. While Harold's fleet watched the ocean, the adverse wind kept William in port. This fleet was dispersed by its stores failing; and at the same time the invasion of the king of Norway compelled Harold to leave his coast unguarded, and to hurry his soldiers to the north of the island. In this critical interval, while Harold was so occupied by land, and before his fleet had got reëquipped, the winds became auspicious to William, and he landed in safety. Immediately after this, the Saxon fleet was enabled to sail.

"Harold had in the mean time conquered the Norwegians; but this very event which seemed to ensure the fate of William, became his safety. It inflated Harold's mind so as to disgust his own soldiery, and to rush to a decisive conflict in contempt of his adversary, before he was prepared to meet him. When the battle had begun, the abilities of Harold, and the bravery of his countrymen, seemed again likely to ruin the hopes of his great competitor. The death of Harold then terminated the contest, while William, who had been in as much danger as Harold, was yet not penetrated by a single weapon. But though Harold had fallen, the great strength of the country was untouched. It had however happened, that Harold's brothers, whose influence might have soon created a new army, perished before him. No heir was in the country to whom the crown could be given. There was no chief of enterprise like Harold, who was disposed to seize the dignity, and to appeal to the country for its support. William therefore, after his victory, found a vacant throne, and a country without a leader. His own claims were plausible. The venerated ruler of their religious feelings had sanctified them by his approbation. He had professed to fight the cause of God. He was recommended by the merit of a brilliant victory. He was accordingly permitted to march quietly to the crown, and it was placed on his head before opposition could be embodied to prevent it.

"Shall we not say, that William's enterprise succeeded against all probability; and that chance, or rather Providence, was the agent which enthroned him?" P. 398.

On the whole, we strongly recommend 'The History of the Anglo-Saxons,' as a valuable accession to English literature. Compared with the extent of the research, its faults and deficiencies are by no means numerous; and, in point of style, it certainly improves considerably after the first volume, which is not free from the vice of turgidity. But we have seldom seen a work in which the powers and labour of minute investigation have been exercised to more advantage: and the Anglo-Saxons certainly deserved from our countrymen this species of attention.

The

The fourth volume, which is employed on the manners, government, laws, poetry, religion, literature, and language of the Anglo-Saxons, we reserve for separate consideration.

[To be concluded in another Number.]

ART. XI. *Fleetwood; or, the New Man of Feeling.* By William Godwin. In three Volumes, 12mo. 15s. Phillips. 1805.

THIS author, in his Preface, says, with reference to his former novels, that, in *Fleetwood*, he has been careful "not to repeat himself." He has not indeed condemned a man, upon legal evidence, for a crime of which he was not guilty; nor has he, in this domestic tale, introduced supernatural agency; but he has, on more occasions than one, repeated his former profaneness, and mixed with human feelings events which, though not miraculous, are utterly incredible.

*Fleetwood*, who is represented as his own biographer, is an only child; whose father, on the death of his wife, retired from trade, and from London, to an estate which he had purchased in Merionethshire. There he acquired a love of solitude, a romantic cast of mind, and an impatience of contradiction. He was educated under a private tutor, whom he describes as a man of little taste, no genius, and superficial erudition; but in whom, because he was *no clergyman*, he was sufficiently fortunate! After some adventures, the consequence of heroic philanthropy, *Fleetwood* is, at the age of sixteen, "entered, as he says, at the university of Oxford;" where he plunges headlong into all the dissipation and many of the vices of the place, both of which are greatly aggravated. We know as much of Oxford as Mr. Godwin does; and can say with confidence, that such *quizzing of fresh men* as he describes, never was exhibited there.

After a residence of four years in the university, our hero proceeded to France, with an intention of making the tour of Europe; but he was detained in Paris by the sensual fascination of that luxurious metropolis. He there renewed his acquaintance with a Sir Charles Gleed, whom he had first known at Oxford; and whom, though destitute of genius,

and far from handsome, he represents as in peculiar favour with the French ladies for qualities, which we will not shock the delicacy of our readers by describing. Under the guidance of this man, Fleetwood commences an adulterous amour with a Marchioness, who is described as possessing not one quality calculated to captivate the heart of a man of *real feeling*; but the progress of the amour is depicted in all those glaring colours which were so generally offensive in the romance of *the Monk*. Being at last convinced of what no wise man could ever have doubted, that the Marchioness permitted many others to share her favours, he broke off all connexion with her, and attached himself to a Countess, a married woman likewise. She too proved false to him, and in an agony of distress he quitted Paris, and bent his course to Uri, in Switzerland, to visit M. Ruffigny, a friend of his father, whose "affectionate and benevolent wisdom, he was assured, would contribute much to the perfecting [of] his character."

He did not remain long in the Canton of Uri. After two days, and some solemn preparation, of which the usefulness is not readily perceived, M. Ruffigny informed him that his father had been two months dead; and Fleetwood, who, in the midst of his wildest dissipation, had never ceased to love and revere the author of his being, was overwhelmed with grief and remorse; grief for the loss of a parent, "the wisest and best man whom he ever knew," and remorse for having deviated so far from the paths of rectitude and honour which that parent had pointed out to him.

It was necessary, on many accounts, to return immediately to England; and Ruffigny, who was thoroughly acquainted with the manner in which Fleetwood had employed his time in Paris, accompanied him on his journey, to soothe his sorrow; to aid him by his experience in settling his affairs; and to prevent him from being again entangled in the labyrinths of dissipation. During the journey, the venerable Swift communicated to his young friend the history of his own life; which, though it contains many things unnatural, and therefore utterly incredible, is on the whole more interesting than the history of Fleetwood himself. It is, however, but an episode, of which our limits will not admit even an abridgement; though we cannot help observing, that it furnishes a very singular specimen of inconsistency in the author's moral principles. In his *Enquiry concerning political justice*, Godwin, as many of our readers doubtless recollect, endeavoured to persuade the public,

public, that *gratitude is vice*, and that *the keeping of promises is not virtue*; but, in the work before us, he represents Ruf. signy as refusing to compel his uncle, by whom he had been defrauded, to resign his ill-gotten wealth, *because his uncle was the brother of his father*; and insisting on the *sacredness of a promise* which that villain had extorted from him before he was eight years of age!

The virtuous Swift, after snatching Fleetwood from the mire of sensuality into which he had once more plunged himself, returns to his native country; and the hero of the tale, having regained the dispositions and habits of his earlier years, became a general misanthrope; though he delighted in performing acts of beneficence to individuals, and hoped for the solace of friendship. He occasionally visited the metropolis; frequented clubs of learned men; obtained a seat in the house of commons; and visited Paris, Vienna, and Madrid, in quest of happiness; but every change of scene or of place was made in vain. He lived to the age of forty-five, the slave of *prejudices* and discontent.

At last he became acquainted with a Scotch gentleman, of the name of Macniel, who was particularly recommended to this romantic misanthrope by his having been the friend of Rousseau, and having married a woman circumstanced nearly as Mary Wollstonecraft was circumstanced when Mr. Godwin thought fit to marry her. The consequences to Mrs. Macniel were the same as to Mrs. Godwin\*: her company was shunned by the virtuous part of her own sex. She is described, however, as a woman highly accomplished and virtuous; as an excellent wife and mother; and as having educated her daughters so well, that the youngest, who was named MARY, captivated the heart of "the fastidious and sensitive Fleetwood." Macniel, his wife, and two eldest daughters, quitted England with the intention of settling in Italy, but perished at sea; and the youngest, who was left behind for the express purpose of completing her conquest, after suffering the extremity of grief for the loss of her parents and sisters, and being deprived of her fortune by the fraud of a Genoese banker, was, in an evil hour, married to Fleetwood.

For a month, which this ill-starred pair employed in travelling from London to Merionethshire, they are described as having been exquisitely happy; but they had hardly entered

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\* See British Critic, vol. xii. p. 232.



their own house, when the happiness of Fleetwood was banished for ever. MARY naturally enough admired a charming closet, and requested it from her husband to be the repository of her flowers and drawings. The request was instantly granted; but it had been Fleetwood's closet; his heart was riveted to it; and, "when the port-folios and drawings made their appearance," he retired in discontent and confusion to have some consultation with his steward! We are told, in the title page of the book, that he was a man of feeling; but it is well added, the *new* man of feeling, for the feelings of Fleetwood had no resemblance to those of Harley\*.

The loss of this closet rankled in his bosom; he concluded his wife selfish, because he was himself selfishness personified; he was hurt at her proposing to receive the visits of their male and female neighbours; and he was rendered miserable by her quitting a play of Fletcher's, which he was reading, to go for some rose plants, which she could not have obtained at another time, without laying the person, who was to be her guide, under some inconvenience! A husband of such feelings was, at the age of forty-five, prepared to become jealous, without reason, of a wife young, beautiful, and lively.

It must be confessed, however, that the conduct of Mary, as here depicted, was not what it ought to have been. Though blameless in itself, and such as a husband of her own age would perhaps have approved, it was not calculated to sooth the heart of such a man as she *know her husband* to be. Yet, for the jealousy and selfishness of Fleetwood, no apology can be devised; and for the honour of human nature, it is to hoped that few men exist such slaves to caprice and suspicion as he is represented. His jealousy and tyranny at last affected the intellect of his wife, who, comparing the happiness which she had enjoyed in the house of her father, with the misery which she now endured, sunk into a profound melancholy; and at the season when she was deprived of all who had been kind to her, endeavoured to plunge herself into the ocean, that she might again be united to them.

This attempt seriously alarmed Fleetwood. He hurried with his wife to Bath, and for a while treated her with kindness; but her spirits became elevated, indeed too much

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\* The name of Mackenzie's Man of Feeling, who is likewise a man of real benevolence and charity.

elevated, by the society and amusements of the place, and his jealousy and discontent returned.

He invited to his house two cousins, sons of the same mother by different fathers. Gifford, the elder, was a seaman, and his brother, Kenrick, an ensign. The former was of a dark and gloomy complexion, the latter fair and ruddy; but the countenances of the brothers differed not so much from each other as the dispositions of their hearts. Gifford was artful, avaricious, and unprincipled, while Kenrick was candid, generous, and heedless. Mrs. Fleetwood delighted in the company of the ensign, whilst Gifford accommodated himself to the temper and manners of her husband. Being the nearest relations that Fleetwood had in the world, Gifford formed a plan for getting possession of his cousin's estates, and began rendering him jealous of the intimacy which seemed to subsist between his wife and Kenrick. His plot was artfully laid, and succeeded; but the candor and frankness of the injured pair had almost defeated the machinations of their enemy, when Fleetwood quitted Bath, and retired into Berkshire.

Kenrick had been dispatched on business to Westmoreland and Merionethshire, and was to join his regiment when that business was completed. Through his culpable imprudence in writing to Mrs. Fleetwood, in the language of love-letters which were intended for another lady, Gifford was able to blow up the embers of Fleetwood's jealousy into ten-fold fury; and to produce such evidence of the criminal connexion of Kenrick with his wife, as no husband in similar circumstances could resist. The consequence was, that Fleetwood drove her with celerity from his house; quitted England himself with Gifford; travelled in his company from place to place in a state of distraction; made a will in his favour, bequeathing to him the whole of his fortune; and sent that hypocritical villain to England to superintend the law proceedings which were necessary to obtain a divorce, and to bastardize Mrs. Fleetwood's child. Gifford, by the subornation of witnesses, succeeded in every thing; intercepted every letter from his cousin, which had a tendency to discover the truth; hurried through parliament an act for dissolving the marriage; and returned to Paris to rejoin Fleetwood according to appointment.

Unexpectedly meeting with Kenrick in the street, he instantly became alarmed; but by his means, and those of Mrs. Scarborough, a neighbour of Fleetwood's in Berkshire, his wicked arts should be detected, and the fruits of all his labours lost. He therefore resolved to "make assurance  
double

double sure," by murdering his cousin in a wood, six miles distant from the city; but he was prevented by Kenrick, and some friends, at the very instant when he had dragged Fleetwood from his carriage, and pointed a pistol to his head. Gifford and his accomplices were apprehended by the police; convicted, and adjudged to die by the hands of the executioner; and Fleetwood being convinced of Mary's innocence, again cohabited with her as his wife, without waiting for a repeal of the act which had dissolved their marriage!

Such are the outlines of this novel, which are filled up in many places with great skill. The conclusion is indeed absurd; and the absurdity might have been easily prevented, merely by throwing such obstacles in the way of Gifford's proceedings, as should have delayed the passing of the bill by parliament till the truth had been brought to light. The reader is disappointed likewise at the *abruptness* of the conclusion, before the suborned witnesses were convicted and punished, and Mrs. Fleetwood's innocence made as public as had been her infamy; and it is impossible not to wish that Gifford, before his execution, had in a letter to Fleetwood confessed all his crimes. The novel seems to have been constructed, like Johnson's *Rasselas*, merely to be a vehicle of moral and prudential reflections; and the reflections which it contains are in general just, though frequently polluted by profane allusions to subjects too sacred to be lightly introduced into works of mere entertainment\*. The language is occasionally elegant and vigorous; but it is often shavenly, and sometimes ungrammatical; whilst the author, forgetting his own just reflections on the purity of English style†, introduces on every occasion French words and phrases which can never be assimilated to the idioms of our tongue. Fleetwood is certainly less exceptionable with respect to moral tendency, than either of Mr. Godwin's former novels; but it will add nothing to his fame, and very little to the stock "of books which enable a recluse to form an idea of what is passing in the world;" it is a work which we dare not wholly recommend, nor can severely censure.

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\* See pp. 12, 38, 199, vol. ii. and 227, vol. iii.

† See his *Enquiries*, part 2, Essay 12.

ART. XII. *Scottish Scenery; or Sketches in Verse, descriptive of Scenes chiefly in the Highlands of Scotland: accompanied with Notes and Illustrations; and ornamented with Engravings by W. Byrne, F.S.A. From Views painted by G. Walker, F.A.S.E. By James Cririe, D.D. Dalton, Dumfriesshire.* 4to. 412 pp. 3l. 3s. Cadell and Davies. 1803.

IF we have a little overlooked Dr. Cririe, the Muses at least will not be angry, for a more pedestrian writer of verses has not for some time appeared, either in North or South Britain. The Doctor is aware that many persons have been, of late years, employed in describing the same scenery; yet, as he treats the subject in a different style from his predecessors, he hopes for approbation. Unhappily, he seems not to have known that difference of style, without superiority of execution, is no recommendation; and that of all tedious journeys, there is none so wearisome, as that which carries us through a blank and barren region of mere verse, devoid of poetry. His book is handsomely printed; his plates are well designed, and well engraved, yet the reader sighs over the assemblage, and wishes the painter and the engraver had gone without the writer, poet we will not say. Take, reader, one of his views across the Forth.

“ Across the wave, North Berwick’s conic *Law*\*,  
That hill so oft in ancient times illum’d,  
And blazing far amid the shades of night;  
His distant coast Tranent and Pinkey’s plains;  
*Hard by, Carberry Hill, so history knows*†,  
Where Mary yielded all her soul held dear;  
To save ungrateful lives made quit the field,  
Bothwell of tow’ring hopes and bold address.  
The towns and villas on the winding Esk  
Are seen afar. High tow’ring Arthur’s seat  
Upon the right, with fair Edina’s hills,  
Her castle, palace, and her deep sunk vales;  
Her bridges, buildings high, and spacious streets;  
Thy crowded harbour, Leith, and pleasing beach;  
The lofty tap’ring mast’s elastic form,  
And spreading canvas white of many a sail  
*Seen in thy roads: Inch Keith’s green isle*  
And fortress old; at hand Inch-Colm, now waste  
Ere while the abode of Piety and Peace,” &c. &c. P. 14.

\* This means, gentle reader, not an act of legislation, but a hill. See the notes, p. 256.

† Not much like a verse.

Where Dr. Cririe can have lived, in the 19th century, to consider this as poetry, it is not easy to guess. Such, in general, is the style of enumeration in which his pen proceeds. Even the pathetic does not much raise his strain. Speaking of the escape of Queen Mary from Loch Leven castle, after many ill-selected circumstances, he thus concludes :

" Yet, oh ! that still to Fate's decree resign'd,  
Nor led by Hope's delusive smile, to change  
From bad to worse, her sad unhappy state,  
She here had staid, and ne'er the fate of war  
Had tried, nor rival pow'r had trusted. Then,  
Nor durance hard, in foreign land, had held  
The Captive Queen, nor Justice, sacred name !  
Too oft profan'd, indignant had beheld  
The lifted axe—the block,—the mangled corpse—  
Mournful remains of Majesty laid low !  
Distant the time,—remote the scene,—yet still  
Tender emotions fill the feeling heart,  
And melt to pity every generous mind." P. 25.

Something of effect seems to be attempted here, but fails entirely. What is aimed at in the formation of the following line, we know not :

" A light dispels the charm. We stop at Weem." P. 57.

Something like poetry, however, appears in parts : as for instance, the spirit of the storm, at the beginning of the journey from Tyne-Drum to Dalmally.

" For frequent to these hills of mist resorts  
Thick wrapt in murky clouds, closely condens'd  
And black as night, the spirit of the storm.  
'Mid darkness thick he sits in awful state,  
Or stalks sublime along the mountain tops.  
One foot on Jura rests, and one descends  
On lofty Nevis, or on high Ben-More." P. 68.

This spirit is certainly a poetical personage ; but the traveller has worn him threadbare ; and continues the allusion till the idea becomes as flat and unprofitable as a thrice-told tale. Another attempt is made in the description of an emigrating family, p. 97. but also with imperfect effect. The writer evidently has not so formed his taste, as to select expressions and circumstances with felicity ; and hence, even when he catches a poetical thought, he spoils it in the execution. Occasionally he is inattentive to his metre, as we have seen above, and might otherwise exemplify, but we are not tempted further to expatiate. Dr. C. has evidently mistaken his talent, in writing his narrative in a poetical form. The  
plates

plates he has procured, and the materials collected in his notes and illustrations, would infallibly have formed a saleable book, had he been contented to describe his tour in plain and sensible prose. His account of *Jacob Moore*, a Scotch landscape painter at Rome, is to us new; there is nothing inserted of him in the new edition of the Dictionary of Painters. He died at Rome, October 1, 1793. (see p. 240.) Among the plates, we more particularly notice that of "the Fall of Aharan," at p. 61. and of "Stone Byre Linn," on the Clyde, at p. 142.

A poem entitled *Loch-Kettrin*, subjoined to the Tour, appears to have been written for separate publication, but is too similar in style to the rest of the volume, to demand a separate examination.

## BRITISH CATALOGUE.

## POETRY.

ART. 13. *Poems by Thomas Brown, M. D. In two Volumes.* 12mo. 12s. Edinburgh, printed. Sold by Longman and Co. London. 1804.

Candidates for poetical fame begin, in general, with small efforts, a sonnet, a tale, or a short poem; but this author, of whose talents we have not heard before, comes upon us at once with two volumes; and comes with strong claims to our approbation.

The imagination of Dr. Brown is strong, his feeling lively, and his taste elegant. Sometimes indeed he writes in a measure which seems to be his own, but which we cannot reduce to any rules of versification or harmony. Yet his ear does not seem to be naturally deficient, since when he conforms to the established measures of our language, his verses are polished and harmonious. Sometimes, but not very frequently, his judgment is seduced to employ the unauthorized compounds of modern affectation; but in general his style is pure; strong through energy of thought, not stiffened by the buckram of art. His volumes have no profane introduction, preface or advertisement, and very few notes. The dedication is in verse, addressed to the author's mother, and gives no mean specimen of his powers. We shall produce a short poem in proof of Dr. Brown's merit, and leave it to be further traced by those who shall have recourse to his volumes.

*"To a Lady who wished to have the Power of writing Verses.*

" Ah, lady! do not ask the lyre;  
Still on the laurel let it hang!  
Thou only mark'st the sounds of fire,  
Nor feel'st that flame, which all admire,  
The brightly-blazing pang.  
Ah! wherefore snatch the dangerous fate!  
Ah, lady! leave it on the bough!  
Sweet will it breathe.—But, O! to wait  
Each looser note, what envious hate  
Will lurk on every brow!  
Even I, the humblest of the throng,  
Have felt the sorrow. Yet to me  
One dear reward has footh'd the song,  
—To thine that blifs can ne'er belong—  
The power of praising thee." Vol. i. P. 37.

The poems are not all in this lighter style: A long poem in stanzas, entitled the WAR-FRIEND, exhibits much sublimity of thought and expression. The Sonnets on Negro Slavery have force and beauty, and many others which we could specify. Those to which we object for their unintelligible measure, will be found in Vol. i. p. 104, 105, 193. Vol. ii. p. 8, 11, 120, &c. &c. The first of these begins,

" All in stillness on her yielding arm,  
Hush'd each look of rapture—Sure, even death  
Thus were dear.—But, O! a sweeter breath  
Seen, tho' silent, lives o'er every charm."

What peculiarity of effect the author means to produce by this strange metre, if metre it can be called, we are unable to conjecture; we can, however, assure him, that the effect is unhappy. Perhaps, while we allow his talents to be excellent, we cannot give him better advice, than to check a little the rapidity of his pen.

ART. 14. *Select Islandic Poetry, translated from the Originals. With Notes.* Part First. 12 mo. 128 pp. 3s. 6d. Reynolds. 1804.

This is another production of Mr. Herbert, already distinguished by his translations from the German, Danish, and other northern languages. (See Brit. Crit. vol. xxv. p. 138.) Though his name does not appear in the title page, it is subjoined to the dedication, which is addressed to the Honourable C. Anker, of Copenhagen. The poems in this collection are, to our taste, more curious than pleasing; the notes are full of Islandic and other northern lore. Mr. H. has proved before that he is an  
able

able translator, - but we cannot feel any interest about the hammer of *Thor*, or his going disguised, like his sister *Friga*, to knock out the brains of the giant who had purloined it. In this first poem, the initial word should be *wroth*, not *wrath*, which is invariably a substantive. The metre is of that free kind which occurs in many old ballads, and has been imitated also in the Lay of the Last Minstrel.

Wroth waxed Thor, when his sleep was flown,  
And he found his trusty hammer gone.

Vegtam's song will interest some readers, as being the translation of the part which introduces the descent of Odin, so finely given by Gray.

" The gods did all to council crowd,  
The goddesses talk'd fast and loud ;  
And this the theme of their debate,  
If Balder's dreams were big with fate.  
Heavy the hero's slumbers were,  
Joy seem'd in sleep to disappear ;  
To mystic shrines the giants press,  
And ask, if this bodes new distress.  
The shrines have said, that Uller's friend,  
The loveliest to death must tend :  
Frigga and Suafner grieving hear,  
And gods debate with anxious fear ;  
They send, and sue all things to seal  
The peace with oaths for Balder's weal ;  
All Nature swore to hold from strife,  
Frigga took pledges for his life.  
Yet did the lord of slaughter fear,  
The sprites of Joy must disappear ;  
He call'd the gods, and counsel sought,  
But each propos'd a different thought.  
Up rose the King of Men with speed, &c." P. 43.

Mr. H. occasionally censures Bp. Percy's translations of the Runic poetry ; but as they were professedly made through the medium of the Latin, without knowledge of the originals, they are entitled to much indulgence. After the dedication, is a poem, also addressed to Mr. Anker, which appears to be a specimen of composition in the Danish language, by Mr. Herbert. A second part of this publication is intended.

ART. 15. *Poems by P. L. Courtier.* Vol. II. 12mo. 7s.  
Rivingtons. 1805.

A former volume by this author, the principal subject of which was Solitude, has before been noticed by us. This is of the same character and description, and merits the praise of always easy, and sometimes elegant versification. We, however, have not



not seen any thing in this collection that pleases us better than the following stanzas :

When, this eventful being o'er,  
Life's glittering hopes in darkness close,  
Will the loved few I leave deplore  
My weary pilgrimage of woes ?

Where stretch'd in death I coldly lie,  
Will warm attachment then repair,  
And deeply heave the heartfelt sigh  
For friendship, not forgotten there ?

Will love, as twilight faintly grey  
Around shall spread the tender gloom,  
Lingering, with dewy eyes survey  
A votive Bard's untimely doom ?

With fainted virtue, not severe  
His follies then with pity scan,  
Think that his vows were most sincere,  
His errors, all the lot of man.

Oft to the Planet of the night  
Will genius there sweet homage pay ;  
Loft till from fields of orient light,  
Aurora leads the golden day ?

O, early there may Spring disclose  
The blooming promise of the year.  
Luxuriant Summer there repose,  
And woodland minstrels warble near.

There Autumn wreathed with foliage brown,  
A pensive wanderer softly tread ;  
And Winter, with a chastened frown,  
Pace the still mansions of the dead.

And there some meek memorial stand  
To tell in simplest words exprest,  
That one who roamed this desert land,  
A weary stranger—is at rest.

To all publications of this size and character it now seems indispenfably necessary to add engravings. Some fuch embellishments accompany this volume ; and truth bids us fay, that they are not of inelegant execution.

ART. 16. *Ruth, a facred Eclogue ; and Tobit, a Poem ; with two felect moral Tales. Translated from the Works, and preceded by the Life, of M. de Florian, by S. Maxey ; ornamented with Engravings.* 12mo. 5s. Vernor and Hood. 1805.

The beft part of this volume is the fketoh of the life of Florian ;

of the versification but little can be said. The following specimens will probably satisfy the reader :

Indeed 'twas time Tobias should return,  
For his long absence made his parents mourn.  
From the first time he left his father's house,  
The good old man, and his distressed spouse,  
Counted the days the journey would require,  
And when the time appointed did expire,  
They used to go and meet him every day,  
The wife conducted Tobit on the way.

The Spanish Courser, and the French Pallet, are poems of some humour, and the translator has more merit here than in his graver compositions. This work must have been published at no small expence; the typography is good, and the engravings not ill executed. The author and his friends will of course be gratified, but we fear the public will be ungracious enough not to receive the volume, with all these recommendations, into general circulation.

ART. 17. *The Fig Leaf, a satirical and admonitory Poem. Dedicated, without Permission, to the fashionable World.* 4to. 16 pp. 1s. Vernor and Hood, &c. 1805.

How often must we, and all other Critics, repeat, that stringing measured lines together, with or without rhymes, is not writing poetry? The author calls this "a satirical and admonitory Poem." But a poem it certainly is not; and hardly can be called *satirical*, from the extreme feebleness of its style and plan. Yet so little is he conscious of its demerits, that he prints some of his worst lines in the title-page, as a motto; and in a private letter has entrusted us with his name: the concealment of which is, in our opinion, the greatest boon we can show him. His motto, of twenty lines, ends thus:

Methinks each buxom damsel will at last  
Bid bold defiance to the northern blast;  
And throwing of *all* clothing—useless gear!  
In *puris naturalibus* appear.

We thus give part of his own specimen, which is surely fair. What this author begins with vain attempts at jocularitv, he ends by the most solemn and awful religious topics: thus disgracing the sacred name, which every good man reveres, by the most indecent and unnecessary introduction. This is characteristic of a certain sect of religionists, to which doubtless the author belongs. Let it not be supposed that we defend the fashions he attempts to satirize; we only wish that the reprehensible parts of them were well attacked by a real satirist.

O

ART.

- ART. 18. *Ode to Time*, 1805. 8vo. 8 pp. 6d. Cawthorne. 1805.

So little can be said either for or against this Ode, that the sooner we dismiss it the better. It is followed by two Epitaphs; something against both of which might easily be said, but it does not seem to be worth while.

### DRAMATIC.

- ART. 19. *The Honey Moon. A Comedy, in Five Acts, as performed at the Theatre Royal, Drury Lane, with universal Applause. By the late John Tobin, Esq.* 8vo. 81 pp. 2s. 6d. Longman and Co. 1805.

It is impossible to read this Comedy without feeling a deep regret at the consideration that it is posthumous. A taste so formed on our best dramatic models, and an imitation of them conceived and executed with so much genius, gave an earnest of excellence which death only could disappoint. That the *Honey Moon* owes much to the prior efforts of Shakspeare cannot be denied, and requires not to be excused. We trace the author in the *Taming of the Shrew*, and in *Twelfth Night*; yet he has imitated like a man who was able also to invent, and by no means makes a servile copy of his original. It was, perhaps, his intention to show in how different a way the design of taming a froward female might be conducted, and the attempt is by no means unsuccessful. The Duke, in this Comedy, succeeds by the union of reason and tenderness, with firm resolution; Petruchio chiefly by terror. The plot is slight, and is divided into three actions; but that from which the play is named is clearly the principal. The chief part of the dialogue is written in easy blank verse; a practice which we have often wished to see revived, as raising the style, and by no means lowering the humour of Comedy, as may be abundantly seen in this example. To show how closely Mr. Tobin could follow his master, without servile imitation, let us take the following speech respecting a disguised lady:

“ — Yet 'tis said

She kept it [the secret] to her death; that oft as love  
Would heave the struggling passion to her lips,  
Shame set a seal upon them: thus long time  
She nourished, in this strife of love and modesty,  
An inward slow-consuming martyrdom,  
Till, in the sight of him her soul most cherish'd,  
Like flow'rs that on a river's margin fading,  
Thro' lack of moisture drop into the stream,—  
So, sinking in his arms, her parting breath  
Reveal'd her story.” P. 39.

If this be not equal to "She never told her Love," it is still extremely beautiful, and what only an original genius could have written. For humour, the following speech of a hungry apothecary has much merit :

" *Hopsefs.* Why, truly  
You look half starv'd.

*Lampedo.* Half starv'd ! I wish you'd tell me  
Which half of me is fed. I shew more points  
Than an old horse, that has been three weeks pounded.  
Yet I do all to tempt them into sickness.  
Have I not, in the jaws of bankruptcy,  
And to the desolation of my person,  
Painted my shop, that it looks like a rainbow ?—  
New double-gilt my pestle and my mortar,  
That some, at distance, take it for the sun ?  
And blaz'd in flaming letters o'er my door,  
Each one a glorious constellation,  
Surgeon, apothecary, accoucheur—  
(For midwife is grown vulgar ?)—Yet they ail not !  
Phials and gallipots still keep their ranks,  
As if there was no cordial virtue in them.  
The healing chime of pulverizing drugs  
They shun, as 'twere a tolling bell, or death-watch.  
I never give a dose, or set a limb !" P. 50.

This is much in the spirit of Beaumont and Fletcher. We are happy to meet with any thing dramatic which we can praise. Had the author been living, we should have given his drama a more conspicuous place in our pages to encourage him to fresh efforts.

ART. 20. *Custom's Fallacy. A Dramatic Sketch, in Three Acts. Never performed.* 8vo. 97 pp. 2s. 6d. Barker. 1805.

In a short preface to this Drama, we are told, that, after a part of it had been printed, it was put into a channel for representation at Drury-Lane Theatre, and had not been rejected by the managers; when "the horror of suspense acting powerfully on the weak nerves" of the author, he (as we collect his meaning) withdrew it. In our opinion, he is indebted to his nerves for saving him from disappointment and mortification; since this piece, although not so replete with absurdities as many which have been applauded on the stage, wants that flippancy of dialogue and frequency of incidents, which (we presume) are the causes of their success. With some alterations, however, it might be made more readable than most of the Farces in five acts, which the *custom* of the present age (in no instance more *fallacious*) has honoured with the name of Comedies.

## DIVINITY.

ART. 21. *A Charge delivered to the Clergy of the Diocese of Oxford, by John, Lord Bishop of that Diocese, at his triennial Visitation. Published at the Request of the Clergy.* 4to. 32 pp. 1s. Hanwell and Parker, Oxon; Rivingtons, London. 1805.

A wise and prudent solicitude for the welfare of Church and State, sound opinions, and language at once dignified and impressive, are the strong characteristics of this discourse.

The Bishop begins by adverting to the state of public affairs, and clerical duties, between his first Charge \* and the present; and he remarks, that the revolutionary principles, though "renounced by those who first dispersed and propagated them, or kept under by the iron hand of despotism, have gone abroad through the rest of Europe; and, though they have now few open advocates, are yet seen every where in their effects." P. 5.—To the secret effects of this spirit, the Bishop of Oxford attributes the ill-advised conduct of those who call themselves evangelical teachers.

"Even those," he says, "who seek to correct the faults of the times by a stricter religion (I say this, wishing to think and speak charitably of them,) have fallen into the same error, in endeavouring to attain their end by separation rather than union. Members of a Church, the purity of whose doctrines, and rectitude of whose discipline they allow, whilst they shelter themselves under its wing so far as suits their convenience, they are in fact sapping its very foundations, and are become more dangerous enemies, than a conscientious dissenter from it. They err thus, whilst they seek for confederacy among themselves, and the exclusive name of Evangelical Ministers, so as to bring into disrepute the best and ablest ministers not of their stamp, and to draw off their congregations, venturing sometimes openly to proclaim, and hold out to the ignorant, that the true gospel is preached in their assemblies only. What then, in the name of our common Lord and Master, is the aim of the church itself, and of every serious minister of it? Or on what are these exclusive pretensions founded? We hear much among them of the name of Christ, as thrown into technical expressions; but in their interpretation of his Revelation, and in their mode of teaching, they stand more apart than others from that great Exemplar, and from the simplicity of the gospels." P. 6.

But the chief part of the Charge is employed on the subject of the Residence Bill, which the Bishop considers, as a justifiable interference of the State, with respect to ecclesiastical duties, for

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\* See Brit. Crit. vol. xx. p. 268.

the performance of which the same power allows emoluments, &c. He considers it also as a relief from a prior law, "in the highest degree oppressive, partial, and vexatious." He explains the necessity for a discretionary power, with respect to indulgence, and justifies the measure of placing that in the hands of the Bishops. What he says respecting episcopal jurisdiction, in p. 20, &c. is in the highest degree important, and, to our apprehension, no less just.

"Let it not be thought," he says, "that in this I am contending for power for myself, or my brethren of the same order. To them it is an increase of anxiety, trouble, and care. They can have little inducement to claim and maintain it, but from a sense of duty, and a conviction that it belongs to the office they bear in the Church of Christ. To the clergy I consider it as a relief, though it may not operate always precisely in the same way: so far as it operates at all, it reaches out indulgence to them." P. 23.

Other very material considerations succeed, which we earnestly recommend to the consideration of the clergy, but which we cannot with propriety abridge. The conclusion is, in our opinion, a model of episcopal language, firm, yet modest; dignified, yet liberal. We cannot forbear to cite it.

"These things then, Rev. Brethren, as I have freely spoken, neither fearing to assert the authority invested in me, nor shrinking from any admonition which seemed necessary and useful; so, on the other hand, I would be understood to submit them to your free consideration; only requesting, that you would weigh them well, without any private view or bias, looking to the true constitution of the Episcopal Church established in these realms, and the nature of the office which you respectively hold in it; being persuaded myself, that, in adhering firmly to the fundamental principles, and even ancient customs of such a church, and in promoting religion by the instrumentality of the same, maintaining also unity amongst ourselves, we shall most effectually fulfil our part in the service of God and our country at all times, more especially in this crisis, and go through our course with present satisfaction, and future hope."

ART. 22. *War inconsistent with Christianity: A Fast Sermon.*  
By the Rev. Richard Warner, of Bath; preached May 25,  
1804, and February 20, 1805. Being the twelfth Year of the  
present War. Fifth Edition, with large Additions. 8vo. 36 pp.  
2s. Cruttwell. 1805.

Give a weak man a general truth, and he will quickly make both folly and mischief out of it, for want of discriminating powers. This foolish chemistry is exhibited in the present Sermon by a double process. That war is a great evil, one of the greatest that this world knows, (though Mr. Warner cannot con-

trive to prove it without the aid of Bishop Hall) few wise men have ever doubted. That it is in its general causes, and too common consequences, unchristian, is equally true. But that, to preach up these truths, without limitation, at a time when we are contending for our very existence as a nation, is most mischievous, none but a very weak man could fail to see. Mr. Warner preaches them, with an avowed implication that our very self-defence is unlawful. He publishes his *preachment*, with a direct falsehood, or equivocation, in his very title-page; where he calls this, in italics, the *Twelfth* year of the present war, though he knows it to be only an early period of a new war; after an interval, produced, on our part, by that very desire of peace, which he is bound by his principles to praise.

Nothing can be more weak than the scriptural ground, which Mr. Warner takes for his unlimited doctrine. Our Saviour forbade resistance against those who came to take him, because being taken, condemned, and put to death, was the very cup he had then to drink. He said before Pilate, that his kingdom was not of this world, otherwise his servants would fight; and Mr. Warner would have us conclude from this, that therefore *we* ought not to fight for this kingdom of England, *which certainly is of this world*. Our Saviour said, that "they who take the sword shall perish by the sword;" that is, are exposed to temporal death. Had he meant that it was utterly and in all cases unlawful, could he not, and would he not have said, that all who take the sword shall be *condemned*?

But, in one of his prefaces, (for to this fifth edition he has several) Mr. Warner has furnished the full condemnation of his own discourse. For he says, if it can be proved that war is not *necessarily* followed by certain evils, of a moral kind, which he enumerates, "I shall then," to cite his own words, "be ready to acknowledge my argument is not made out; my premises are unsound, my conclusions false, and myself *deserving of severe reprobation*, for preaching to my hearers, *the crude notions of my own fancy*, instead of "the words of truth and soberness." Now the picture is so far from being such as he has drawn it, that, not only the moral evils stated by him, do not of *necessity* follow from all war, but that in a *defensive war*, particularly, (which he refuses to distinguish) many truly Christian virtues are exercised, which are not in peace called into action. Such as self-denial, strict obedience to command, neglect of present and personal interest, contempt of life for the sake of duty, and devotion for the welfare of others; which, with other kindred virtues, the Volunteer in arms for his country displays in a degree never likely to be manifested by Mr. Warner, nor the whole gang of canting Peace-mongers. Mr. W., therefore, by his own admission, deserves to be severely censured, and **SEVERELY CENSURED** he hereby is; and ever shall be by us, while he preaches and publishes such pernicious nonsense.

We detest war as much as Mr. W. can do, and its general consequences; but the generous self-defence of a Christian people against unjust and cruel ambition, is, we assert, an exercise of TRULY CHRISTIAN VIRTUES.

The indiscriminate proscription of arms has been justly ridiculed in various fanatics for ages past; and it required no sagacity or abilities to hash up again the stuff that has been so often confuted. Mr. Warner's chief modern abettor in this doctrine, whom yet he has not thought fit to mention, is a mad female fanatic of the West (Joanna Southcote,) now in prison, if we mistake not, or deserving to be so, for her pernicious prophecies. Let him go to her cell for a defence!

We have called Mr. Warner a *very weak man* for what he has done; and we think him so, for this and many other good reasons\*. We had no alternative in the present case, but to call him a *very wicked man*, which we neither wish to think, nor prove him. One or both he cannot fail to be.

ART. 23. *The fatal Use of the Sword; considered in a Sermon preached at St. Philip's Church, Birmingham, on Wednesday, February 20, 1805, the Day appointed for a General Fast. By the Rev. Spencer Madan, A. M.* 8vo. 26 pp. Piercy, Birmingham. 1805.

This calm, temperate, and sensible explanation of the truth, respecting the lawfulness of war to Christians, was produced by the fanatical and mischievous Sermon of Mr. Warner, of Bath, on the same text, Matt. xxvi. 52. Mr. Warner, it is very truly observed in a note, "admits the impropriety of framing general doctrines out of particular texts, perverted from their true meaning, and accommodated to false ones by dislocation, and makes many just observations on the evils which have arisen from that practice, and yet has most strongly illustrated it by his own example, in the use which he has made of the above text."

Omitting the sound and general answers which Mr. Madan has given to the absurd sophistry which he opposes, we cannot but observe how completely he has overthrown it, by a text taken from St. Luke's account of the same period. So that if the one text could be supposed absolutely to forbid the use of the sword, the other would with equal strength enjoin it; an absurd consequence which must always result from such false interpretations. "What," says Mr. Madan, "is the language of the same Divine Teacher, when preparing his Apostles for the melancholy change which would speedily ensue? *Let him that bath no sword sell his garment, and buy one*, Luke xxii. 36. This expression may be applied indeed in a metaphorical and spiritual sense; but it also has a literal and temporal import. It is a warning of the

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\* See our account of his volume of Sermons, Brit. Crit. vol. LXXV. p. 211.



most imminent dangers, and enjoins the disciples to prepare against them by all the means in their power, as evil days were coming when they might account a weapon more necessary than a garment. It was intended to apprize them of the circumstances in which they would stand, and to intimate what perilous times would follow. It surely shews us, in the strongest light, the expediency, and the necessity of preparation against personal dangers, as well as against trials of a moral or religious nature. It is therefore, of itself, an ample refutation of those who explain the words before me in a strict and absolute sense, as if the taking of a sword, in any case whatsoever, were an act incompatible with the profession of christianity." P. 19.

The great importance of opposing the entrance of erroneous doctrines into such a town as Birmingham, is an abundant justification of the Rector of St. Philip's (if any were wanted) for publishing this discourse. The lessons of his old antagonist Priestley are probably not yet entirely forgotten, and give additional cause for that vigilance which he so laudably displays.

ART. 24. *A Sermon preached in the Parish Church of the Holy Trinity, Guildford, Surrey, before the Hon. Sir Beaumont Hoibam, Knt. one of the Barons of his Majesty's Court of Exchequer; Charles Runnington, Esq. Serjeant at Law; Judges of Assize; William Borradaile, Esq. High Sheriff; and the Grand Jury, on Thursday, the 2d Day of August, 1804. By the Rev. John Barwis, A. M. Rector of Niton, in the Isle of Wight, and Chaplain to the High Sheriff.* 4to. 18 pp. 1s. Rivingtons, 1804.

This is the second Assize Sermon published by Mr. Barwis in the same year. The former was noticed by us, (vol. xxv. p. 690,) in connection with another discourse, by this author, on the Duties of Volunteers. The present is the superior of the two Assize Sermons. The text is particularly well chosen, "Thus speaketh the Lord of Hosts, saying, execute true judgment, and shew mercy and compassions every man to his brother." Zechar. vii. 9. Mr. Barwis takes occasion from it to expatiate on justice and mercy, the nature and connection of which he ably illustrates. He particularly remarks, that a steady and regular administration of public justice is the best cure for the irregularities of private revenge. To this cause he attributes chiefly the merciful character of our countrymen.

"This last has given rise to a very generally prevailing opinion, that the natives of this land are *by nature* less cruel, less addicted to bloodshed, than those of any other. The remark is true, but not the cause assigned. The merit is not in the men, but in the constitution under which they live. If the dagger of the assassin be unknown, if the rage of the moment more rarely impel to sanguinary vengeance here than elsewhere, it must be attributed

attributed to the well-founded hope, that he who has suffered wrong will find redress. This is the surest preventive of barbarous ferocity of every kind, and is the parent of the most genuine mercy." P. 12.

There is undoubtedly truth in this remark, but not without qualification. The considerate and reflecting character of our countrymen is surely the primary cause of this distinction, and has given rise to the very laws which assist and confirm that disposition to mercy. Long before our present constitution was established, the general character of the people was the same; and the History of England is throughout a picture of mildness and humanity, strongly contrasted with the bloody and wanton ferocity which every where marks the civil and religious contentions of our neighbours in France.

ART. 25. *The Plague stayed: a Scriptural View of Pestilences, particularly of that dreadful Pestilence, the Small-pox, with Considerations on the Cow-pock; in Two Sermons, with copious Notes and Illustrations. By the Rev. James Plumptre, M. A. Fellow of Clare Hall. 8vo. 77 pp. 2s. 6d. Cambridge, printed. Rivingtons, &c. London. 1805.*

There is something altogether very peculiar in this publication. Two sermons are here printed, which, in their main substance, are the same; except that the second has a different introduction; and contains some general arguments in favour of inoculation, which were not thought necessary in the first. The former was preached before the University of Cambridge, the latter in a country parish near Cambridge. The same notes and illustrations serve, in a great degree, for both.

To give an exact opinion of them, is by no means easy. They contain much that is sound and useful, respecting the history of the small-pox, and the recommendation of the cow-pox: but much also, that is far beyond our comprehension, in other respects. The title pages, both general and particular, seem to imply, "*scriptural views of the small-pox*;" and the prophecies are, by some means, very copiously introduced in connection with it: with what propriety we really cannot see. In a note, (p. 27.) a fanciful relation between the name of *Jenner* and the Greek verb *γινωσκω*, with its derivatives, is said to seem "to be one of those *facts*, to which the thinking mind is fearful of allowing too much or too little moment!" As far as our minds are capable of thinking, we have not a particle of doubt, that it should not be allowed the smallest moment whatever. It is a mere pun; and has no more validity for being found in Greek, than if the similarity of sound had happened to be traced in Persian, the language of Ava, or that of New Holland. Yet the piety and good intention of the discourses are admirable; and that which was addressed to a rural congregation, would there, doubtless, have a good effect.

POLITICS.

## POLITICS.

ART. 26. *Reflections on the Proceedings of the House of Commons. on the Nights of the 8th and 10th of April, 1805, embracing a View of the Conduct of Mr. Whitbread and the Whig Opposition on those memorable Nights: To which is annexed, a verbatim Copy of the Act for regulating the Office of the Treasurer of his Majesty's Navy.* 8vo. 94 pp. Ginger. 1805.

The character which has been given of a former publication by this writer ("his Strictures on the Tenth Report \*,") applies almost literally to the work before us. Whatever may be the merits of the cause which he supports, the hardy assertions, the coarse sarcasms, and the profuse invectives of this author, are by no means calculated to do it service. But the cause itself is now submitted to the highest tribunal in this kingdom, and it would be equally unfair and indecent to anticipate the judgment which it may be supposed to deserve.

ART. 27. *A Sketch of the Political State of Europe at the beginning of February, 1805. By William Hunter, Esq. Author of the "Vindication of the Cause of Great Britain," and other Political Tracts.* 8vo. 205 pp. 4s. Stockdale. 1805.

The "Vindication of the Cause of Great Britain," announced in the title page as the work of this author, was † favourably noticed by us soon after its appearance. The work before us is written in the same patriotic spirit, but not with equal judgment; for, in his zeal to embrace every topic which the present circumstances suggest, the writer has fallen into needless repetitions, and a tedious prolixity. To those readers, however, who may not be very conversant in the subjects here discussed, many observations, which to us appear trite, may be found interesting.

The author commences his work with a statement of the causes which led to the present situation of public affairs, and this induces him to review, at some length, the modern history of Europe. The French Revolution, and its consequent enormities, he ascribes to the writings of those "Atheists, Freethinkers, Voluptuaries, and political Enthusiasts," who, about half a century ago, produced a change in the public opinion. After discussing this fertile topic, and various others connected with it, at considerable length; and after stating also the leading circumstances of the late war, together with the consequent situation of each of the

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\* See British Critic for June 1805, p. 697.

† See Brit. Crit. vol. xxii. p. 204.

principal European powers, the author points out to each the necessity of withstanding the violent and unceasing encroachments of France. He then justifies by arguments, which we deem conclusive, not only our renewal of the war with Bonaparte, but the subsequent rupture with Spain; and suggests many considerations respecting the management of our navy, the recruiting of our armies, and the general conduct of the war; some of which are trite, but others important, and, in our opinion, well worthy of attention. The Catholic Question is also agitated, and the motives for at least hesitating to grant, if not wholly rejecting, the claims of that body, are very fairly and clearly set forth. Lastly, the author reverts to the war in which we are engaged, and states the terms on which alone it can be honourably and safely terminated. We agree in most of the opinions which he has given on public affairs, and think his work, though it has undoubtedly the fault already noticed, is creditable to his understanding, his information, and above all to his public spirit and patriotism,

## NAVY.

ART. 28. *Navy. Facts, respecting the Royal Navy, and his Majesty's Dock-Yards; shewing the Fallacy of the Assertion, that an efficient and powerful Navy may be kept up, even in Time of War, without having Recourse to the Merchants' Yards.* 4to. 11 pp. No Publisher's name. 1805.

The question, "whether a sufficient number of ships of war can be built in the King's yards solely, without having recourse to those of the Merchants?" though of late much agitated, was never, we believe, raised till the Earl of St. Vincent presided at the Board of Admiralty. It seems to have been a favourite opinion with that Board, that the system so long practised, of contracting with ship-builders for the building of a part of our Navy, was erroneous, and they accordingly laid it aside. The writer before us maintains the contrary doctrine, and states some striking facts in support of his opinion. The point might however, we conceive, be ascertained, nearly to a certainty, by calculations of the average work performed in the King's yards, for a certain number of years, during war and peace, and an inquiry how far the naval establishments might, if necessary, be increased.

ART. 29. *A Statement of the Case between Captain Robert Keen, of the Royal Navy, and Mr. Robert Seppings, Master Shipwright of his Majesty's Yard at Chatham, respecting an Invention for obviating the Necessity of lifting Ships in the King's Docks.* 8vo. 36 pp. 1s. Johnson. 1804.

"The disputes of individuals," says this author, "are seldom interesting to the public." He might have added, that this is a case

case which not the public, but his own official superiors, must decide. We do not therefore conceive that a statement of it here would be interesting to our readers, or is necessary in justice to the author. The whole depends on a few facts; and if they are as stated by Mr. Seppings (especially that decisive circumstance of *his plan having been on trial before the time when Capt. Keen acknowledges that he communicated his ideas on the subject to Mr. S.*) there can be no doubt of his having a prior claim to the merit of the invention.

## NATURAL HISTORY.

ART. 30. *Werneria; or short Characters of Earths: with Notes, according to the Improvements of Klaproth, Vanquelin, and Haüy. By Terræ Filius.* 12mo. 105 pp. 4s. Baldwin. 1805.

✓ Technical verses are never very delightful, and *Terræ Filius* has certainly not succeeded in the attempt, if he made it, of giving new grace or elegance to such a plan. Let us take the first example that occurs.

*Fluate of Lime, &c.*

"Of divers colours, and in various shapes,  
Of cube, or mass amorphous, fluor's found;  
Transparent oft', of sparry texture, hard  
And brittle, tho' not with steel igniting\*." P. 17.

The author says, "Every boy can tell how much easier he gets by heart his Latin grammar, in heroic verse, than his Greek in unmeasured prose." True, good Sir, but to make the comparison hold, the lines given should be *verse*, which we apprehend cannot be said of the fourth of those given above; nor of the first, fifth, and seventh in the following quotation.

*Carbonate of Baryt.*

"The carbonate of baryt most commonly  
Is found in mass amorphous; but sometimes  
In crystals of six sides, with pyramids  
Join'd base to base; of faint transparency,  
In texture compact, and with diverging  
Striæ, in lustre moderate, milk-white,  
Or greyish, or with a tinge of yellow,  
By no means hard, and yielding to the knife." P. 25.

It is better surely to be ignorant of mineralogy, than to attempt committing to memory such flimsy inharmonious stuff as

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\* Why not?

"And brittle, though with steel it strikes no fire."  
So little effort would mend these strange lines.

this.

this. Dates are almost impossible to be accurately remembered, without a technical method, and therefore some sensible men have submitted to labour through ten or a dozen such lines as, *Troy abeis, olympois, Romput, &c.* But he who cannot remember the description and characters of a mineral, without such a barbarous jargon as this to aid him, is not fit to learn any thing.

## MISCELLANIES.

ART. 31. *Six more Letters to Granville Sharp, Esq. on his Remarks upon the Uses of the Article in the New Testament. By Gregory Blunt, Esq. 8vo. 195 pp. 5s. Johnson. 1803.*

The basis of these Letters is a virulent prejudice against the doctrine of the Trinity, which drives the author almost to madness in his indulgence of it. He begins (that is the writer of the preface begins \*) by asserting, that "the doctrine of the Trinity is pretty generally admitted to be in the wane, by critical scholars, and rational Christians;" an assertion directly in contradiction to the fact. Critical scholars certainly do not deem it so; nor *rational Christians*, unless by that name he means exclusively the partizans against it, such as himself, whose opinion, in such a case, is of no value. This decline of the doctrine being supposed, Mr. Sharp's treatise on the Greek article is considered as a desperate remedy in a desperate case. In our opinion there is no proof of a desperate case so strong, as the intemperate use of ridicule, in a question of serious moment. To raise the laugh of fools, is to triumph among fools, and they are in many classes the majority. As Wilkes trusted he should beat the man who threatened to take *the sense* of the city, by taking *the nonsense* of the city; which how effectually he did, all who are old enough remember.

In the paltry pertness of calling himself *Gregory Blunt*, because he attempts to answer *Granville Sharp*, and similar efforts at buffoonery, consists a great part of the merit of this writer. The quantity of dust, with which he endeavours to cloud a plain and simple proposition, is a strong proof of his distress; and to follow him through all his ribaldry would be to make a book almost as tedious and confused as his own. The plain and simple question is, whether, according to the idiom of the Greek language, as well as the practice of the sacred writers, certain passages in the New Testament ought to be translated according to Mr. Sharp's rules; or according to the modes which he considers as corrupt. To this point the testimony of Beza, a Greek

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\* Most probably the same person, though pretended to be another.

scholar of acknowledged learning, is far above that of the anonymous *Blunt*; and he says, "*id CERTÈ postulat Græcisermonis usus, quum unus tantum sit articulus, duobus istis, Θεου και Σωτηρος, &c. communis.*" To confirm this *fact*, the Greek fathers were examined by *Mr. Wordsworth*; not as men of authority in other respects, but as men who might be supposed to understand *their own language*. To oppose these plain things, *Mr. Blunt* is obliged to censure the writers of the New Testament, in the mass, "as popular, loose, informal writers," and to speak of the writings of the fathers, as "the accumulated filth of fourteen centuries," &c. though he must know that they cannot *honestly* be so depreciated; and that, if they could, the real question is not what the sentiments of the writers were, but whether they understood Greek or not, which was their native language. *Mr. Sharp's* remarks, and *Mr. Wordsworth's* illustrations, are too solid to be affected by such sophistry.

When these Letters first appeared, they were attributed to persons of credit, attached, or supposed to be attached to the Socinian cause. But these nominations have one by one been withdrawn, and the letters remain at this hour more unfathered than ever, probably because the bantling is perceived not to be worth owning. We have been tardy in our account of them, from real disgust in wading through such a mass of ribaldry; and from an occasional doubt whether we should treat of them at large, or in this general way. On full consideration we have deemed this notice amply equal to their worth; but if to any person it should appear otherwise, champions cannot be wanting\*, whose time is more at their command, to attack the enemy on every inch of his ground, and beat him off from every one of his positions.

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\* No one could be more able, were it worthy of his labour, than *Dr. Burgess*, the excellent and learned Bishop of *St. David's*, who gives a good general view of *Mr. Blunt's* demerits, in a note on his primary Charge. (See *Brit. Crit.* xxv. 467.) He says, that these Letters "are very well calculated to mislead the unlearned reader by abstract questions, gratuitous assertions, and hypothetical examples; but communicate nothing on the score of authority, which bears any comparison with the unanimous consent of the Greek fathers; and nothing at all which has any pretence to grammatical observation." He adds, that the author's "use of the *Port Royal Greek Grammar*, his new mode of construing Greek, and his misapplication of English phraseology to Greek idiom are too ill-grounded, and their defects too palpable, to escape the notice of a sensible school-boy." Note, p. 19.

- ART. 32. *A Voyage round the World in the Years 1800, 1801, 1802, 1803, and 1804, in which the Author visited the principal Islands in the Pacific Ocean, and the English Settlements of Port Jackson, and Norfolk Island.* By John Turnbull. 3 vols. 12mo. 13s. 6d. Philips. 1805.

These volumes exhibit a more circumstantial account of the various islands in the South Sea, and of Otaheite in particular, than we have elsewhere seen. The picture, however, cannot be very pleasing to readers of benevolent feelings. The author represents these poor islanders as benefited in no respect by their communication with Europeans, as greatly diminished in population, and as subject to various diseases with which they were before wholly unacquainted. Capt. Cooke computed the population of Otaheite at two hundred thousand. This author asserts, that it has now dwindled to five thousand (surely impossible!); neither does it appear by this account that any considerable progress has been made by the Missionaries, whose potent exertions are nevertheless spoken of in the highest terms of commendation. The work is on the whole interesting, though defaced by various inaccuracies of style and language. Many useful hints are also given to those who may hereafter visit these islands; the inhabitants of which, according to Mr. Turnbull, remain still distinguished by the vices and weaknesses which first attracted the astonishment and pity of our countrymen. Their propensity to theft is unalterable; human sacrifices are still continued, and the horrible society of the Arreoyo still exists.

- ART. 33. *L'Ami des Mères, ou Lettres sur L'Education précédées du Tableau des Sentimens que la Nature inspire à l'Homme pour sa Mère, et du Précis des bienfaits qu'il doit à son Amour.* 4 Vols. 12mo. P. 16. Dulau. 1805.

These volumes are introduced with an honest effusion of gratitude to the English nation in general, and to Mr. Lock of Norbury Park, in particular, for the singular humanity and generosity with which they distinguished the French, who were compelled to take refuge in this country, from the barbarity of their unworthy countrymen. The work is divided into four parts, each occupying a distinct volume. The first volume discusses the subject which the title page above represents; the second volume treats on "Education de la Conscience;" the third, "Education du Cœur;" the fourth, "Education de l'esprit." The style is easy and elegant, and the author's maxims unexceptionable; indeed he is entitled to the highest commendation for having, in opposition to many of his countrymen, made a love of religion, and the practice of the Christian virtues, the ground-work of all the precepts he inculcates. We heartily wish that this publication may be successful, and have not the least scruple in recommending.



mending it. The writer is the Abbe Carron le Jeune. Two letters, commendatory of the work, are prefixed; one from the Bishop of Montpelier, the other from M. du Baurblanc.

ART. 34. *Light Reading at Leisure Hours, or an Attempt to unite the proper Objects of Gaiety and Taste in exploring the various Sources of rational Pleasure, the fine Arts, Poetry, Sculpture, Painting, Music, Dancing, fashionable Pastime, Lives, Memoirs, Characters, Anecdotes, &c. &c. &c.* 8vo. 5s. Ridgway. 1805.

We always take up a book having a long title page with suspicion, and remembering the old proverb, "that all is not gold that glitters." This publication professing the discussion of so great a variety of subjects, any one of which would have afforded ample exercise for the finest talents, excited a double portion of distrust. However, as it is not the duty of a Critic to decide at first sight, we determined to travel through the volume, and are obliged to confess that we have not often been more agreeably surprised and detained. We met with a great number of anecdotes perfectly new to us, and advise such of our readers as are fond of Light Reading, to make this book their companion in a post-chaise, or put it in possession of their parlour window.

ART. 35. *Sketches relative to the History and Theory, but more especially to the Practice of Dancing, as a necessary Accomplishment to the Youth of both Sexes; together with Remarks on the Defects and bad Habits they are liable to in early Life, and the best Means of correcting or preventing them, intended as Hints to the young Teachers of the Art of Dancing.* By Francis Peacock, Aberdeen. 8vo. 5s. Longman and Rees. 1805.

Forty years ago we should have been better able to have ascertained the merits of this work, and to have entered into the spirit of it, than we can be supposed to be at present. Alas, the shuffling gait, the stoop in the shoulders, and the turned-in toes of very ancient critics are beyond the power of discipline. But we have read this book with satisfaction, and recommend it to younger practitioners in the art. It communicates some pleasant anecdotes from Lucian, Athenæus, Diodorus, and others; and, among many useful observations, contains the following: "Young people, even when they are in good health, do not naturally attend to the posture most proper for them to sit in; they generally think only how they may make themselves easy in that situation, and therefore the position they commonly adopt is improper. Some sit upon one hip, this shortens that side to which they recline; others sit with their bodies bent forwards, and this gives a roundness to the back (*our own case precisely.*) Leaning against the back of a chair,

chair, particularly if the seat be broad, has the same effect; when they do this, the head naturally comes forward."

The author has had upwards of sixty years experience, and has the advantage of the tuition of "a Desnoyer, a Glover, and a Lally," and speaks withal so modestly of himself as greatly to prepossess us, unskilled as we are in his art, in his favour. Indeed, we would not unwillingly put ourselves under the tuition of this accomplished gentleman, but that we apprehend it is too late for us to learn any new step, except the *Pas Grave*.

ART. 36. *Fisher's Grammar improved; or an English Grammar, in which Fisher's Plan is preserved, and the Work made more perfect, by various Amendments; in Orthography and Prosody, from Walker, Sheridan, and others; and in Etymology and Syntax, principally from Lowth. The Third Edition, much improved. By the Rev. J. Wilson, Vicar of Biddulph, and Master of the Free Grammar School in Congleton.* 12mo. 184 pp. 2s. bound. Congleton, printed. Sael, &c. London. 1803.

The former editions of this Grammar did not come into our hands, but, by the report of the present Editor, in his preface, they must greatly have wanted correction. Mr. Fisher, we presume, was a North Britain, since we are told that he had ranked *Head and Head, Poor and Power*, &c. as words of the same sound. Some provincialities, however, still remain; since the learner is told in page 10, to pronounce *Worsted*, Wus-ted, with short *u*; *Creature*, Creet-yer; *Failure*, Fail-yer, &c. At the same time, such errors, on examination, appear to be now very rare, and may easily be pardoned, on account of the great variation, and frequent anomaly of our pronunciation. As a Grammar, the book appears to be well digested, and calculated for practical use; nor can the publishers, who called in the aid of Mr. Wilson, have reason to repent of the confidence placed in him.

ART. 37. *Charms of Literature, consisting of an Assemblage of curious, scarce, and interesting Pieces, in Prose and Poetry, divided into pathetic, sentimental, harmonious, moral, and Gothic Subjects. Embellished with Engravings on Wood by Bewick.* 3d Edition. 3s. 6d. Mitchell. 1805.

It is no matter of surprise to us that this little volume should pass through three editions before it came to our hands, for it is a very convenient, cheap, and entertaining publication for young persons. It contains a great variety of matter, selected with proper attention to the intellectual faculties of young persons. The embellishments by Bewick are no important addition, indeed they are of very inferior execution.

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ART. 38. *Progressive Exercises, adapted to the Eton Accidence; to be written or repeated whilst Boys are learning the Nouns and Verbs. To which are added, a few of the most obvious Rules, with easy Examples, to teach Boys to construe or translate from the Latin. Third Edition. Small 8vo. 30 pp. 2s. 6d. each.*

From the view which we have taken of this little work, it appears to us calculated to answer the purpose intended; which is to illustrate and familiarize the rules laid down in the *Accidence* of the Eton Grammar. We can therefore recommend it as a convenient manual for those teachers by whom that Grammar is used.

ART. 39. *Sketch of His Majesty's Province of Upper Canada. By D'Arcy Boulton, Barrister at Law. 4to. 99 pp. 7s. Normaville and Co. 1805.*

This account, though slight, as the title of *Sketch* implies, has the advantage of being the result of actual observation. Its information also is directed, very principally, to a point which is of the first importance to those who think of settling in that remote province; by stating the comparative fertility of the several townships, and their local advantages, or disadvantages, with respect to markets, and to land or water carriage. The author every where extols the province of Upper Canada as superior, in all respects, to the adjoining settlements belonging to the United States. The following general advice, we insert, as useful to the persons described, and honourable to the author of the tract.

“Europeans who quit their native soil for the western world should, before they leave their home, weigh maturely the cause of their departure. If politics form a part of their reason, I should wish them to make choice of the United States, *not as preferable in themselves, or because that government will better please them*; but because discontented, or disappointed politicians would not suit the province, I have undertaken to describe. I shall presume, however, the object of an emigrant to be, to remove to a spot, where he can, with greater ease, maintain a rising family, and increase a small capital. Such a settler will find Upper Canada well suited to his purpose. English people, untainted by political speculations, are naturally attached to their own constitution. I confess, for my own part, that when I first crossed the St. Lawrence, and set my foot on British ground, after residing in the American States, I perceived sensations, that were unexpected, even to myself. I seemed at once to step home. I need not describe my feelings on this occasion; a true Englishman can well imagine them, and with respect to those that are not so, I am perfectly indifferent.” P. 3.

This account is divided into eleven chapters; and an appendix is subjoined, containing an alphabetical list of places, for the  
sake

fact of giving a short account of those townships, &c. which had been omitted in the general description. A neatly engraved map of Upper Canada is prefixed. We understand the author to be a rising man in the profession of the law in that country; and there can be no doubt, that his account may be relied on as authentic. It is respectfully dedicated to His Majesty.

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## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

The Book of Job; metrically arranged according to the Masora, and newly translated into English; with Notes, critical and explanatory; accompanied on the opposite page by the authorized English Version. By the Right Rev. Joseph Stock, D. D. Bishop of Killala. 4to. 1l. 1s.

A Charge delivered to the Clergy of the Diocese of Oxford, in 1805. By John, Lord Bishop of that Diocese. 1s.

Remarks on the Duties of the Clerical Profession, with respect to the Cultivation of Learning, in a Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Visitation holden June 10, 1805. By Joseph Holden Pott. 2s.

A Charge delivered at the Primary Visitation of the Rev. the Archdeacon of Sarum, on the 9th, 10th, 11th, and 12th of July, 1805. By the Rev. Charles Daubeney, Archdeacon of Sarum. 1s.

A Sermon preached at the Visitation of the Rev. the Archdeacon of Northampton, May 27, 1805. By the Rev. Samuel Heyrick, M. A. 1s.

The Christian System Unfolded in a Course of Practical Essays on the Principal Doctrines and Duties of Christianity. By Thomas Robinson, M. A. Vicar of St. Mary, Leicester. 3 vols. 8vo. 1l. 4s.

Practical Essays on select parts of the Liturgy of the Church of England. By the Rev. Thomas Biddulph, A. M. 5 vols. 12mo. 1l. 8s.

An Essay on the Principle and Origin of Sovereign Power. By a Dignitary of the Church. Translated from the French, with a Preface and Appendix. 7s.

The Doctrine of the Bible, briefly gathered through the whole Course of the Scripture, by Question and Answer. Edited by James Trevena Coulton, from an ancient copy belonging to the Library of Trinity College, Cambridge. 6s. 6d.

Reflections upon the Liberal Spirit of the Apostles, and the Benevolent Design of the Christian Ministry. A Discourse delivered on Sunday, June 7, 1805, before the Unitarian Con-

gregation, Hackney, upon occasion of entering on the Pastoral Office. By Robert Aspland. 1s.

Second Thoughts on the Trinity, recommended to the Right Rev. the Lord Bishop of Gloucester; in a Letter addressed to his Lordship. By Edward Evanfon. 1s. 6d.

Serious Thoughts on the Birth of a Child. By the Rev. Thomas Porter. 1s.

#### HISTORY. MEMOIRS.

An Historical Account of the Black Empire of Hayti, comprehending a View of the principal Transactions of the Revolution of St. Domingo, with its ancient and modern State. By Marcus Rainsford, Esq. 4to. 2l. 2s.

Memoirs of Maria Antoinetta, Archduchess of Austria, Queen of France and Navarre. By Joseph Weber, Foster-brother of that unfortunate Queen. Translated from the French by R. C. Dallas, Esq. 2 vols. 8vo. 2l. 2s.

Naufragia; or, Historical Memoirs of Shipwrecks, and the Providential Deliverance of Vessels. By James Stanier Clarke, F.A.S. 6s. 6d.

Les Souvenirs du Comte de Caylus. 2 vols. 12mo.

Historical Fragments of the Mogul Empire, of the Morattoes, and of the English Concerns in Indostan. By Robert Orme, Esq. F.A.S. 4to. 1l. 8s.

#### COMMERCE.

Annals of Commerce, Manufactures, Fisheries, and Navigation. By David Macpherson. 4 vols. 4to. 8l. 8s.

The Book of Trades, or Library of the Useful Arts, in which every Trade is illustrated by separate Engravings, 3 vols. 18mo. 9s.

A Short Treatise on several Improvements lately made in Hot-houses. By J. Loudon. 12s.

European Commerce, or New and Secure Channels of Trade with the Continent of Europe. By J. Jepson Oddy. 4to. 2l. 12s. 6d.

#### NATURAL HISTORY AND AGRICULTURE.

An Epitome of the Natural History of the Insects of New Holland, New Zealand, New Guinea, &c. By E. Donovan, F.L.S. 4to. 6l. 6s.

A Complete System of Natural History. By the Editors of the Encyclopædia Londinensis. 7 vols. 8vo. 5l. 7s. plain, 9l. 2s. coloured.

Georgical Essays; being a Selection of the most approved Essays in Agriculture, with some original Essays in Natural History. By A. Hunter, M.D.F.R.S. Vols. V. and VI. 1l. 15s.

The

*The Complete Grazier, or Farmer and Cattle-dealer's Assistant.* By a Lincolnshire Grazier. 8vo. 10s. 6d.

*A Treatise on the Art of Bread-making, including the Natural History of Wheat, &c.* By A. Edlin. 4s. 6d.

POLITICAL.

*Considerations for and against a South American Expedition.* 2s.

*Reports from the Select Committee of the House of Commons, on Papers relating to the Repairs of his Majesty's Ships the Romney and Sensible, while under the Command of Sir Home Popham.* 8vo. 7s. 6d.

*History of all the Events and Transactions which have taken place in India: containing the Negotiations of the British Government, relative to the glorious Success of the late War. Addressed to the Secret Committee of the East India Directors, by the Marquis of Wellesley.* 10s. 6d.

ANTIQUITIES. TOPOGRAPHY.

*An Illustration of the Monastic History and Antiquities of the Town and Abbey of St. Edmund's Bury.* By the Rev. Richard Yates, F.S.A. 4to. Part I. 1l. 6s.

*History of the College of Arms, and the Lives of all the Kings, Herald, and Pursuivants, from the Reign of Richard III. Founder of the College, until the present Time.* By the Rev. Mark Noble, F.A.S. 1l. 11s. 6d.

*History of Stratford upon Avon.* 8vo. 5s.

*Tour to Cheltenham Spa, or Gloucestershire Displayed.* 3s. 6d.

MEDICAL.

*An Inquiry into the Nature and Action of Cancer, with a View to the Establishment of a regular Mode of Cure by Natural Separation.* By Samuel Young, Esq. 4s. 6d.

*Treatise on the Process employed by Nature in suppressing the Hemorrhage from Divided and Punctured Arteries, and on the Use of the Ligature: concluding with Observations on Secondary Hemorrhage.* By J. F. D. Jones, M.D. 10s. 6d.

*Commentaries on the Treatment of Schirrh and Cancers, from the earliest Period to the present.* Part I. By William Thomas, Surgeon.

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**The Chaplet**, a Collection of Poems, partly original and partly selected. 4s. 6d.

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**Love and Satire, the Poetic Correspondence of Eliza the Shrew and Julius the Severe.** 2s.

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to all the Editions, comprehending every Substantive, Adjective, Verb, Participle, and Adverb, used by Shakespeare: with a distinct Reference to every individual Passage in which each Word occurs. By Francis Twiss, Esq. 2 Vols. 8vo. 3l. 3s.

Trusler's Chronology, Vol. III. 6s. 6d.

Dictionary of the Malay Tongue. By James Howison, M. D. 4to. 1l. 16s.

An Essay on the Elements, Accents, and Profody of the English Language, intended to have been printed as an Introduction to Mr. Boucher's Supplement to Johnson's Dictionary. By Jonathan Odell, M. A. 4s. 6d.

The British Trident, or Register of Naval Actions. By Archibald Duncan, Esq. 4 Vols. 12mo. 1l. 2s.

Letter to the Editors of the Edinburgh Review. By the Rev. W. Cockburn, M. A. 1s.

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## NEW FRENCH BOOKS

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Portrait de Bonaparte gravé d'après le Tableau célébré d'Isaboy, par Lingé et Geoffroy, 2 Pieds  $1\frac{1}{2}$  Pouce, sur 1 Pied 5 Pouches et  $\frac{1}{2}$ . Prix 2l. 2s.

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Oeuvres d'Horace traduites en vers par Daur, avec le Texte Latin. 4 Vols. 8vo. 1l. 4s.



## CLASSICS,

IMPORTED BY PAYNE AND MACKINLAY.

Homeri Hymni et Batrachomyomachia, recensuit & Latine  
vertit Augustus Matthiæ. Lipf.

Anacreontica Græce recensuit F. H. Bothe. ibid.

Æschyli Opera. Gr. & Lat. a. F. H. Bothe. ibid.

Cæsar de Bello Gallico, a J. J. Oberlino. ibid.

Cicero de Finibus, a Rath. Hall.

— Tusculanæ Disputationes—ab eodem.

Athênæus, Vol. vii.

*A much fuller, and more descriptive list next month.*

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have received the favour of *Anglo-Scotus's* letter, and will attend to it in all particulars.

In the question proposed to us by *Docilis*, he will see, upon reflection, that those who have in any way disgraced their baptism, are very different from those who never received any. But, in all such cases the great difficulty is to have sufficient proof of the fact: and it is the same with respect to the rejection of particular persons from communion.

## LITERARY INTELLIGENCE.

The Booksellers have agreed to reprint *Dr. Johnson's English Poets*, with the addition of *Chaucer, Spenser*, and the other early poets, as well as the most eminent of those poets who have died since *Dr. Johnson's* series closed. The whole will form a complete body of English poetry. The early poets will be collated, and the additional Lives written, by *Mr. Alexander Chalmers*.

A new edition of *Dr. Johnson's* works, being the fourth since his death, is also in the press, and will appear in the early part of the winter. This has some additions, and illustrative notes.

The *Rev. Henry Boyd*, translator of *Dante*, has nearly ready for publication *The Woodman's Tales* and other poems.

A Life of *Foot*, by *Mr. Cooke*, is in great forwardness.

## ERRATA.

In our last, p. x of the Preface, for *Banon* read *Barrow*  
P. xix do. for *Zotts*, read *Zotti*,

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THE  
BRITISH CRITIC,

For SEPTEMBER, 1805.

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Δικαιοσύνην μὲν φρονέουσιν παρὶ τῶν ἐπιποθεύοντων, ἵνα καὶ αὐτοῖς  
φίλοι ᾖμεν καὶ τοῖς θεοῖς, αὐτοῦ τι μόνοντος ἰσθᾶν, καὶ ἐκκεῖν τὰ ἄλλα  
αὐτῆς νομιζόμεθα. ΠΛΑΤΟ.

Our care shall be to unite justice with wisdom, that we may be at peace with ourselves, and with Heaven, both while we remain here, and when we are to receive the reward of this conduct.

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ART. I. *The New Cyclopædia, or Universal Dictionary of Arts and Sciences; formed upon a more enlarged Plan of Arrangement than the Dictionary of Mr. Chambers; comprehending the various Articles of that Work with Additions and Improvements; together with the New Subjects of Biography, Geography, and History; and adapted to the present State of Literature and Science. By Abraham Rees, D.D. F.R.S. Editor of the last Edition of Mr. Chambers's Dictionary; with the Assistance of eminent professional Gentlemen, Vol. I. 4to. 1l. 16s. Longman and Rees. 1802.*

IT is not our custom to review works of this kind while they are passing in successive volumes through the press; and we had no intention of making an exception in favour of the work before us, till very lately, when we were put in mind of the influence of the French *Encyclopédie* on the reli-

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gious and political principles of that nation; and of the consequences which occasioned the British Critic to be brought forward. A Cyclopædia, or Dictionary of Arts and Sciences, is indeed one of the most powerful engines that can be employed, either to subvert or to support the constitution, as well in church as in state; and though we are far from entertaining any unfavourable opinion of the principles of the Editor of this Cyclopædia, it is our duty to watch over the progress of his work, and to point out as well its faults as its merits, that the former may be corrected, and the latter increased. In doing this, we shall certainly not deviate from our usual impartiality; and we trust that even Dr. Rees himself shall have no cause to blame the severity of our reprehensions; especially as they will be made while he may turn them to advantage.

It is not however without regret, that we feel ourselves compelled to censure before we have an opportunity to praise; but we should not discharge our duty either to the public, or to Dr. Rees, were not we to observe, that in the very title of this work there is something bordering on absurdity. One Cyclopædia may certainly be more *scientifically* arranged than another, and it is a point which seems not to be yet decided, which of the various plans that have been adopted, is in this respect entitled to the preference; but it is not conceivable, that one *Dictionary* can be formed upon a more enlarged *PLAN of arrangement* than another; because no arrangement can extend a Dictionary beyond the limits prescribed by the alphabet.

We are acquainted with but three forms, under which works of this kind have hitherto been arranged; that which was employed by Mr. Chambers; that of the French Encyclopædists; and that of the Encyclopædia Britannica; and it may be a question which of these forms admits of most matter within the same compass. But since the editor of the New Cyclopædia has adopted Mr. Chambers's arrangement, it is ridiculous to say that one of these two works is formed upon a more *enlarged plan* of arrangement than the other.

For his preference of this form before the other two, Dr. Rees has assigned reasons, which, if his work is to be considered as a mere *Dictionary*, it will not be easy to answer; but perhaps this is not the proper idea of a *Cyclopædia*. The original word certainly signifies, as Johnson has explained it, "a circle of knowledge, or a course of the sciences;" but who would give or take a course of this kind by breaking each science into fragments? The editor is aware of this objection

objection to his plan, and endeavours to obviate it by the following arguments:

"A Dictionary is intended for communicating knowledge in an easy and expeditious manner; and it is desirable, that the several articles should be so full and comprehensive, as to afford sufficient instruction on the subjects to which they relate, without the necessity of recurring to another Dictionary, or to an Index, for further information. It may be said, indeed, that the sciences are thus mutilated and mangled; and that it is impossible to preserve their unity without discussing each in a separate treatise. We readily allow that this inconvenience is inseparable from the form of a Dictionary; but at the same time, we think that this may be remedied, in a very considerable degree, by that kind of ramification of the principal subject, which, with suitable references, will lead the reader to subordinate articles that form, by their mutual connection and dependance, an aggregate or whole, superseding in all common cases the necessity of a distinct treatise. These references, when judiciously distributed and arranged, will serve, like the index of a book, but much more effectually, to lead the reader from one subject to another; they will enable him to perceive their relation to each other; and they will direct him how to collect and combine the dispersed parts of any science into one entire and regular system. Each article will afford him, as it were, a distinct *lecture*, and he may pursue the same course of study by the means now suggested, or vary it, as he thinks proper." (*Advertisement.*)

But does Dr. Rees really imagine, or does he hope to persuade the public, that the form of a Cyclopædia, in which each science is divided and subdivided into a vast number of parts; and those parts dispersed, not in a regular order, but at random, through twenty quarto volumes, bears any resemblance to a course of lectures read on the sciences, from the different professorial chairs in a university? Every lecturer, who is master of the science which he professes to teach, begins with explaining the nature and object of that science; and when he has defined his terms, proceeds gradually from that which is known to that which is unknown; or, to speak more correctly, from that which is better known to that which is less known, till he has in a logical order gone through the whole, and carried the minds of his audience along with him. No arrangement ever surpassed that of the propositions in the first six books of Euclid; and any man of a sound understanding may soon make himself master of those propositions by persevering study, without the aid of a treatise; but could this be accomplished were they completely disarranged? Dr. Black's *Lectures on the*

*Elements of Chemistry*, published by the late professor Robison, of Edinburgh, would, twenty years ago, have been a present to the public of incalculable value; and notwithstanding the advanced state of the science at present, and the numberless publications on it both at home and abroad, there is perhaps no work, from which a reader, deprived of the benefits of oral instruction, may acquire such just notions of the nature and objects of Chemistry, and of the proper method of cultivating the science, as from these lectures. But surely Dr. Rees will not say, that this could have been the case, had the lectures been published without any arrangement, in the state in which they were put into the hands of the editor\*; and yet such a publication would have exhibited a view of the science of Chemistry very similar to that which is exhibited of every science in a Cyclopædia, published on the plan employed by Chambers.

In vain are we told of "that kind of ramification of the principal subject, which, with suitable references, will lead the reader to subordinate articles, that form by their mutual connexion and dependance, an aggregate or whole." Such references can be a guide not to the solitary student, but only to him, who either has an opportunity of asking a learned professor, in what order the subordinate articles should be read, or is himself already acquainted with the divisions and arrangement of the science.

But this inconvenience, whatever it may be, is inseparable, says the editor, from the form of a Dictionary; and he makes some objections to the plan of the *Encyclopédie Methodique*, which we have no inclination to combat. "The inconvenience and perplexity," which attend the multiplication of alphabets, form indeed an objection against that mode of arrangement, which it is not possible to obviate; and yet this is by no means the most powerful objection which occurs to us against the arrangement and consequent magnitude of the *Encyclopédie Methodique*. That work may indeed, as Dr. Rees supposes, be made a complete library, if a regular system of each science can be constructed in the form of a *Dictionary*; but no man, who reads for the acquisition of knowledge, and does not form a library for learned ostentation, would choose to expend money in the purchase of *one immense work*, of which the professed object is to supersede the necessity of recurring to any other. No man has talents adequate to the full com-

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\* See the preface to Black's Lectures, and British Critic, Vol. XXI, pp. 656, 657.

prehension of *every* science, and the principles of *every* art; nor will the divine, the lawyer, the physician, or the statesman think of studying his appropriate science in a Dictionary. It is indeed true, as has been often remarked, that there is such a relation of the sciences to each other, that he who would be eminent in any one science, should endeavour to acquire some general knowledge, superficial as it must be, of the whole circle. To facilitate the acquisition of this kind of knowledge is one object, of which the editor of a Cyclopædia should never lose sight, for it is by much the most important object which the nature of his compilation can possibly attain; but the French Encyclopædia professes to *exhaust* every subject, of which it treats; while in the New Cyclopædia, by Dr. Rees, *no* connected view is given of any science or of any art.

The editor indeed, speaking of the plan that has been adopted by other modern compilers of works of this kind, and alluding, we suppose, to the *Encyclopædia Britannica*, says, that "in a publication of a limited compass, such as booksellers may undertake, and the general class of readers purchase, it is hardly possible to combine separate articles, sufficiently instructive, with treatises, equally comprehensive and complete."

That it is impossible, within a moderate compass, to explain every technical term, and to give systems of every science so complete, that the professional student,—the divine, the lawyer, or the physician, &c. whose life is devoted more particularly to the cultivation of *one* science, shall have occasion to consult *no* other work for information, is certainly true. But what should render it impossible to combine with separate articles, in the form of a Dictionary, treatises sufficiently comprehensive to serve the purpose of those professional men, who are laudably ambitious to acquire some knowledge of the whole circle of the liberal sciences; we profess ourselves unable to conceive. If, indeed, we may judge from the success of those who have attempted it, to construct a Cyclopædia on this plan, is far from an easy task. The principal contributors to the third edition of the *Encyclopædia Britannica* were men of high professional eminence; and yet so defective were some of the treatises furnished by them, that the editor was obliged to resume the subject under the denomination of some branch of the science, and to discuss a second time, in a subordinate article, what ought to have been discussed once for all in the general system. This indeed can excite no wonder in a reflecting mind. To compose systems of science for a Cyclopædia of moderate length,

and yet so perfect as to supersede the necessity of those subordinate articles, of which the subjects are discussed partly under their proper denominations, and partly under the several systems to which they belong, would require so comprehensive a view of the several sciences in all their *minute ramifications*, as can hardly be present at once to the mind of any man; and if this difficulty presented itself to Dr. Rees, we are not surprized that he shrunk from before it. To us there seems but one way in which it can be completely overcome; and that is by writing all the systematic treatises, and revising them carefully, before a single article of the *Dictionary* be put to the press. Were this to be done by men of science, capable of minute attention and patient labour, an Encyclopædia might be compiled within the compass of fifteen or sixteen volumes, exhibiting such a view of the sciences as the world has not yet seen, in any work under that denomination.

Dr. Rees, however, is of a different opinion. "To those, says he, who usually consult Dictionaries for information, the plan of combining scientific treatises with separate articles, is by no means the most eligible." It certainly is not the most eligible to those who consult mere *Dictionaries*, or who consider Cyclopædias as nothing more than *Indexes* to science, in which the technical terms are explained, short histories given of each science, and the authors mentioned who have most successfully treated the multifarious subjects. The success, however, of the Encyclopædia Britannica, and of various other Encyclopædias, to be noticed by us in due time, should have suppressed this remark; as it proves with the force of demonstration, that it is not as mere *Dictionaries*, that such works are encouraged by the public. A mere Dictionary of Arts and Sciences, when accurately compiled, is indeed highly valuable to those who want only an Index to knowledge; but such a work may surely be comprised within a much smaller compass than twenty quarto volumes. Such, however, is the nature, and such, probably, will be the extent, of the New Cyclopædia;

—"in which it is proposed to give, under each distinct head of science, an historical account of its rise, progress, and present state, concisely and yet as comprehensively, as the limits of the work, and the sources of information possessed by the compilers, will allow; to specify the subjects which such sciences include; to refer to those articles in which the discussion of them occurs; and to point out such publications as afford fuller information: References of this kind will be introduced under each separate article,

article, wherever they shall be thought necessary and useful; and thus the reader will be able to judge concerning the authorities upon which the compilers of the several articles depend; and if he should have opportunity or inclination, he may recur to them for himself." (*Advertisement.*)

These references are indeed the most valuable part of the work, as they make it, what such a work can only be, a very complete index to general science. Considered in this point of view, the editor's *plan of arrangement* is excellent; and it is our business now to report with what success that plan has been executed, as far as the work has hitherto proceeded. It must not, however, be expected, that our report is to be the result of our having with attention read every thing contained in the Dictionary. To prepare for such a report would be a task little less laborious, and much more irksome, than that of the editor himself; but we shall certainly give a character of no article which we have not read, and read with care.

Under the title *A*, we are told that "*A* is sometimes a noun; for we say great *A* and little *a*; but it is most commonly a *definite*, or an *indefinite* article. It is *definite*, and denotes the number *one*, as *a* man is coming, that is, *no more than one*. It is also used as an *indefinite* article; so we say, *a* man may come this way; that is, any man."

To say that *A* is sometimes a *noun* is only pedantic trifling; but it is surely erroneous to call it both a *definite* and *indefinite* article. It is indeed true, that he who says, "*a* man is coming," affirms that only *one* man is coming; but he, who says *a* man may come this way, does not affirm that more than one may come; while both speakers leave the individual *indefinite* and *uncertain*. There is, however, an obvious difference in the wording of the two phrases; but that difference results not from the varying import of the article, which is the same in both; but from the first speaker using the verb in the *indicative*, and the second in the *subjunctive* or *potential* mood. The former affirms positively, that some one thing is *now doing*; the latter affirms, that some one thing *may be done hereafter*, without denying the possibility of a thousand such things being done at the same time, or a thousand things of a quite contrary nature. The article *A*, however, notwithstanding this gross blunder, when compared with the same article in similar works, is, on the whole, entitled to praise.

But we must not dwell on matters of so little importance; and there is nothing of greater consequence to be found in several succeeding pages. The editor, after Aikin and En-



field, represents Firmin ABAUZIT, as detecting an error in the *Principia* of Newton, and at the same time as refusing the chair of philosophy in the university of Geneva on account of the weakness of his talents. This may be true; but it is not often that men possess talents equal to the task of correcting Newton, without being conscious of them. It is however certain, that ABAUZIT, if this account of him may be depended on, was defective in common sense; for he conceived mathematical demonstration to be necessary in matters of testimony; which every mathematician of a sound mind knows to be incapable of demonstration.

Under the title ABBÉ, we are told that the modern Abbés, who have not obtained any fixed settlement in church or state, "are a numerous and useful body; that they are persons of universal talents and learning; and that they are held in esteem and respect by people of various descriptions, and particularly by the female sex, to whom they are devoted." Does this numerous body consist of persons, who are all possessed of universal talents and learning? And are they all held in esteem by the female sex? If this ridiculous article be an abridgement, as we suspect, of the article in the *Encyclopædia Britannica*, the abridger has mistaken the sense of his author, who, in half a column, gives a very just and perspicuous account of the modern Abbés.

"ABBEVILLE, in *Geography*, is said to be the capital of Ponthieu, in the late province of Picardy in France;" but we are not told the name of the modern department in which it is situated. Perhaps Dr. Rees hopes, that the revolutionary division of France will soon be done away; but it should certainly be mentioned, as at least a wonderful phenomenon, in a body of arts, sciences, and miscellaneous literature.

The article ABBOT is extremely incorrect, and betrays ignorance of ecclesiastical history. The reader, who wishes for a full and fair account of the rise of that order of ecclesiastics, will find it in Bingham's *Origines Sacre*, Book VII, chap. 3.

In the article ABBREVIATION, or ABBREVIATURA, Horne Tooke's *Essai* *philosophique* is very improperly introduced. It is indeed true, that the parts of speech are there distributed into words necessary for the communication of our thoughts, and abbreviations employed for the sake of dispatch; and that all words, except the noun and verb, are considered as ABBREVIATIONS. But granting the truth of that ingenious theory, what philosopher would think of passing with the abbreviations made use of in writing by lawyers,

lawyers, physicians, and Jewish rabbins, *adverbs*, *propositions*, *interjections*, and *conjunctions*, which are constituent parts of all languages, and employed as well in *speaking* as in writing by men of *every* profession? Horne Tooke's theory should have been mentioned either under the term *WORD*, or in the article *GRAMMAR*; but certainly not where no train of thought will ever lead a man to look for it.

Under the title *ABDOMEN*, in *medicine*, the reader will meet with a remarkable confirmation of our objections to the plan of this Cyclopædia, if it be meant to teach the first principles of science or of art; for the student of physic is referred to not fewer than twenty-four different articles scattered through the Dictionary, in order to acquire a superficial knowledge of the diseases of the *abdomen*! The surgeon, for the diseases peculiar to his department of the healing art, is referred to twenty-three articles scattered in the same manner!

The several articles under the title *ABERRATION*, are extracted from works of unquestionable merit, and are, perhaps, as valuable as *detached* articles of the kind can be.

It is difficult to conceive what can have induced Dr. Rees to affirm, under the title *ABGARUS*, that the authenticity of that prince's correspondence with our blessed Lord is admitted by Archbishop Wake. The very contrary is the fact; for though the Archbishop has translated the two letters which are given by Eusebius, as those of our Saviour and Abgarus, and has not thought fit to write contemptuously of those eminent men, who esteemed them genuine, he has delivered his own opinion in very plain terms, and exposed the imposture with a strength of argument which it is impossible to resist\*.

The article *ABHORRERS* might surely have been omitted; and had we the disposition of some writers to pry into the motives of the writers, who come under our review, we should be induced to say, that *ABHORRERS* and *PETITIONERS* were, at this time of day, brought under the notice of the public for no laudable purpose.

*ABISHAI* was not the principal General in the armies of David, but his brother *JOAB*. Surely Dr. Rees reads his Bible!

We doubt if the term *ABLACTATION* be in use for weaning a child from the breast; but we are sure, that there

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\* See the Introduction to his Translation of the Epistles of the Apostolical Fathers.

could be no good reason for giving us half a column on that word, and then referring to the word WEANING.

The article ABLATIVE ABSOLUTE, in *Grammar*, is nonsense. See Lowth's Introduction to English Grammar.

ABOMINATION, in *Scripture History*, is on the whole a good article; but who would look into it for an account of the *insurrection of the Jews under Bercheshab in the reign of the Emperor Adrian*? Under the same title in the *Encyclopædia Britannica*, we have no such information as this, nor any account of the different interpretations of the phrase *abomination of desolation* that occurs in the book of Daniel; and the omissions, as they shorten the article, render it so much the fitter for a place in a general Index to literature. The word ABOMINATION occurs, however, in Ezekiel, Chap. xviii. in a sense, of which no notice is taken in either of those articles; though it were certainly worthy of notice, more especially as the account of it by Spenser\* is far from satisfactory.

ABORTION is an article extremely objectionable. In the first place, Dr. Rees controverts the very general opinion, that women are more subject to abortion than brute animals; though in the book of Genesis, which, as the pastor of a Christian flock, he surely admits to be of high authority, it is expressly said that they are †. This, however, is of little importance compared with the receipts which he gives for procuring abortion, followed by the absurd inquiry, whether the procuring of abortion at an early period be a crime! The editor and proprietor of every Cyclopædia undoubtedly wish their work to be generally read, but what man of real reflection would thus "cast fire-brands, arrows, and death," among the multitude?

The life of the patriarch ABRAHAM is so written as to be of no value; though it might have been made highly instructive, had the author omitted the Rabbinical and Mahometan fictions, to make room for an abstract of what has been written on the command given to the patriarch to sacrifice Isaac, his son. Dr. Rees seems not to have particular talents for biography; and yet he has given us accounts of many obscure men, who, as they contributed nothing to the improvement of science or the arts, are improperly introduced into a work of this kind.

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\* De Legibus Heb. Rit. Lib. I. C. 11.

† Chap. iii. v. 16. See likewise Delany's Revelation examined with Candour, Vol. I. Dissert. 7.

The article **ABRAXES** contains much curious information, and is incomparably superior to the same article in the *Encyclopædia Britannica*. The same thing cannot be said of the article

**ABRIDGEMENT**, which contains no directions whatever for making useful abridgements of books. The compiler, however, subjoins, as he says, two excellent specimens of abridgement; but he does not inform his readers that these specimens are extracted from the *Encyclopædia Britannica*. This silence would not certainly have been improper, had the extracts, which he has made, been of the number of those articles which have long floated on the surface of science, and are now the property of nobody; but we happen to know, that the article **ABRIDGEMENT** in the *Encyclopædia Britannica* was furnished for the second, if not the first, edition of that work, by an ingenious gentleman, who has since both amused and instructed the public by various tracts on rural and political economy. From the *Abbé Gaultier's* book on the subject, much useful matter might have been extracted\*.

Under the title **ABSCESS** we have much valuable information, with references to the best or most approved authors, who have treated of the various species of abscess; but there are likewise references to a great number of other articles scattered through the Dictionary, which might certainly have been read with more advantage, had they been brought together, and reduced into the form of a system. The article however is excellent; as indeed are most of the articles which relate to surgery, and likewise those which treat of questions in law.

**ABSTRACTION**, in *metaphysics*, as it appears in this work, displays no great genius for such speculations, and betrays but a very slight acquaintance even with the modern authors, who have most successfully treated the subject. If the compiler was not acquainted with the writings of professor Stewart, of Edinburgh, which, notwithstanding De-gerando's attempt to support it, have completely demolished the doctrine of Locke and Reid concerning *abstraction*, the editor at least might have referred to his friend Horne Tooke, whose *Diversions of Purley* would, with great propriety, have been introduced into this article, though most impertinently noticed under the title **ABBREVIATION**.

Under the title **ABSURDITY**, we have an extract from the *Leviathan* of Hobbes, in which the following observation

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\* See Brit. Crit. Vol. XVI. 337, and Vol. XVII. 666.

is suffered to go abroad into the world without the slightest censure :

“ Divers absurdities also arose from the wrong converting of names into propositions ; as first, when the names of bodies are applied to accidents ; or the names of accidents to bodies : as in that proposition, *faith is infused or inspired* : since nothing is either fusible or inspirable, but body.”

Surely Dr. Rees admits, though Hobbes did not, that “ to one is given, by the Spirit, the word of wisdom ; to another the word of knowledge by the same Spirit ; to another FAITH BY THE SAME SPIRIT ;” but what is *given* by the *Spirit* may be said, without absurdity, to be inspired ; though nothing can be *literally* inspired but *air*. No man is misled by such phraseology ; because it is universally known, that the language is metaphorical, and that it is impossible to speak or write, otherwise than by metaphor, of mind and its accidents,

The articles ABYSSINIA, and ABYSSINIAN, in *ecclesiastical history*, are well drawn up ; but they should have composed but one article, as there is properly speaking no such *sect* in the Christian church as *Abyssinians*. It would be ridiculous to call *sects* in the Christian church by the names SPANIARD, FRENCH, and ITALIAN, &c. and if so, with what propriety is ABYSSINIAN made the name of a *sect* ?

ACADEMICS, we are told, “ were a sect of philosophers, who followed the doctrine of SOCRATES and PLATO, as to the uncertainty of knowledge, and the incomprehensibility of truth.” This we apprehend to be a mistake. The members of the middle and new Academy were indeed sceptics, and professed to be the followers of Socrates and Plato ; but Socrates and Plato were not themselves sceptics, though the former affirmed, as he had reason to do, that there was no certainty in the physical science, which, in his days, was cultivated among the Greeks. This is indeed proved in the article itself, in which, as it is not long, contradiction might surely have been avoided.

Under the title ACADEMY, we have short accounts of the various associations known by that title, which have, in the different nations of modern Europe, been instituted for the cultivation of arts, sciences, and literature. The academies are grouped into classes denominated from the objects which they have in view ; such as ACADEMIES of *Antiquities* ; ACADEMIES of *Painting, Sculpture, and Architecture* ; ACADEMIES of *Belles Lettres* ; ACADEMIES, *Chirurgical* ; ACADEMIES *Cosmographical* ; ACADEMIES, *Ecclesiastical* ; ACADEMIES, *Historical* ; ACADEMIES of *Language* ; ACADEMIES of *Law* ; ACADEMIES, *Medical* ; ACADEMIES

DEMIES of *Sciences*, &c. &c. This classification has a very scientific appearance; but the reader will find that on this, as on many other occasions, appearance is deceitful. *The Royal Academy of Arts*, which, in 1768, was instituted in London for the encouragement of *Designing, Painting, Sculpture*, &c. is ranged, not under the class entitled ACADEMIES of *Painting, Sculpture*, &c. but, under the class ACADEMIES of *Antiquities*! Under the class ACADEMIES *Cosmographical* is ranged, we know not for what reason, the ACADEMY of *Dancing*, instituted by Louis XIV. In the *Encyclopædia Britannica*, this highly privileged Academy is classed as one of the ACADEMIES, or *Schools of Arts*, which it certainly was; though it is not easy to conceive how the *Academicians*, by cultivating the art for which they were associated, could contribute to the improvement of *Geography*! ACADEMY of *Medals and Inscriptions* appears in the New Cyclopædia in the class ACADEMIES of *Law*, though it would surely have, with greater propriety, been ranged, as in the *Encyclopædia Britannica*, under the class ACADEMIES of *Antiquities*. Both Cyclopædias, we think very improperly, distinguish the class ACADEMIES of *Belles Lettres* from ACADEMIES of *Language*, or *Grammatical Academies*; for neither poetry nor eloquence will be successfully cultivated by him, who neglects the study of grammar. "*Naval ACADEMY*, as that of Petersburg and that of England," seems to be ranged under *Medical ACADEMIES*, with what propriety we know not, as all that is said of it is, "See ACADEMY," under which word nothing more of *Naval Academies* is to be seen! From ACADEMIES of *Sciences* no reference is made to SOCIETY, which there certainly should have been, to give to the *Royal SOCIETIES* of London and Edinburgh that connexion which they have with foreign Academies, instituted for the same purpose, and of which even the plan of this work admitted the proper notice to be taken.

But whilst we object to Dr. Rees's classification of ACADEMIES, as the most antiphilosophical arrangement that we have seen; we acknowledge with pleasure, that he has brought to our notice a greater number of these useful institutions, than is to be found in any other English work, with which we are acquainted.

ACCELERATION, in *physics*, is a very good article; as is likewise ACCENT, in *grammar*, where the reader will find a summary account of what has been written by the most eminent Grammarians on the antiquity and use of the Greek accents.

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The article ACCOMMODATION, in *Theology*, is peculiarly objectionable. The compiler, whoever he was, has brought together the arguments of various *rational Christians* among our English Divines, as well as of still *more rational Christians* in Germany, to set aside the application of the Jewish prophecies made by the writers of the New Testament to the person and character of our Saviour; to call in question the very existence of the Devil, and of consequence the Mosaic history of the fall of man, and the Christian doctrine of redemption, which, if that history be false, is unintelligible; and even to prove, that it was no part of the design of Christ's mission to instruct his followers in all those particular truths which may be considered as influencing religious opinions! As impartiality is the first and greatest duty of the conductors of a Cyclopædia, we should have had no objection to this conduct, if the arguments of these men of *modern liberality* had been followed by a summary of the reasonings which have been urged, in reply to them, by such Divines as are accounted *more orthodox*, and, of course, *less liberal*. But not one word have we on the orthodox side of the question; though, as if conscious that he had done wrong, the compiler or editor concludes with observing, that the opinions, which he had been labouring to prove erroneous, are such "as the reader of this article will not incautiously reject, and without the previous hesitation and subsequent examination which they deserved!" If it is thus that the New Cyclopædia is to be conducted; if no theological opinions are to receive in it any support but those which are approved by the editor and his friends; and if even such Divines as Warburton (who surely was no orthodox bigot) are not to be contrasted with Sykes and Middleton; and such men as Grotius, and Limborch, and Witsius, and Mosheim, with Dutch and German theologians of the modern schools, it is impossible that, as real friends to our ecclesiastical establishment, we can wish success to the labours of Dr. Rees. Many opportunities, however, will occur to him during the progress of the work, for counteracting the mischievous effects of this pernicious article, and we trust that of these he will eagerly lay hold.

ACTS of the Apostles is an excellent article; and that which is entitled ACTS of Pilate is entitled to regard. The articles ACTION, ACTIVE power, and AGENT, have disappointed us; but we trust that the subject will be resumed under the title POWER. It is a subject of the highest importance; and in these days of fatalism, deserves all the attention that can be bestowed on it.

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We were agreeably surpris'd to find so very little that is exceptionable in the article ADAM. Had one sentence been omitted, in which a doubt is started whether Moses was the author of the concise account which the scriptures give us of the origin of the human race, this article might have been recommended with confidence to the perusal of the illiterate as well as of the learned. We trust that Dr. Rees is aware of the importance of right notions of the FALL of man, and original SIN to which he refers; and that in these articles he will not content himself with stating the arguments on one side only of each question, which he may have occasion to discuss.

In the meagre sketch of the life of Robert ADAM, the architect, we were surpris'd at finding the New University of Edinburgh called one of the considerable edifices, which was erected from his designs. An university is not an edifice, nor are there two universities in Edinburgh, an old and a new!

ADHESION, in *Philosophy* and *Chemistry*, is a valuable article taken from the *Encyclopedie Methodique*. The article ADULTERY contains some curious information; but is in many respects exceptionable.

There is something extremely anomalous in the extent of the various articles in this work. Thus AEROLOGY occupies but three lines, whilst AEROSTATION extends through upwards of thirteen pages. It is true, that from the former of these particulars we are referred to AIR, where we have an account of various kinds of air or gases; but we are likewise referred from the latter, notwithstanding its length, to a variety of articles. At the end of the article AEROSTATION is the following ridiculous reference:—"See also for an account of several publications on this subject, and abstracts of their contents, *Monthly Review*, vol. lxxix. p. 551;—vol. lxxi. p. 579;—vol. lxxiii. p. 99." Is it thus that the editor fulfils his promise of pointing out, under each separate article, "such publications as afford fuller information?" Surely he ought to have enumerated the publications themselves; as he cannot reasonably expect, that every purchaser of the New Cyclopædia, will likewise purchase the *Monthly Review*!

Dr. Rees is mistaken when he says, that the existence of such a subtle fluid as Newton's ÆTHER has been almost universally allowed. We do not believe, that there is this day in Europe one philosopher, entitled to the smallest respect, who admits that any thing which has been called æther, can be the efficient cause of attraction and repulsion



in the material world, as of sensation and reflection in the mind of man. Hartley's hypothesis of *vibrations* and *vibrationales* is one of the most absurd fictions that ever was conceived by a man of talents; and yet Hartley's inferences from the undoubted fact—*association*—are entitled to much regard\*.

No less than twelve or thirteen pages are occupied by a geological description of mount *ÆTNA*; but the article is valuable, and cannot be thought too long. The compiler indeed places greater confidence in Mr. Brydone's account of that mountain than the inhabitants of Catania allow it to deserve; but this was natural for a man, who probably has not visited Sicily; and the fictions and hypotheses of that traveller can hardly mislead any one who reads the article with attention.

*AFFINITY* is a long article; and, as the term comprehends the whole philosophy of chemistry, its importance is equal to its length. The article, however, is very susceptible of improvement; and we seriously advise the compiler to write anew, for any future edition of the first volume of the *Cyclopædia*, the section entitled *Cause of Chemical Affinity*. *Affinity* is a species of attraction, or what is so called in the language of philosophy; but of the efficient causes of any kind of attraction we know nothing. Newton never supposed, that "the force of attraction is the *efficient cause* of the planetary motions †;" nor do such of his followers as understand their master, concern themselves with the *efficient causes* of physical phenomena, whether chemical or mechanical. Their utmost ambition is to trace the *laws* by which physical phenomena are produced, in obedience to the author of nature; nor will any man of sober reflection attempt more.

*AGRARIAN law* is an article less exceptionable than we looked for under that title, though the compiler certainly pays to the reveries of Harrington a degree of deference to which they are not entitled.

*AGRICULTURE*, though a pleasing sketch of the history of the art, contains little information of any value; nor are its defects supplied by reference to works that can be in any degree useful to the practical farmer. We are indeed referred to *BOARD OF AGRICULTURE*, of which notice shall be taken in due time.

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\* See British Critic, Vol. XX. p. 610, &c.

† See his Letters to Dr. Bentley.

The arrangement of the biographical articles in this work seems to have been formed upon no principle whatever. Thus, of the several personages of the name of AGRIPPA, who have been deemed worthy of places in the biographical department, the first that occurs is *Henry Cornelius AGRIPPA*, who flourished in the beginning of the sixteenth century. Then follows AGRIPPA, surnamed *Castor*, who flourished under the emperor Adrian, about the year 132. To him succeeds *Herod AGRIPPA I.* the contemporary and friend of Claudius Cæsar. We have next a short life of *Herod AGRIPPA II.* the son of Agrippa I. which is followed by an account of *Marcus Vip[s]anius AGRIPPA*, the contemporary and favourite of Augustus; after which comes a life of the Consul *Menenius AGRIPPA*, who flourished 503 years before the Christian æra! In the arranging of these lives, surely some attention should have been paid to Chronology.

Dr. Rees is hardly accurate, when, following the compilers of the *Encyclopædia Britannica*, he says, under the title AGRIPPINIANS, that "Agrippinus, bishop of Carthage, in the third century, introduced and defended the practice of *rebaptization*." Agrippinus indeed contended, as Cyprian, and a great majority of the African church did afterwards, that baptism administered by *heretics*, was not the baptism instituted by Christ; and that therefore heretics coming into the church for the first time, were to be admitted in the same manner as converts from paganism were admitted, *i. e.* by baptism; but none of those fathers of the church *rebaptized*, or thought it lawful to rebaptize, those whom they believed to have been already baptized, whether during infancy, or when of riper years. "*Hoc idem denuo sententia nostra firmavimus, statuentes, unum baptismum esse quod sit in Ecclesia Catholica constitutum, ac per hoc non rebaptizari, sed baptizari a nobis,*" says Cyprian; adding soon afterwards, that such was the opinion and practice of Agrippinus of happy memory\*."

The article AIR is very defective, and might have been written twenty years ago, when the composition of the atmosphere was much less understood than at present. Among the older chemists, whom the compiler has justly praised, HOOKS is unaccountably forgotten, though he anticipated Lavoisier and his associates in some of their most valuable

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\* Cypriani Opera, Ed. Penelli, p. 182.

discoveries, and was, notwithstanding the peculiarities of his temper, an ornament to the English nation.

It is singular that the editor of a work intended principally for the British nation, should have contented himself with giving the process by which ALCOHOL is produced from *brandy*. This, however, would be of little importance, were the process itself complete; but he has forgotten to state—what is certainly true—that pure ALCOHOL will hardly be obtained by repeated distillation, without previously saturating the spirit with the *carbonate of potash* deprived of moisture.

ALEMBERT, *John Le Rond D'*, the celebrated mathematician, was lax, we are told, in "his religious principles." Surely a man who adds D D. to his name, might have chosen some other epithet than this to characterize the principles of that philosopher, who "adopted the system of deified nature, which bereaves the world of a designing cause, and presiding intelligence!" Such a man could have no religious principles lax or strict. We cannot help thinking likewise that Dr. Rees, whilst he bestowed upon the *Encyclopædia* of D'Alembert, Voltaire, and Diderot, that praise which none have withheld from its literary and scientific merit, might have warned his readers of the tendency of its religious and political doctrines, in terms somewhat stronger than those which are employed in the following sentence:

"Whilst many approved and commended both the design and the execution of it, *the freedom* with which several articles were written, was condemned by others, and subjected M. D'Alembert, as well as *others* of his colleagues (was he himself one of his colleagues?) to considerable obloquy!"

ALGEBRA is an article which contains a pretty copious detail of the rise and progress of the science, with some account of the authors who have contributed most to its improvement; but we cannot say that the article is perspicuously drawn up. It appears indeed as two, if not three articles, which ought certainly to have been combined into one, by which means some repetitions might have been avoided, and the whole detail, if properly arranged, rendered more intelligible to the mathematical student.

Though in almost every one of the articles in this volume, which we have particularly noticed, we have met with something which calls for reprehension; the reader will be unjust to us, and still more unjust to Dr. Rees and his associates, if he shall thence infer, that in our judgment the volume itself is a contemptible compilation. We entertain of it no such opinion. It contains much that is praise-worthy, as well as some

some things reprehensible; and we have dwelt more on its faults than on its excellencies, only because it is yet in the power of the editor, and we trust in his inclination, to correct the greatest of those faults under other articles which will occur in the progress of the work. Its plan cannot now indeed be improved; but, as we have already observed, the plan is excellent, if the *New Cyclopædia* be intended only to serve as an *index* to literature and science, in which the technical terms are explained, the nature and object of each science and art pointed out with perspicuity, and the reader referred to works of approved merit on every subject of liberal study. Considered in this point of view, it must be admitted that the *New Cyclopædia* is by much too voluminous; but it might even yet be contracted in size, and made in every respect more interesting by excluding from it all useless biography, as well as the name and situation of such towns, villages, and even districts of country, as have never been remarkable in the annals of the world. Biography is indeed a pleasing and improving study; and, without a knowledge of geography, the greatest part of history is hardly intelligible; but what instruction or amusement can be derived from such articles as the following?

"ACEBE, a ridge of mountains near Garri, in Abyssinia;" "ACEBIS, a small town in Cyrenaica, mentioned by Ptolemy;" "ACELA, a city of Lycia;" "AARON, or HARUM, *Al Raschid*, in general biography, a celebrated caliph of the Saracen empire;" "ÆDITUUS, MARTIN, in biography, born at Amsterdam, was first physician to Frederic II. King of Denmark. Adrien Jonghe, dedicated his treatise *De Coma* to him, published at Basle in 1558, whence it appears that he was then in high repute!"

The compilers of the *Encyclopædia Britannica* set perhaps the first example of swelling volumes devoted to science with such useless articles as these; but they had this at least to plead for their conduct, that their compilation was intended to be a complete body of arts, sciences, and miscellaneous literature, and to form a small library by itself; Dr. Rees, by the very plan of his compilation, declares, in the plainest manner possible, that he prefers no such claim as this for the *New Cyclopædia*. He therefore should not have introduced into that work a single article of such a nature as neither to communicate information directly itself nor indirectly, by reference to other publications on the subject. No dictionary, indeed, of arts and sciences should comprehend within its plan the geographical description of insignificant towns and villages; for who would turn over twenty

quarto volumes in quest of that, which, if it be not of absolutely no value, he may find in a good gazetteer? Nor should such works contain the life of any man, who has not either by his own efforts or by his patronage, contributed to the improvement of science, literature, or useful and liberal arts.

(To be continued.)

ART. II. *Hints towards forming the Character of a Young Princess.* In two Volumes. 8vo. 12s. Cadell and Davies. 1805.

THE character of the, now avowed, writer of this work is too well known, and the importance of the subject she discusses is too obvious, to require any prefatory observations in praise of the one or in vindication of the other. The best possible answer to all the attacks of malice and obloquy is the production of such a book.

An introductory chapter impresses upon the mind of the reader this indubitable position, that if the discipline of education be important and salutary in ordinary cases, it is proportionably more so in the offspring and heir of royalty. Such a character is necessarily exposed to peculiar dangers, which nothing can possibly counteract but the soundest, and above all, the most religious education. Let nature, truth, and reason be consulted, and the royal child educated by their suggestions; and let it not be forgotten, that the well-being and happiness of millions may at this moment be suspended on the lessons and habits which the distinguished character in question may receive. The second chapter is on the importance of forming the mind, and of storing it with knowledge. The knowledge of Greek is represented as less necessary, but it is recommended that the royal pupil should learn Latin, French, and German. Italian appears to the writer so far less important, as the authors more peculiarly necessary to be consulted, such as Davila, Beccaria, &c. may be read in French or English translations. Attention to the practice of the fine arts is not to be desired, and the position is happily illustrated by an anecdote of Farinelli, who used to complain that a pension of 2000l. a-year from the King of Spain was compensated little enough for being sometimes obliged to hear his Majesty play. The royal pupil should however be competently acquainted with geography and chronology:

**logy:**—many excellent remarks occur on this subject, and indeed the whole of this chapter demonstrates the writer to be admirably qualified for the task she has undertaken.—The following observations on the love of Truth and Economy of Time, cannot be too highly praised.

“ But above all, there should be a constant, but imperceptible habit of turning the mind to a love of TRUTH in all its forms and aspects. Not only in matters of grave morality, but in matters of business, of common intercourse, and even of taste; for there is a truth both in moral and mental taste, little short of the exactness of mathematical truth; and the mind should acquire an habit of seeking perfection in every thing. This habit should be so early and insensibly formed, that when the pupil comes afterwards to meet with maxims, and instances of truth and virtue, in historical and moral writings, she may bring to the perusal tastes, tempers, and dispositions so laid in, as to have prepared the mind for their reception. This mode of preparatory and incidental instruction, as it will be gradual and inwoven, so it will be deep and durable; but as it will be little obvious to ordinary judges, it will excite less wonder and admiration than the usual display and exhibition so prevalent in modern education. Its effects will be less ostensible, but they will be more certain.

“ When it is considered how short that period of life is, in which plain unvarnished truth will be likely to appear in all its naked simplicity before princes, is there a moment of that happy, that auspicious season to be lost, for presenting it to them in all its lovely and engaging forms? It is not enough that they should possess truth as a principle, they should cherish it as an object of affection, delight in it as a matter of taste, and dread nothing so much as false colouring and artifice.

“ He who possesses a sound principle, and strong relish of truth in his own mind, will possess a touchstone by which to try this quality in others, and which will enable him to detect false notions, to see through false manners, and to despise false attractions. This discerning faculty is the more important, as the high breeding of very polished society presents so plausible an imitation of goodness, as to impose on the superficial observer, who, satisfied with the image and superscription, never inquires whether the coin be counterfeit.

“ The early habit of sifting questions, turning about a truth, and examining an argument on all sides, will strengthen the intellectual powers of the royal pupil, prevent her thoughts from wandering, accustom her to weigh fairly and resolve soundly; will conquer irresolution in her mind; preserve her from being easily deceived by false reasoning, startled by doubts, and confounded by objections. She will learn to digest her thoughts in an exact method, to acquire a logical order in the arrangement of them, to possess precision in her ideas, and, its natural concomitant, perspi-

cuity in her expression; all which will be of the highest importance to one who may hereafter have so much to do and to say in public.

"With the *shades* of expressions she should also be well acquainted, and be habituated to use the most apposite and the most correct; such as are neither too high nor too low, too strong nor too weak, for the occasion; such as are obvious, but not vulgar, accurate but not pedantic, elegant but not artificial.

"The memory should be stored with none but the best things, that when, hereafter, the judgment is brought into exercise, it may find none but the best materials to act upon. Instead, therefore, of loading the memory, might it not be useful to establish it into a rule to read to her every day, as an amusement, and distinctly from all regular instruction, a passage from the history of England, a story out of Plutarch, or any similar author; and require of her to repeat it afterwards, in her own words? This would not only add, daily, one important fact to her stock of knowledge, but tend to form a perspicuous and elegant style. Occasion would also be furnished for observing whether she exhibited that best proof of good sense, the seizing on the prominent features of the story, laying less stress on what was less important.

"But while accuracy is thus sought, the still more important habit of comprehensiveness must not be overlooked. Her mind should be trained to embrace a wide compass; it should be taught to take in a large whole, and then subdivide it into parts; each of which should be considered distinctly, yet connectedly, with strict attention to its due proportions, relative situations, its bearings with respect to the others, and the dependence of each part on the whole. Where, however, so many things are to be known, and so many to be done, it is impossible to attend equally to all. It is therefore important, that, in any case of competition, the less material be left unlearned and undone; and that petty details never fill the time and mind, at the expence of neglecting great objects.

"For those, therefore, who have much business and little time, it is a great and necessary art to learn to extract the essential spirit of an author from the body of his work; to know how to seize on the vital parts; to discern where his strength lies; and to separate it from those portions of the work which are superfluous, collateral, or merely ornamental.

"On the subject of economising time, the writer would have been fearful of incurring the charge of needless strictness, by suggesting the utility of accustoming princes to be read to while they are dressing, could not the actual practice of our admirable Queen Mary be adduced to sanction the advice. That excellent princess, from a conscientious regard to the value of time, was either read to by others, or condescended, herself, to read aloud, that those who were employed about her person might share the benefit, which

which she enhanced by such pleasant and judicious remarks as the subject suggested. But there is an additional reason why the *children* of the great would be benefited by this habit; for it would not only turn idle moments to some account, but would be of use in another way, by cutting off the fairest occasions which their inferior attendants can have for engaging them, by frivolous or flattering discourse." Vol. I. P. 29.

The third chapter asserts, what no one will undertake to controvert, that the education of a sovereign is a specific education. We are highly gratified in this chapter, by the feelings of loyalty which animate the author; and accordingly recommend the sentiments here inculcated to universal attention. At p. 60, however, Mrs. More appears to argue as if the monarch, by the exertion of his own wisdom and sagacity alone, selected and appointed individuals to the high offices of the Church, Embassies, &c. This is not correctly the case. The king, indeed, is the fountain of honour; but, except in a few instances, the minister is generally understood, and indeed known to have the disposal of the dignities of the State.

Chapter IV. discusses the important subject of ancient history, and laws of Egypt and Persia. Chapters V. and VI. are employed on the subjects of Greece and Rome. At p. 100, we meet with this impressive apostrophe.

" While we take this retrospect, we, of this highly-favoured land, may receive an awful admonition; we may make a most instructive comparison of our own situation with respect to a neighbouring nation,—a nation which, under the rapidly-shifting form of every mode of government, from the despotism of absolute monarchy to a republican anarchy, to which the royal tyranny was comparative freedom;—and now again, in the closing scene of this changeful drama, to the heavy subjugation of military despotism, has never ceased to be the object of childish admiration, of passionate fondness, and servile imitation, to too many in our own country; to persons, too, of that rank which, giving them the greatest stake in it, have most to risk by the assimilation with her manners, and most to lose by the adoption of her principles. And though, through the special providence and undeserved mercies of God, we have withstood the flood of revolutionary doctrines, let us, taking warning from the resemblance above pointed out, no longer persist, as in the halcyon days of peace, fervently to adopt her language, habits, manners, and corruptions. For now, to fill up the measure of our danger, her pictures, and her statues, not the fruits of her own genius—for here the comparison with Athens fails—but the plunder of her usurpation, and the spoils of her injustice, by holding out new baits to our curiosity, and new attractions



tractions to our admiration, are in danger of fatally and finally accomplishing the resemblance.—May the omen be averted!" P. 101.

At p. 104, are some remarks on the French character, which we would earnestly recommend to the attention of our fair countrywomen.

At p. 122, chap. VII. the writer draws, with much felicity, the characters of historians ancient and modern; but, to our surprise, no mention is made of Herodotus. The historians more particularly recommended, are Tacitus and Livy. The character of the latter is given with great force and elegance. But many others are touched, with much strength, in very few words.

At p. 153, we enter on the subject of English history, and more particularly on the character of Hume. The author no where appears to greater advantage than in this place.—What follows is truth itself.

"There is a sedateness in his manner which imposes; a stately gravity in his scepticism, which puts the reader more off his guard, than the vehemence of censure, or the levity of wit; for we are always less disposed to suspect a man who is too wise to appear angry. That same wisdom makes him too correct to *invent* calumnies, but it does not preserve him from doing what is scarcely less disingenuous. He implicitly adopts the injurious relations of those annalists who were most hostile to the reformed faith; though he must have known their accounts to be aggravated and discoloured, if not absolutely invented. He thus makes others responsible for the worst things he asserts, and spreads the mischief, without avowing the malignity. When he speaks from himself, the sneer is so cool, the irony so sober, the contempt so discreet, the moderation so insidious, the difference between Popish bigotry and Protestant firmness, between the fury of the persecutor and the resolution of the martyr, so little marked; the distinctions between intolerant phrenzy and heroic zeal so melted into each other, that though he contrives to make the reader feel some indignation at the tyrant, he never leads him to feel any reverence for the sufferer. He ascribes such a slender superiority to one religious system above another, that the young reader, who does not come to the perusal with his principles formed, will be in danger of thinking that the reformation was really not worth contending for.

"But, in nothing is the skill of this accomplished sophist more apparent than in the artful way in which he piques his readers into a conformity with his own views concerning religion. Human pride, he knew, naturally likes to range itself on the side of ability. He, therefore, skilfully works on this passion, by treating, with a sort of contemptuous superiority, as weak and credulous

credulous men, all whom he represents as being under the religious delusion.

"To the shameful practice of confounding fanaticism with real religion, he adds the disingenuous habit of accounting for the best actions of the best men, by referring them to some low motive; and affects to confound the designs of the religious and the corrupt, so artfully, as if no radical difference subsisted between them." P. 156.

We proceed on the subject of English history, till we are most agreeably detained, at p. 186, by the author's character of Elizabeth; this is truly excellent. Vanity was certainly the spring of some of that queen's most admired actions, and policy her favourite science.

Chapter XI. represents the moral advantages to be derived from the study of history.—History proves the corruption of human nature, and demonstrates the superintending power of Providence. This position is illustrated by various examples, and among others, not unapily, by that of Bo--aparte.

• "May we not *now* add to the number of instances in which Providence has over-ruled the crimes of men for good, that recent exemplification of the doctrine, in the ambition of that person, who, by his unjust assumption of imperial power in a neighbouring nation, has, though unintentionally, almost annihilated the wild outcry of false liberty, and the clamour of mad democracy?" P. 207.

Fifty pages are next employed on the distinguishing characters of christianity, the defects of heathen philosophy, and the scripture evidences of our religion. This portion of the work may be considered separately, as an excellent didactic Essay; but does not perhaps, in all its parts, so immediately bear reference to the professed object of the writer.

The fourteenth chapter vindicates the use of history in teaching the choice of favourites, and the passages on the subject of flatterers are truly excellent. The rectitude of Clarendon receives, at p. 269, the encomium it so truly merits; and what is said, at p. 281, on a facility of temper, cannot be too seriously inculcated on the youthful mind. This chapter, however, on the whole, seems out of place. It is preceded by dissertations on the characters of christianity, and is followed by another Essay, the object of which is to prove that religion is necessary to the well-being of States. The concluding chapter of the first volume is employed to demonstrate that the truest political wisdom is integrity. This

is exemplified in the characters of Louis the IXth, Henry the IVth, Sir William Temple, and others.

The second volume commences with a chapter on the true arts of popularity, whence the writer proceeds to the importance of the royal example in promoting loyalty.—Who will pretend to question the sagacity or the wisdom of the following passage?

“ A wise prince will be virtuous, were it only through policy. The measure of his power is the rule of his duty. He who practises virtue and piety himself, not only holds out a broad shelter to the piety and virtue of others, but his example is a living law, efficacious to many of those who would treat written laws with contempt. The good conduct of the prince will make others virtuous; and the virtuous are always the peaceable. It is the voluptuous, the prodigal, and the licentious, who are the needy, the unsettled, and the discontented, who love change, and promote disturbance. If sometimes the affluent, and the independent, swell the catalogue of public disturbers, they will frequently be found to be men of inferior abilities, used by the designing as necessary implements to accomplish their work. The one set furnish mischief, the other means. Sallust has, in four exquisitely chosen words, given, in the character of one innovator, that of almost the whole tribe,—*Alieni appetens, sui profusus*. While allegiance is the fruit of sober integrity; and fidelity grows on the stock of independent honesty. As there is little public honour, where there is little private principle; so it is to be feared, there will be little private principle, at least, among young persons of rank, where the throne holds out the example of a contrary conduct.” P. 18.

The graces of deportment are next considered; but we are particularly induced to recommend to attention the XXth chapter, On the Choice of Society; nor less worthy of our praise are the author's sentiments on the due estimate of things and persons. Consequent on which, the observations on Christiana Queen of Sweden, on the Age of Louis XIV. and on Voltaire, are excellent and unexceptionable. We next come to an acute and impressive examination of the claims of those princes who have obtained the appellation of GREAT. The Sovereigns who are passed under review, are Charlemagne, Charles V. Peter the Ist. of Russia, and Gustavus Adolphus of Sweden. The succeeding chapter discusses the delicate and difficult subject of the books to be recommended to the royal pupil. The following seems to deserve the attention of a teacher of any pupils.

"To burthen the memory with a load of dry matter would, on the one hand, be dull; and with a mass of poetry, which she can have little occasion to use, would, on the other, be superfluous. But, as the understanding opens, and years advance, might she not occasionally commit to memory, from the best authors in every department, one select passage, one weighty sentence, one striking precept, which, in the hours devoted to society and relaxation, might form a kind of thesis for interesting conversation. For instance, a short specimen of eloquence from South, or of reasoning from Barrow; a detached reflection on the analogy of religion to the constitution of nature from Butler; a political character from Clarendon; a maxim of prudence from the Proverbs; a precept of government from Bacon; a moral document from the Rambler; a passage of ancient history from Plutarch; a sketch of national manners from Goldsmith's Traveller, or of individual character from the Vanity of Human Wishes; an aphorism on the contempt of riches from Seneca, or a paragraph on the wealth of nations from Adam Smith; a rule of conduct from Sir Matthew Hale, or a sentiment of benevolence from Mr. Addison; a devout contemplation from Bishop Hall, or a principle of taste from Quintilian; an opinion on the law of nations from Vattel, or on the law of England from Blackstone." P. 135.

The whole of this chapter deserves the highest commendation.—This same subject is continued for three succeeding chapters, in which are found some excellent observations on Addison, Johnson, Shakspeare, Lord Bacon, &c.

At chapter XXIX, the subject of Religion is again resumed; and here the author seems to exert all the powers of her mind. With the holy scriptures she appears to have formed the closest intimacy; and her knowledge of this kind is communicated with the soundest piety, untinged, as every candid reader must say, by the smallest degree of fanaticism.

The claims of the Old Testament to universal admiration and reverence, are, with great strength of argument and precision of style, discussed in p. 206 and p. 220. The subject of the New Testament occupies a portion of the work from p. 221 to p. 240. We admire the mild and pious spirit with which the whole of this is written; but we extol without reserve the passages on the subject of the prophecies. From what precedes, we are naturally led to what the writer calls the abuse of terms; as for example, the terms *Liberty* and *Property*; the cant terms of Wilkes and his party; *Equality*, the cry of the French Reformers; *Enthusiasm* and *Superstition*. On these the author must be allowed to speak for herself.

"Religion,

" Religion, the religion of the Scriptures, is itself an exquisite temperament, in which all the virtues, of which man is capable, are harmoniously blended. He therefore, who studies the Scriptures, and draws from thence his ideas and sentiments of religion, takes the best method to escape both enthusiasm and superstition. Even infidelity is no security against either. But it is absolutely impossible for an intelligent votary of scriptural Christianity to be in any respect fanatical. True fanatics, therefore, are apt to neglect the scriptures, except so far as they can turn them to their own particular purpose. The Romish Church, for example, became negligent of the Scriptures, nearly in proportion as it became superstitious. And every striking instance of enthusiasm, if inquired into, will be found to exemplify the same dereliction. In a word, Christianity is eternal truth, and they who soar *above* truth, as well as they who sink *below* it, equally overlook the standard by which rational action is to be regulated; whereas, to adhere steadily to this, is to avoid all extremes, and escape, not only the tendency toward pernicious excess, but any danger of falling into it.

" Did we accustom ourselves to exact definitions, we should not only call the disorderly religionist an enthusiast; we should also feel, that if irrational confidence, unfounded expectations, and assumptions without a basis, be enthusiasm, then is the term most justly applicable to the mere worldly moralist. For, does not he widely assume effects to be produced without their proper means, who looks for virtue without piety; for happiness without holiness; for reformation without repentance; for repentance without divine assistance; for divine assistance without prayer; and for acceptance with God without regard to that Mediator, whom God has ordained to be our great high priest." P. 253.

The subject which is next investigated, is the Reformation; and here some further very admirable remarks on Hume are to be found; and ample justice is rendered to the character of Erasmus. The chapter which follows, on the importance of religious institutions and observances, traces, sagaciously, the vices and crimes of the French revolution, to the spirit of infidelity, which in that nation preceded it. It is soundly proved that religious institutions are suited to the nature of christianity and the character of man. These remarks properly introduce a chapter on the Established Church of England, of which the following extract exhibits a just and modest representation.

" The established Church of England may not, it is true, bear a comparison with theoretic perfection, nor will it gain the approbation of those who require, that a visible should possess the qualities of an invisible church, and that every member of a national

tional institution should equal in piety certain individual Christians; nor, in any point of view, can its real character be ascertained, or its just claims be established, except it be contemplated, as a *fixed institution*, existing from the period of the reformation to the present day, independently of the variations and discordances of the successive multitudes who adhered to it.

“ Let it then, under this only fair notion of it, be compared with all the other national churches of the reformation, and, on such a comparative view, its superiority will be manifest. The truth is, our church occupies a kind of middle place; neither multiplying ceremonies, nor affecting pompousness of public worship with the Lutheran church, nor rejecting all ceremonies and all liturgical solemnity with the church of Geneva;—a temperance thus singular, adopted and adhered to, in times of unadvanced light and much polemical dissonance, amid jarring interests and political intrigues, conveys the idea of something more excellent than could have been expected from mere human wisdom.”  
P. 301.

Mrs. More next examines what she terms, “ The providential history of England,” or the superintendence of Providence, as manifested in the local circumstances and in the civil and religious history of England, as well as in those incidents also which led to the revolution, and to the providential succession of the House of Hanover. The work concludes by considering Christianity as a principle of action, especially as it respects supreme rulers.

We may now be expected to give our definitive opinion of the merits of the whole performance. Setting aside all former claims of the writer to merit panegyric, we should have no scruple in saying of the work, that it is composed with extraordinary vigour; that it demonstrates a pious, loyal, and very enlightened mind; it shows a familiar acquaintance with ancient, modern, and particularly with Ecclesiastical History; and it proves an intimate knowledge of the best writers in many languages and on the most important subjects. The style is elegant and perspicuous, with very little exception. The work altogether is of very superior merit, and will add considerably to a reputation already established by many excellent productions, and the repeated approbation of the public.

It is very properly, and in very modest terms, inscribed to the Bishop of Exeter, to whose distinguished abilities and virtues the superintendence of the education of the royal pupil has been confided.

ART. III. *A Poem on the Restoration of Learning in the East*;\* which obtained Mr. Buchanan's Prize. By Charles Grant, Esq. M.A. Fellow of Magdalen College (Cambridge.) 4to. 29 pp. 8s. 6d. Cambridge, printed. Cadell and Davies, London. 1805.

WE have not often perused a work of this nature with so much gratification as that which is now under review. The Oxford Prize Poem of Mr. Heber, on Palestine†, we considered as little likely to be rivalled; but we must confess that Mr. Grant has no less exalted the Muses of Cambridge, and in some particulars has risen even to superior energy and beauty. The opposite faults of negligence and affectation are those which most frequently disgrace the writings of modern poets. Both are avoided by Mr. Grant, who has neither suffered his imagination to mislead his judgment, nor has sought originality by affected novelties of expression. His language is pure and chaste, the style of genuine poetry, without the paltry ambition of singularity. The plan which he has adopted embraces a wide field, and affords him full scope for displaying all his powers. He has divided his poem into three principal parts, in the first of which the genius of India in prosperity prophetically anticipates the miseries which were to be produced by the bigotry of Aurungzebe, the irruption of Nadir Shah, and its intestine divisions; the second paints the splendors of its literature and poetry, previous to that time, under its native kings; and the third, marking the revival of learning under the English, anticipates the still happier prospects which await Hindostan from adopting the arts and sciences of Britain, and more particularly from the introduction of Christianity. By means of this plan, the poet has avoided the formality of narration, always to be apprehended, when so large a portion of time passes rapidly under review, and yet preserves all the important features properly belonging to his subject. The picture of Aurungzebe is drawn with great energy and truth in the very opening of the poem.

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\* A friend who communicated an article on this subject will see that we have occasionally employed his expressions, though we could not adopt all his sentiments.

† Noticed in the Brit. Crit. vol. xxiii. p. 615, in our Account of the Poetical Register for 1802.

“ Nor midst that brood of blood, a fiercer name,  
Than Aurungzebe th’ indignant eye could claim,  
More bold in act, in council more refin’d,  
A form more hateful, or more dark a mind.  
Skill’d to deceive, and patient to beguile  
With sleepless efforts of unwearied toil,  
His youth he shrouds in consecrated bowers,  
Where prayer and penance lead the hermit hours;  
Yet not to him those bowers their sweets impart,  
The mind compos’d, smooth brow, and spotless heart;  
No sun-bright visions with new hues adorn  
Eve’s purple cloud, or dewy beams of morn;  
But Fancy wakes for him more grim delights,  
War’s imag’d pomp and Murder’s savage rites,  
And, like the Genius of some nightly spell,  
Peoples with shapes accur’d the wizard cell:  
Keen Hate, Revenge, Suspicion’s arrowy glare,  
And all the blood-stain’d joys of Guilt are there:  
Thus by fell visions roused, th’ usurper springs  
Fierce from his lair, to lap the blood of kings.” P. 2.

In describing the rapid and terrific progress of Tahmas Kouli Khan from the neighbourhood of the Caspian, through the plains of Persia to Delhi, Mr. Grant has indulged a species of characteristic topography of which the classical reader will at once recollect examples in Homer, Virgil, and Milton: particularly in the second book of the *Iliad*, the seventh of the *Æneid*, and the eleventh of the *Paradise Lost*.\*

† “ Hark! ’tis a voice on Meshed’s ‡ holy walls.  
His fierce Ashars § impetuous Nadir calls.  
From Gebal’s mountains, whose rude summits shade  
Nohavend’s ¶ dark and melancholy glade;

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\* See particularly the beautiful passage in Virgil, of a very different character from this, beginning

“ Una ingens Amiterna cohors, prisque Quirites,” &c.

† The following lines give a general sketch of the route of Nadir’s conquests.

‡ *Meshed* means “ the tomb of martyrs.” It is the capital of Khorasan, and was the city from which Nadir first went forth to conquest by his own authority, and which he made the principal seat of government.

§ *Ashbar*, the tribe to which Nadir belonged.

¶ *Nohavend*, the scene of the last decisive battle, which lasted for three days, between the Persians and Arabs, and terminated the empire of the former, in the seventh century.

From



From fragrant Persis, gemm'd with orient flowers;  
 From Seistan's mines of gold and palmy bowers;  
 From thirsty Kerman, and Balsara's strand,  
 Where Sufa's lawns to western suns expand,  
 Swells the disastrous sound to Media's vales,  
 Where health on Tabriz\* breathes with all her gales;  
 To wild Araxes' yet untam'd career,  
 And Teflis, to the nymphs of Georgia dear.  
 Thy sons, Shirvaun, have heard on Bacu's shore,  
 And Derbend's† iron barrier frowns no more;  
 While the proud Russ‡, on Neva's banks aghast,  
 Starts at the echoes of the distant blast.  
 Back the dread echoes roll through climes of day;  
 Kings shrink to dust, and armies fade away:  
 High Candahar, on eastern ramparts bold,  
 Imperial Gazni, seat of monarchs old,  
 Cower at the peal; astonish'd Cabul yields,  
 Lahore recoils through all her floating§ fields.  
 Ah! be the shadows deep on Karnal's|| meads,  
 There, there, the towering pride of Delhi bleeds." P. 5.

In this passage the local allusions are poetical and proper; there are others, however, in which Mr. Grant is so profuse of his oriental learning as to become quite enigmatical. Thus, when he alludes to the Mahabbarat, we are overwhelmed with a torrent of uncouth names, which no art can render musical. In the compass of about a dozen lines, we have the plains of *Kirket*, the *Kooros* and *Pandoo's sons*, the shell of *Bheem*, the lion-roar of *Bheeshma*, the *gandeev* (bow) in the hand of *Arjun*, the groves of *Cali*, and distant *calpas* (days.) Soon after, describing *Vyasa*, we have the *peipal* (fig) shade, the snow-white *zennar* (linen), the pointed *cusa* (grass), and "Magadh's vales with floating *chauula* (rice) crowned." Aristotle says that a temperate use of what he calls the *γλωτται*, or foreign

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\* *Tabriz* or *Tauris*, remarkable for the purity of its air. Its name imports that it can never be infected by any contagious disorder.

† The ancient *Caspia Porta*, called by the Turks, *The Gate of Iron*.

‡ The Russians sent an embassy to Nadir.

§ *Lahore* is watered by the five branches of the *Indus*, and is thence called *Panjab*.

|| *Karnal*, thirty leagues from Delhi. Here was fought the decisive battle between Nadir and Mahommed the Mogul emperor.

termina,

terms, gives dignity, but beyond that it becomes an ænigma; and certainly there is little pleasure in reading lines, in every one of which we must look to the margin once or twice for an explanation.

The philosophy of Vyasa is well introduced, and compared with that of our countryman Berkeley; but perhaps the poet becomes rather too didactic, when he proceeds (in page 13) to account for the rise of what has been called the *ideal* philosophy. The preceding view of the Vedanti school is *able* and poetical, but this conclusion should have been shortened. As it stands, it has too much the air of a digression. When he proceeds to celebrate the poetry of Calidasa, Mr. Grant, warmed with the subject, rises to singular elegance and beauty. Not many passages can any where be found that are equal to the following.

“ Is there who knows how Love’s soft thrillings burn,  
When Hope, half dubious, whispers sweet return?  
O’er the flush’d cheek what sudden blushes roll,  
When meeting eyes confess the mingling soul?  
Is there whose anguish mourns a hopeless fire,  
By sighs and tears consum’d of sad desire,  
Tears of the heart, that flow in secret there,  
And sighs just waked and smother’d by despair?  
For these ascends the sympathetic strain,  
True to the joy and faithful to the pain;  
For these the song shall stream from age to age,  
Their raptures kindle and their griefs assuage.” P. 17.

Nothing is more remarkable, throughout this poem, than the great diversity of its features; as it embraces more styles of poetry than we recollect to have seen before united within the same compass. The following passage of sublimely moral poetry is introduced by the mention of Vice, as one cause for the decline of Literature. Bright and dazzling talents, the poet says, are sometimes united with corrupt morals;

“ But of our souls the high-born, loftier part,  
Th’ æthereal energies that touch the heart,  
Conceptions ardent, labouring thought intense,  
Creative Fancy’s wild magnificence,  
And all the dread sublimities of song,  
These, Virtue, these to thee alone belong;  
These are celestial all, nor kindred hold  
With aught of sordid or debasing mould:  
Chill’d by the breath of Vice, their radiance dies,  
And brightest burns when lighted at the skies;

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Like vestal flames, to purest bosoms given,  
And kindled only by a ray from heaven." P. 19.

There is something lame in two introductory lines preceding this passage,

For still this sovereign principle we find,  
True in the individual as the kind;

but the rest is of great beauty.

In displaying the prospects of reviving science now opening on Hindostan, Mr. Grant has adverted with success to the most celebrated Englishmen who have lately flourished in the east. Sir William Jones of course occupies a large space, and his literary works are described with the hand of a master. The conclusion of his character is too excellent to be omitted.

" Oh, could my verse, in characters of day,  
The living colours of thy mind pourtray,  
And on the sceptic, midst his impious dreams,  
Flash all the brightness of their mingled beams!  
Then should he know, how talents various, bright,  
With pure Devotion's holy thoughts unite;  
And blush (if yet a blush survive) to see  
What genius, honour, virtue, ought to be.  
Philosopher, yet to no system tied;  
Patriot, yet friend to all the world beside;  
Ardent with temper, and with judgment bold:  
Firm, though not stern, and though correct, not cold;  
Profound to reason, or to charm us gay;  
Learn'd without pride, and not too wise to pray." P. 21.

The characters of Mr. William Chambers, and his respected brother, Sir Robert, immediately follow; the former less known than he ought to be in this country, for his profound skill in oriental languages, and truly amiable disposition; the latter so well known, that few will fail to see the truth of the following brief eulogy:

" Oh, crown'd with learning, and refin'd by art,  
The generous mind, the uncorrupted heart!  
Still Isis, hallowed stream! his name reveres,  
And British Themis sheds her awful tears." P. 22.

The names of Wilkins, Wilford, and many others, are then enumerated, and this part of the subject is concluded by a truly elegant and pathetic lamentation for the premature death of Mr. Lewis Mackenzie, son of the celebrated author of

of the "Man of Feeling," who died at Calcutta in 1800; just after being honoured with a medal, for his proficiency in the studies promoted by the new college.

But the poet rises, as he ought, to the noblest flights in the conclusion of his poem, when he contemplates the high advantages to be expected from the future prevalence of Christianity in the east. He dwells with peculiar energy and propriety on the miserable degradation of the present Hindoos of the lowest cast, who are taught to believe themselves to be of the same species as the Jackalls, and to suppose that through eternal transmigrations they shall never rise higher. To the Briton, therefore, the poet says :

" Be thine the task, his drooping eye to cheer,  
And elevate his hopes beyond this sphere,  
To brighter heavens than proud Sumeeru\* owns,  
Though girt with Indra and his burning thrones.  
Then shall he recognise the beams of day,  
And sling at once the four-fold chain † away;  
Through every limb a sudden life shall start,  
And sudden pulses spring around his heart;  
Then all the deaden'd energies shall rise,  
And vindicate their title to the skies.

Be these thy trophies, Queen of many Isles!  
On these high Heaven shall shed indulgent smiles,  
First by thy guardian voice to India led,  
Shall Truth divine her tearless victories spread;  
Wide and more wide the heaven-born light shall stream,  
New realms from thee shall catch the blissful theme,  
Unwonted warmth the soften'd savage feel,  
Strange chiefs admire, and turban'd warriors kneel,  
The prostrate East submit her jewell'd pride,  
And swarthy kings adore the Crucified." P. 26.

This is a view of things which must warm the coldest heart, and cannot be contemplated without exultation by any christian reader. May it, as speedily as is consistent with peaceful methods, be realized!

The style of this poem is in general rich and magnificent; though sometimes perhaps rather encumbered with metaphors. The lines that are weak or flat are very few in number, as few perhaps as can any where be found in a poem of equal

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\* *Sumeeru* is the mountain on which Indra's heaven is placed.

† In allusion to the four castes.

length. In one instance only we have observed a grammatical inaccuracy \*. That the oriental allusions are sometimes rather redundant we have already shown; but they are also very frequently introduced with much propriety and effect. We strongly recommend the whole to the attention of our readers. Mr. Grant certainly brought to his work talents and qualities, which could not fail to ensure success. His knowledge is extensive, his taste elegant, his imagination lively, and yet his judgment almost always correct. His language is in general rich and harmonious, and either strong or flowing as the subject requires. In contemplating such a production, we cannot regard the writer merely as the author of a deservedly successful prize poem; but as a poet gained to the country; from whose talents and efforts she may safely anticipate many truly valuable accessions to her literature.

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ART. IV. *Observations on the Duty on Property, Professions, &c. to render its Assessment simple, and to improve it. By the Rev. L. Heslop, Archdeacon of Bucks, 8vo. 37 pp. 1s. 6d. Seeley. Buckingham. 1805.*

IN times like these, whoever facilitates, by his prudence and experience, the collection of public supplies, is a benefactor of high degree to his country. This end is promoted, not only by suggestions for the enactment of wise financial laws; but also, by showing (with truth) that the laws enacted are founded in justice and policy. Mr. H. has properly done this, in the opening of his work; from which we shall make an extract:

“ The object of the Act of the 43d of Geo. III. ch. 122. is to lay a duty of 1s. in 20s. on all profits and gains from whatever source they may arise, or of whatever kind they may be; but subject to certain exemptions and abatements specified therein. And this duty is to be paid by the person in the receipt of such profits or gains, whether he may enjoy the whole, or only a part:

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\* Astronomy her high career begun. P. 9.  
Where the context absolutely demands began. It might easily be corrected.

and

and if they are enjoyed by different persons, then each to pay the duty on the proportion or share he enjoys.

“ The *principle* of this act is *just* and *politic*.—*Just*, because the duty to be paid is in proportion to the property or profits to be protected.—*Politic*, because the object of our insatiable enemy is not only conquest and dominion; but to plunder and seize the property of the whole kingdom to enrich himself, and reward his numerous legions collected together, and instigated to the enterprise of invasion by the promise of gratifying their avarice and their passions, whatever they may be. *Politic* also, because other taxes are not proportioned to the property or profits to be protected, or to the abilities and circumstances of the persons on whom they are levied. For instance:

“ *Taxes on consumption* press heaviest on those whose children and families are the most numerous; and therefore the least able to support them, if their income should be small. This is not consistent with natural justice; nor with national policy, if a numerous population (as it is generally esteemed) should be the strength and riches of a nation: nor with those laws, in early ages, which granted various privileges and immunities to the parents of a numerous progeny.

“ Various articles also called *luxuries*, are in many instances *necessaries*, in consequence of bodily infirmities, education, habits, and other circumstances in life, or of some local situation; and therefore the taxes upon them, in such instances, fall under the above description.

“ The *land tax* is paid only by the land owner: and no direct tax has been laid on the profits of *professional persons* until a late Act of Parliament, though these are often extremely large, and generally proportionate to their abilities and application: nor upon *merchants and traders*, though their profits are frequently equal to the income of extensive estates, in consequence of the large capitals vested in their different enterprizes and speculations, together with the judgment, prudence, and assiduity with which they generally conduct their affairs. The profits however of these two descriptions of persons depend not only on the qualifications and circumstances mentioned above; but are naturally precarious, not easily to be ascertained, and different also from those profits which arise from landed property, or money vested in the funds, on mortgage, &c. all of which are subject to little variation, require little attention, and no personal labour, or mental exertions.

“ The *exemptions and abatements* however in this act (though they are founded in humanity, the most laudable motive) appear, in the present situation of the country, to extend too far. For as every thing which is dear, valuable, and honourable to us, both as individuals and a nation can, in these times, be protected and preserved only by extraordinary exertions, which require propor-

tionate contributions or taxes, all property, (as far as may be practicable) ought to contribute to its own protection; and each species of property in proportion to its respective value; for this would be the most effectual means, under providence, of protecting the whole. It would therefore be expedient in Government to improve the revenue, by every equitable and practicable means, that it may answer, as far as may be possible, the expenditure of the year. This would greatly encrease our *means* of national defence; would prevent the increase of the national debt, at least in any considerable degree; and would also teach our enemy (who, for years, has been supporting his numerous and rapacious armies upon the plunder of other countries) not to hope for the spoils of this by exhausting our resources, and thereby rendering us unable to frustrate his insatiable and wicked ambition." P. 3.

"But as this act comprizes the property, profits, and gains of the whole kingdom, from whatever source they may arise, or of whatever kind they may be, no one who has attentively perused it, and knows also (as I understand the case to have been) that it was brought into the lower House of Parliament in two Bills, and without any abatement of the duty; and that these bills were united and compounded into one, and the abatements also introduced in its quick passage through that House; no one knowing and candidly considering these things, and viewing the *vast machine*, though not new in principle, yet in structure, will be surprised that its parts (almost innumerable, complex, and complicated in their movements) have not been fitly joined and compacted together, but that some alterations and improvements are wanting." P. 4.

To some subsequent remarks at pp. 4, 5, 6, we do not entirely assent; apprehending that the author has laid too much stress upon the protection of *property*, and too little upon that of *life and liberty*.

Concerning the embarrassment, trouble, and delay, which attend *certificates*, there can be no dispute. Mr. H. next submits his *plan*; "the objects of which are, to facilitate the assessing of properties, and levying the duties thereon; and also, to improve the revenue." P. 11. A detailed account of this plan would carry us far beyond our limits; we must therefore be satisfied with recommending it to the attention of our readers, and with pointing out some inaccuracies which we have observed in it.

At p. 19, it is stated, that a manufacturer, earning by his labour 60*l.* a year, pays 15*s.*; and that a mechanic, who earns 96*l.* is charged 4*l.* 16*s.* N. B. *The act* charges only 6*d.* per pound on that income, namely, 21*s.* 8*d.* But it is stated, that in the case of an occupier of lands, not subject

to tithes, the smallest fraction under 96l. a year, is so favoured by the legislature, that he enjoys the whole produce, without contributing one mite. To prove this, Mr. H. deducts 1-4th and 1-8th, or 3-8ths from 96l. which reduces it to 60l. *By the act*, 1-8th is deducted from the rent of tithe-free land; because it is presumed, that such land is lett by so much higher than land liable to tithes; thus equalizing the condition of both occupiers. The income arising from occupation is supposed to be 3-4ths of the *whole* rent of the occupier of land *liable* to tithe, and of the *abated* rent of the occupier of land *exempt* from tithe: Thus, abate 1-8th from 96l. there will remain 84l.; 3-4ths of which is 63l. And therefore Mr. H. errs, when he deducts 3-8ths and makes it 60l.

A considerable part of this tract relates to the tax on *horses*, which Mr. H. considers as a very troublesome burthen on the occupiers of land; and from which he proposes that they shall be relieved, on condition of their being taxed for an income equal in value to their occupation, instead of 3-4ths of it. For example: If a man rents 120l. a year, to pay so many *nine-pences* (or, 4l. 10s.), instead of *ninety six-pences* (or, 2l. 5s.). Land-holders (we apprehend) will not subscribe to Mr. H.'s opinion.

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ART. V. *Rhymes on Art; or, The Remonstrance of a Painter: in Two Parts. With Notes, and a Preface, including Strictures on the State of the Arts, Criticism, Patronage, and Public Taste. By Martin Shee, R.A.* 8vo. 106 pp. 5s. Ebers. 1805.

WITH sentiments perfectly congenial to those of the author, and with the most cordial admiration of the talents he has displayed in the expression of them; we have read this performance of an artist, whose merit, in his own line, we have often seen with satisfaction. To convey strongly the impression of his sentiments, and a just view of his abilities, within a moderate compass, is our very earnest wish in the present article. But we are aware that it will not be easy. His views are so important, and his illustration of them, both in poetry and prose, so various and so ingenious, that whatever number of passages we can bring forward as specimens, we must infallibly leave still more unnoticed, at least of equal value and merit.



Of his title we must say that is by far too modest; "Rhymes on Art" convey no better idea than that of a few desultory thoughts thrown into rambling measure; instead of this we find the opening of a great didactic poem on Painting, the general objects of which are well expressed in these introductory lines:

"What various aids the student's course requires,  
Whom Art allures, and love of fame inspires;  
But chief, what toils demand his earlier hours,  
Prepare his triumphs, and unfold his powers,  
The Muse attempts—with heating bosom springs,  
And dares advent'rous on didactic wings." P. i.

It is true that, in pursuing this plan, the author has indulged himself with unbounded liberty of digression; and that the two parts here published are very principally occupied with reflections on the present obstacles which the art encounters, in this country, and the probable means for removing them.

Mr. Shee writes throughout, and it forms no small part of the charm of his book, like a man fully impressed with the dignity of his art, and the justice of his cause. Even in his preface, though he is by no means arrogant, as to his own powers, and thinks it very possible that he may fail to satisfy the critical reader, he disdains all the customary pleas and pretences of young authors, and puts himself, at once, fairly upon his trial. Even in this part, his genius already shows itself, and his illustrations of the topic are at once original and just.

"An author," he says, "should disdain to fight under false colours, or owe his security to any thing but his strength; his object is not to escape with impunity, but to acquit himself with credit; and it can neither provoke his fate, nor prejudice his reception, to avow honestly, that he has more ambition than prudence; that he pants for distinction, and pursues it at the hazard of disgrace.

"His valour, surely, is not much to be respected who cries out  
"Quarter!" on coming into the field," P. vii.

In this preface, though, as the author says, it is extended beyond his original purpose, "the subject springing from his heart, and pouring unpremeditatedly from his pen," there is much that is very ably remarked, and expressed with peculiar energy. He is pleading for the encouragement of the arts, as a matter of importance to a state, and the short specimens which we shall produce of his pleadings will infallibly

fallibly suggest a high opinion of the advocate. First for the importance of the arts.

"Whatever may be the power or prosperity of a state, whatever the accumulations of her wealth, or the splendour of her triumphs, to her intellectual attainments must she look for rational estimation; on her arts must she depend

"For living dignity and deathless fame."

They are the vital principle—the breathing soul of empire, which, after its cumbrous body has decayed,—after it has "shaken off the mortal coil" of greatness, survives in spiritual vigour throughout the long futurity of time." P. xii.

The following, on the state of our native arts, is very lively.

"Our arts, indeed, have experienced the fate which was denounced against our liberties—they have been invaded from every port upon the continent,—overrun by a possé of picture-dealers; and yet we have seen no *defence bills* passed for their protection—no *patriotic funds* appropriated to their use—no voluntary offers of service tendered throughout the districts of Taste: dangerous principles have spread in their very camp of defence, and all the corps of criticism are disaffected: our connoisseurs are become *catamarans* to blow up our own pretensions: and even the small craft of critics are proud to shew the *colours* of the enemy, and cruise against us on our own coasts." P. xvi.

Something very like, not only the style, but the strong sense of Burke appears in this passage, respecting public liberality to the arts.

"Surely, in concerns of this kind, there can be no room for the considerations of petty economy—for the demurrings of estimate and calculation:—there is an expence which enriches and adorns a state—and an economy which impoverishes and degrades it. The one is the enlightened policy of the merchant connected with the commerce of the world; who, calculating on the broad scale of profit and loss, comprehends remote advantages, combines complicated operations, and pours out his funds with apparent profusion, through a thousand outlets of hazardous adventure,—secure in the general result of his principles, and calmly tracing the progress of his interests through all their circuitous channels of return; the other is the short-sighted solicitude of the pedlar, whose ideas are confined to his counter; who, incapable of generalized views, or extended operations, sees not beyond the first links of vulgar advantage; but casting up in his terrified imagination the paltry items of daily disbursement, suffers the apprehensions

prehenensions of expence to overcome the hopes of profit, till he has neither understanding to speculate nor spirit to adventure.

"It is the policy of a great nation to be liberal and magnificent; to be free of her rewards, splendid in her establishments, and gorgeous in her public works. These are not the expences that sap and mine the foundations of public prosperity; that break in upon the capital, or lay waste the income of a state: they may be said to arise in her most enlightened views of general advantage; to be among her best and most profitable speculations: they produce large returns of respect and consideration from our neighbours and competitors—of patriotic exultation amongst ourselves: they make men proud of their country, and from priding in it—prompt in its defence: they play upon all the chords of generous feeling—elevate us above the animal and the machine, and make us triumph in the powers and attributes of man.

"The examples of her taste and genius,—the monuments of her power and glory—all the memorials of her magnificence, are, to a great state, what his dress and equipage are to a great man,—necessary to his rank, and becoming his dignity; but amongst the more trifling charges of his establishment." P. xxiii.

All this is written with an eloquence which at once delights and convinces; it is Genius pleading for Truth. The notes to the poem carry on the argument which is so ably opened in the preface; and the whole publication, excepting only a few didactic lines, is dedicated to these objects: 1. To complain that native arts and artists are unfairly treated in this country; owing to the exclusive prejudice in favour of ancient works. 2. To plead for the encouragement of them, showing at the same time how easily it might be effected; and 3dly. To state that they really deserve that encouragement, proving it from the great advances they have made under the most cruel disadvantages. The causes which have operated against the encouragement of our own school of painting are indeed obvious, but they have never been so well illustrated as by Mr. Shée. In the first place, the old masters are in possession of acknowledged fame, and it is much easier to acquire a few names, and repeat a few expressions of common-place praise, than to learn to discriminate and judge. In the second, though real judgment in painting is of very difficult attainment, yet every one chooses to fancy himself a judge of what is presented to the eye, and having no other means of maintaining that notion, with respect to modern works, affects to despise them all, as not worthy of his consideration. Both these causes are well illustrated in different notes, and passages. We will  
cite

cite one, in which the superior advantages of the old painters, in the former particular, are also explained.

"The disadvantages which attend the modern artist are indeed sufficiently obvious: he is exposed to a contrast of the most invidious kind; he is a pigmy who offers himself to be measured with those whose real grandeur is magnified through the mist of antiquity; whom the tradition of taste has established as giants.

"He finds the affections of the connoisseur already preoccupied, who considers the new claimant on his kindness, as disturbing the repose of his judgment; as one whose pretensions are to be examined with rigour, if not repelled with disdain.

"In the happier days of art, a very different feeling prevailed towards the artist and his works; a feeling which resulted from the sympathy and correspondence then existing between the refinement of taste and the powers of performance: a feeling which operated at once as an incentive, and a reward; which called forth all the vigour of genius, and was the cause, rather than the consequence, of that excellence to which it attained. A fastidious age is a frost to the flowers of fancy; they droop and wither in the cold air of criticism. When the sense of natural sweets is superseded by the false relish of affectation, and the man of taste degenerates to an epicure, the terrors of criticism disturb the enthusiasm of genius: the artist becomes more solicitous to avoid defects than to create beauties, and presents himself at the public tribunal with the apprehensions of a culprit for trial, rather than the hopes of a candidate for approbation.

"The offspring of Taste are delicate children, that never thrive when they are treated roughly: they require to be attended with care, and caressed with kindness. The man of genius, like the humourist, rarely exhibits his powers with effect, but when he thinks they will be well received.

"The connoisseurs of "Leo's golden days" had (comparatively speaking) but little means of displaying their taste, except in the sensibility with which they regarded the talents of their time, and the liberality with which they rewarded them. The virtuoso, indeed, might have employed his leisure and his wealth in the collection of manuscripts and antiques, medals and coins; but with respect to painting, the connoisseur of the sixteenth century neither possessed, nor affected to possess a degree of judgment superior to the merits of his contemporaries, or which might be thought to warrant him in the indulgence of critical disdain, or supercilious indifference. There were then but few tenants in possession on the estate of Taste; few old masters to gratify the splenetic admiration of the "*laudatores temporis avari*"; few old pictures to draw on time for reputation, and no picture-dealers to negotiate the bills. The temple, the palace, and the cabinet, were

were to be adorned by the labours of the living artist; he put forth his powers unchecked by despondency, unchilled by neglect, as secure, if he failed, of pardon and respect, as of glory and gratitude if he succeeded." P. 35.

The following passage very justly illustrates the prevalent cause of presumptuous criticism in painting.

" Though painting is evidently a subject less within the grasp of the unpractised amateur than perhaps any other object of criticism, yet there is no topic upon which the ignorant are less reserved, or the superficial more confident.

" The objects of art are supposed to be familiar to every eye; the forms of animals, the effects of light and shade, the varieties of colour, the characteristics of passion, offer themselves on every side to our contemplation; and no man willingly admits that he is unimpressed by his experience, or that he has cast his eyes around him through life, and yet observed nothing. We find also, that what is supposed to be received from nature, is more a subject of vanity than that which we bestow upon ourselves; we may perhaps be content to be thought deficient in those things which depend upon our own exertions, but do not like to be ranked amongst Nature's neglected children, or to be supposed ungraced with those qualities by which she usually distinguishes her favourites. Thus, he whose vanity never affects the praise of learning, does not so easily resign his pretensions to taste; he may admit that he has little wealth of his own acquiring, but he puts in his claim to that which he considers his inheritance. Hence it is, that all descriptions of people would be thought critics in painting, and that the professor encounters in all societies with those who unceremoniously contend with him in his proper province, and seem as little disposed to respect his judgment as to encourage his skill. Differ t, indeed, may be hazarded with impunity where an *ipse dixit* decides; and there is no great fear of conviction before a tribunal, the competence of which it seems the privilege and boast of criticism to question.

" To study an art systematically, to trace it by long and laborious efforts from its rudiments to its refinements, has been generally considered the most effectual means of acquiring not only skill, but judgment; indeed, a plain understanding would suppose that the former, included the latter; and that the same process which improved the one, must necessarily refine the other. In the pursuits of taste, however, this opinion has been often doubted; and with respect to painting in particular, it is now unreservedly denied. Lookers-on, we are gravely told, know more of the game than those who play it; and, strange to say! the best judges of art are not to be found amongst those who devote to it their lives, but those who bestow upon it their leisure! not amongst those who pursue it as an occupation, but those who sport with it

as an amusement ! What the dull artist cannot hope to obtain by years of assiduous application, divided between the study of art and the contemplation of nature, the enlightened critic receives by inspiration, acquires without an effort.—By lounging a few idle mornings in an auction-room—poaching in Pliny and Pausanias, for classic scraps, that he may

“ With learning lard the leannefs of his fenfe ;”

or by a pop vifit to the Louvre and the Vatican,  
The moment

“ Some demon whispers—Strephon, have a tafte,”

all the myfteries of art are unfolded to his view ; he falls in love at firft fight with—the old mafters :

“ *Infant veteres tabulas Damafippus emendo.*”

He affumes without farther ceremony the character of a connoiffeur, and expreffes upon all occasions a laudable contempt for the ignorance of the profefion.” P. 68.

We muft not, however, in the accompaniments, lofe fight of the poem, which difplays a degree of talent by no means common. Painting and poetry are fo nearly allied, that the fame talents which make a great and inventive painter, would ufually conftitute a poet alfo, were not the practical application to the former art almoft incompatible with any other ftudy. When we find, therefore, an artist diftinguifhing himfelf as an author, we do not fo much wonder at the abilities thus manifested, as at the activity of the mind which can fuccefsfully apply itfelf to the culture of two difficult arts at once. Mr. Shée has clearly fhown in this publication, that he has not only felt the inspiration, but cultivated the practice and furmounted the chief difficulties of poetry. His verfes might admit fometimes of more polifh, but they have fo much vigour that they do not require it. He begins his didactic poem by repelling the foolifh infinuation of fome foreign critics, that our climate is unfavourable to genius. This he does in fome very animated lines.

“ Infult ! to think the land where Shakspeare fprung,  
The heav’n be’ breath’d—where feraph Milton fung !  
In ftrains more fweet than erft from fabled fhell  
Of Orpheus old, or fam’d Amphion, fell :  
• Where Pope, where Dryden fwapt the founding lyre,  
With Maro’s melody, and Homer’s fire !  
• Where Science, (long on weak Conjecture’s wing,  
A thwarted falcon, flutt’ring from the ftring,)

Loos’d

Loos'd by 'her Newton's hand, first shot on high,  
 And perch'd amid the mansions of the sky ;  
 Insult ! to think, where valour, virtue sway !  
 Where beauty sheds around her brightest ray !  
 Where Reason boasts how Locke—how Bacon shone !  
 And triumphs on her philosophic throne :  
 Insult ! to think this garden of the globe,  
 This spangle shining bright on Nature's robe !  
 From finer joys in cold seclusion plac'd,  
 A *kindness*\* clime beyond the beam of taste !" P. 7.

He then proceeds to instance in painting, and pays very just and elegant tributes to the memory of Mortimer, Wilson, Hogarth, Gainsbrough, and Reynolds: stating very justly the neglect of Wilson, and in some respect of Hogarth, during their lives, as invincible proofs of the force with which ignorant prejudice operates against living merit. He also adverts to the fact, disgraceful certainly to public taste and gratitude, that Reynolds remains to this hour without a monument.

" But lo ! where Reynolds lies, without a stone  
 To mark his grave, or make his relics known ;  
 No poms of death the pious eye engage,  
 No trophies testify a grateful age ;  
 No sculptur'd lays of love memorial flow,  
 To indicate the hallow'd dust below :  
 But he, whose genius rais'd his country's name,  
 Refin'd her taste, and led her arts to fame ;  
 Whose powers unrivall'd Envy's self disarm'd,  
 Whose pen instructed, and whose pencil charm'd ;  
 He, summon'd hence, submits to nature's doom,  
 And sleeps unhonour'd in a nameless tomb." P. 18.

After this introduction he becomes properly didactic ; and advises the young student of painting to consider well before he determines to make it his profession. The hazard is first stated.

" Of all th' advent'rous spirits who disdain  
 To plod in dull content, life's level plain,  
 The painter only, with the poet dares  
 An equal flight, and combats equal cares ;  
 Alike aloft, their arduous progress lies,  
 O'er shoreless seas, amid unshelter'd skies ;

---

\* This word is several times used by Mr. Shee for *unkind* ; but we fear it is unauthorized. It is, however, such a word as we might wish to have. *Rev.*

Where, dread expanse! fierce-driving tempests blow,  
 And only genius shuns the gulf below :  
 Where fools half fluttering and half floating fill,  
 Who flounder on against Apollo's will,  
 Become the general jest, the vulgar game,  
 And sink at last beneath a weight of shame.

" Who boldly then the common track depart,  
 Toil after fame, and take the paths of art ;  
 Ye finer souls ! in Fancy's eye who see  
 What'er young hopes, and sanguine hearts decree ;  
 While yet unspell'd, unplighted you remain,  
 Pause, ere you join the art-enamour'd train ;  
 Consult your powers, the fancied passion prove,  
 Nor transient liking take, for lasting love ;  
 The nymph once wedded, you repent too late,  
 To change your fortune or to check your fate ;  
 When time shall tinge her beauties in your sight,  
 And all seem labour which was once delight ;  
 From hope's fond dreams unwillingly awake,  
 When slow conviction whispers your mistake ;  
 Then, shall you with some less advent'rous aim  
 Had fix'd you safe below the cares of fame ;  
 To some obscure mechanic toil had sway'd,  
 Or left you humbly diligent in trade ;  
 While foil'd ambition weeps his wasted prime,  
 And disappointment drags the load of time." P. 27.

The picture of a true painter is then drawn with great  
 vigour and truth.

" To gain th' immortal wreath of art requires ;  
 Whate'er of worth, or Muse, or Grace inspires ;  
 Whatever man, of heav'n, or earth, obtains,  
 Through mental toil or mere mechanic pains ;  
 A constant heart, by Nature's charms impress'd,  
 An ardour, ever burning in the breast ;  
 A zeal for truth, a pow'r of thought intense ;  
 A fancy, flowering on the stems of sense ;  
 A mem'ry, as the grave retentive, vast ;  
 That holds to rise again, th' imprison'd past ;  
 A feeling, strong, instinctive, active, chaste ;  
 The thrilling electricity of taste ;  
 That marks the muse on each resplendent part ;  
 The seal of nature, on the acts of art ;  
 An eye, to bards alone and painters given,  
 A frenzied orb, reflecting earth and heaven ;  
 Commanding all creation at a glance,  
 And ranging Possibility's expanse ;

A hand,



A hand, with more than magic skill endow'd,  
 To trace Invention's visions as they crowd;  
 Embody thoughts beyond the poet's skill,  
 And pour the eloquence of art at will;  
 'Bove all, a dauntless soul to persevere,  
 Though mountains rise, though Alps on Alps appear;  
 Though Poverty present her meagre form,  
 Though patrons fail, and Fortune frown a storm.

"O! rare assemblage! rich amount of mind!  
 Collective light of intellect refin'd!  
 Scarce once an age from Nature's niggard hands  
 Bestow'd on man, yet such the Muse demands;  
 Such, where'er found, let grateful states hold dear,  
 Reward them wisdom, wealth and rank revere." P. 28.

The poet afterwards points briefly at the obstacles raised by envy and prejudice, and concludes the first part with a view of the best times of Italy, and an earnest hope for the future pre-eminence of Britain in the same arts. He protests, however, very nobly, against purchasing art at the price of freedom, as in the case of Florence.

In the second part, the poet appears more in the character of a satirist than of a didactic writer, and he is a satirist of great vigour. He lashes not only the pretended critics in painting, but the philosophic spirit, so far as it is hostile to works of genius; and still more the fashionable rage for a smattering in various sciences, useless to those who so imperfectly acquire them. The modern metaphysical philosopher has not often been better attacked.

"Ungrac'd, ungracious, dull, demure; and vain,  
 A cav'ling, cold, pert, disputatious train;  
 The nation's obloquy, the time's offence,  
 Infect philosophy, and torture sense;  
 Pervert all truth, proscribe each finer art,  
 Fire the weak head, and freeze the feeling heart;  
 Adrift in Passion's tempest turn the mind,  
 And cut the moral cables of mankind.  
 In patchwork of exploded follies wrought,  
 Close quilted in good housewifery of thought,  
 Their heads with straws from Rousseau's stubble crown'd,  
 Our metaphysic madmen rave around:  
 With kings and priests, they wage eternal war,  
 And laws, as life's strait waistcoats they abhor,  
 As crafty means to check the mind's career,  
 And put inspir'd philosophers in fear;  
 To cramp the energies of soul and sense,  
 And constitute enjoyment an offence."

"What

"What food for ridicule! what room for wrath!  
When study works up folly to a froth!  
When dullness bubbling o'er ambition's fire,  
In cloud, and smoke, and vapour will aspire;  
Through each soul funnel of the press will rise,  
And fill with fog the intellectual skies!" P. 59.

In this passage also,

"Professors there in pride of power elate,  
Would try experiments on every state,  
Re-organize the globe on *Reason's* plan,  
New-temper Nature, and new-model man.  
No more her ancient settled system prin'd,  
Lo! Europe like a compound analyz'd!  
Her laws, modes, morals, melted down, to try  
What forms the fighting elements supply;  
What shapes of social order rise refin'd,  
From Speculation's crucible combin'd;  
While cool state chymists watch the boiling brim,  
And life's low dregs upon the surface swim.  
What! though 'midst Passion's fiery tumults tost'd,  
A generation's in the process lost,  
Regardless of his raw material, man,  
The calm philosopher pursues his plan;  
Looks on the ruin of a race with scorn,  
And works the weal of ages yet unborn." P. 60.

He is still more animated when he attacks, with equal justice, the pretended critics, whose ignorant affectation condemns, in the gross, all modern art.

"Painting dejected views a vulgar hand,  
From every haunt of dullness in the land,  
In heathen homage to her shrine repairs,  
And immolates all living merit there;  
From each cold clime of pride that glimmering lies,  
Brain-bound and bleak, 'neath Affectation's skies,  
In critic crowds new Vandal nations come,  
And worse than Goths—again disfigure Rome;  
With rebel zeal each graphic realm invade,  
And crush their country's arts by foreign aid.  
Dotes from the ranks of useful service chas'd,  
Pass muster in the lumber troop of Taste;  
Soon learn to load with critic shot, and play  
Their pop-guns on the genius of the day.

"No awkward heir that o'er Capania's plain,  
Has scamper'd like a monkey in his chain;

T

No

No ambush'd a/s that, hid in learning's maze,  
 Kicks at desert, and crops wit's budding bays ;  
 No baby grown that still his coral keeps,  
 And sucks the thumb of Science till he sleeps ;  
 No mawkish son of sentiment who strains  
 Soft sonnet drops from barley-water brains ;  
 No pointer of a paragraph, no peer,  
 That hangs a picture-pander at his ear ;  
 No smatterer of the ciceroni crew,  
 No pauper of the parish of Virtù ;  
 But starts an Aristarchus on the town,  
 To hunt full cry dejected Merit down ;  
 With sapient shrug assumes the critic's part,  
 And loud deplores the sad decline of art." P. 70.

The importation of original pictures he contends, with truth, is not sufficient, without the encouragement of modern genius.

" Say, what avails it, from Italia's plains,  
 Her ranfack'd palaces, and plunder'd fanes,  
 That fraud or folly draw delusive stores,  
 And empty Europe's refuse on our shores ?  
 That pedigree'd on proud patrician walls,  
 In cloister'd cabinets, and costly halls,  
 The time-touch'd wonders of meridian taste,  
 In close-kept solitudes of state are plac'd ?  
 If cold, and *kindless* to our country's arts,  
 We shut our eyes, our houses, and our hearts ;  
 With foreign blooms long faded fill our bowers,  
 Yet find no fragrance in our native flowers ;  
 If that high impulse, which the bounding soul  
 Of genius urges to its utmost goal,  
 The great refuse, nor grant one favouring smile,  
 To gild the hope, or glad the heart of toil." P. 79.

After the well merited satire against those who represent our native arts, Mr. S. introduces a very pleasing panegyric upon the few who have lately encouraged them ; among whom the late Duke of Bridgewater receives a just encomium ; both for his patriotic improvements, and for that love of painting which he indulged at a later period of life.

" When love of painting (late a passion) came,  
 With kindling zeal he caught the novel flame,  
 To joys unfelt before with rapture sprung,  
 Forgot his age and found he still was young.  
 Though late he fell, had fate deferr'd the blow,  
 And left him yet a few short years below ;

His country's genius sure, had found a friend,  
Pleas'd to reward, and pow'ful to defend.  
The sons of Taste had shed the grateful tear,  
And Painting wept the patron, in the peer." P. 92.

As a proof of this, it is rightly mentioned in a note, that

" Though possessed of the finest examples of the old masters, he was not one of those affected admirers of art, who regard the productions of their own time with indifference or contempt; nor did he conceive it an impeachment of his taste, to place as an ornament in his collection; a work of ability from the pencil of a living artist (Mr. Turner), though selected at a price, which even the merit of Wilson could never extort from the parsimonious patronage of his day." P. 91.

As the author has given the picture of a genius for painting, so also he introduces that of a true critic in the art.

" Give me the critic bred in Nature's school,  
Who neither talks by rote, nor thinks by rule;  
Who feeling's honest dictates still obeys,  
And dares, without a precedent, to praise;  
Whose hardy taste the bigot crowd disclaims,  
That chorus catalogues, and worship names;  
Unbiass'd still to merit fondly turns,  
Regardless where the flame of genius burns,  
Whether through Time's long gloom transmitted bright,  
Or pour'd a later lustre on the fight;  
From Rome's proud dome it dart a beam divine,  
Or burst spontaneous from a Cornish mine." P. 93.

We have dwelt on this poem with singular pleasure, not only for its merit, but for the sake of the subject, which is, in our opinion, truly important. We are still obliged, as we foresaw, to omit several passages which well deserve citation. Among which we must particularly mention the view of nature as surveyed by the poet, which extends from page 98 to the end of the poem. The note on the Royal Academy (p. 43.) is of great importance; as are also the author's observations on the propriety of having a public gallery of painting, to which students could have unlimited admission; and on the opportunity unfortunately neglected by Sir Joshua Reynolds, of forming, by bequest from his own collection, a nucleus or beginning for such an institution at the Royal Academy. (p. 63.) On these, and other matters, the necessity of concluding the present article forbids us to expatiate, or to give citations. We rejoice to find, that whether from the impulse given by this work, or from the spontaneous reflections of individuals,

the foundation of a society for the general encouragement of the arts is now laid, by a set of patriotic noblemen and gentlemen. May it be as judiciously conducted as it is nobly conceived, and be instrumental in raising Britain to that pre-eminence in arts, which she has long enjoyed in legislation, commerce, arms, and sciences.

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**ART. VI.** *A Dissertation on the Influence of Gravitation, considered as a Mechanic Power; explaining the Reason why the effective Power of the same Quantity of Matter, in descending the same Height, is twice as great in its uniform Descent, as in its accelerated Fall: and why twice the Quantity of Resistance is required to bring a Pendulum to rest, when gradually applied to it, as when applied at once, in its lowest Point, &c. &c.* By Alexander Cumming, F. R. S. Edin. &c. Quarto. pp. 83. Price 3s. G. and W. Nicol; Cadell and Davies; and J. Cumming.

**T**HE laws relative to the descent of heavy bodies urged by the force of gravity, have been successfully discovered, examined, explained, and applied, by Galileo, Huygens, Newton, and various other able philosophers; nor have any pains been spared, by which the limits of their extensive influence in projectiles, hydraulics, clock making, or mechanics in general, might be ascertained with the utmost precision; whence their application in practice might be rendered easy, clear, and determinate. To those laudable exertions we may annex the present dissertation of Mr. Cumming, in which, though much ingenuity is displayed, yet the principal part of the new theory is involved in a sort of mist, which, it might be wished, Mr. C. would endeavour to dispel.

The proportions of the times, spaces, velocities, and momentums, of bodies falling freely in consequence of the gravitating force, have been long known and confirmed by constant experience; but it has been a matter of much doubt and controversy to determine what proportion the effective power of bodies, acting by the influence of gravitation, bears to their perpendicular descent, under the different circumstances of descending with an uniform motion, and of falling the same height with an accelerated velocity. The prevalent opinion has been, that in all cases the effective impressions of gravity are the same; viz. that they

they are as the perpendicular height and the quantity of matter; and totally independent of the time in which the descent is performed. But Mr. C. shows, that *ceteris paribus* the effective power of a descending body in producing mechanical motion, is increased by prolonging the time of its descent; which is analogous to the property of the mechanical powers. Thus if a heavy body be let fall at once from a given height, its momentum at the end of that fall will be, for instance,  $M$ ; it being equal to the product of the quantity of matter multiplied by its last acquired velocity. And that velocity is (according to the well known laws of descending bodies) exactly double of the velocity which the descending body had acquired when it had descended only a quarter of the given height, at which period the momentum was  $\frac{1}{2} M$ . It is also well known, that the time of falling through the whole height is the half of that requisite for descending along a quarter only of that height.

Now let that height be divided into four equal parts, and let the same heavy body, after having descended through the first quarter, spend all its momentum; so as to begin anew to descend through the second quarter, and so on through the four parts of the given height.

It is evident, that in this last case, the body must have employed twice as much time in performing the four distinct falls, as it did in falling the whole height at once. It is also evident that the sum of the four momentums is  $\frac{1}{2} M$  multiplied by 4; viz.  $2 M$ . Thus it appears, that when the heavy body falls at once along the whole height it employs a certain time  $T$ , and acquires a momentum  $M$ ; but when the given height is divided into four parts, the body, in falling successively along those distinct parts, employs twice the time  $T$ ; and the sum of the momentums is  $2 M$ ; which shows that by prolonging the time, the momentum has been increased.

Now, from this instance Mr. C. deduces some general propositions, which, if we rightly understand his meaning, are not conclusive. He says, that when a body falls at once through a given height, its momentum is as half the height; but that when the height is divided into a number of equal parts, and the body falls successively and distinctly through those parts, the sum of the momentums is as the whole height. This indeed is true in the abovementioned instance, where the height has been divided into four equal parts; but if the height be divided into a greater number of parts, the sum of the momentums will thereby be increased, and of course the ratio cannot be the same, which ought to

be the case if the sum of the momentums were constantly as the whole height.

In page 11, Mr. C. says, "It has already been shewn, that when bodies fall with an accelerated motion, the velocity at the end of their fall, is only as half the height. But when the descent is retarded by any external resistance, so as to prevent an acceleration of motion, the impressions of gravity, and the effective power of the descent, will become as the whole height. But after the time of the descent is prolonged to twice the time in which the body would fall the same height; no further increase of effective power can be gained, by diminishing the velocity, or prolonging the time: the sollicitations of gravity after this, become non-effective."

In a note to this paragraph he says, "Gravity acts incessantly; but a weight becomes no heavier by remaining longer in the scale: the impulse of gravity must be obeyed with a certain degree of alacrity, otherwise it becomes non-effective!!"

We cannot understand why the *sollicitations of gravity* should become *non-effective* after the abovementioned limit. If Mr. C. means, that when the given height is divided into a number of parts, so that the sum of the times, which a body must employ in falling separately through all those parts, is greater than twice the time which a body would employ in falling the whole height at once; then the sum of the momentums will no longer be increased; we may confidently deny the proposition, and the following calculation will, we trust, corroborate our assertion.

It has been shown above, that when a given height is divided into four parts, a heavy body in falling distinctly along those four parts, will employ twice as much time, and the sum of the four momentums will be twice as great, as when the body falls the whole height at once. Therefore according to Mr. C. by a farther prolongation of the time, the sum of the momentums ought not to receive any farther increase.

Let the given height be 64 feet; then a body, for instance of one pound weight, will fall through it in two seconds. At the end of the fall, its velocity will be such as would carry it on uniformly at the rate of 64 feet per second; therefore its momentum is 64 pounds.

When the given height is divided into four equal parts of 16 feet each, the body will employ one second to perform each of those falls, and will thereby acquire a momentum of

32lb.;

32lb.; therefore the sum of the times employed in the four falls is 4", and the sum of the momentums is 128lb.

Let the same height be divided into sixteen equal parts of four feet each. Then the same body will employ half a second in falling through each of those spaces distinctly, and at the end of each its momentum will be 16lb. Therefore the sum of the times is 8", and the sum of the momentums is 256lb.

Thus the same height may be divided into a greater number of parts, &c. and the sum of the momentums, as well as the sum of the times, will be found to increase continually.

The greatest part of Mr. Cumming's dissertation consists of the application of the abovementioned theory to the doctrine of pendulums, and to various other parts of mechanics; but as the whole depends upon the theory, we need not extend our observations any farther; for the stability of the fabric naturally depends on the nature of its foundation.

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ART. VII. *The Authenticity, Uncorrupted Preservation, and Credibility of the New Testament.* By Godfrey Lefs, late Professor in the University of Gottingen, &c. Translated from the last Edition of the German. By Roger Kingdon, A. M. of St. John's College, Cambridge. 8vo. 396 pp. 7s. Rivingtons, &c. 1804.

THAT most sound, useful, and judicious book, Lardner's Credibility of the Gospel History, has greatly improved the subsequent defences of Christianity. It has seemed as an ample source, from which the writers on the evidences have drawn such materials as were best adapted to their purposes, or most approved by their reason. A great part of it is most ably abridged by our acute countryman Paley, in his book on the Evidences; and Professor Lefs, in another form of argument, has made a more extensive use of that work. To obviate the remark of Bolingbroke, "that the defenders of Christianity have been accustomed merely to transcribe each other, and thus to perpetuate errors and fallacies," Dr. Lefs has been laudably scrupulous to confine himself to such proofs as are removed from the possibility of cavil. For this reason, in recounting the writers of the first christian centuries, who by their quotations prove the existence of the books of the New Testament in their times, he brings forward only the instances in which particular books



and writers are expressly mentioned by name: and, for the ampler view of the same testimonies, be every where refers to the work of Lardner. But, according to the testimony of his countryman, Michaelis, Lefs has occasionally gone beyond Lardner.

"Various testimonies which Lardner had quoted, are omitted by Lefs, because they were not sufficiently convincing, and he has supplied what Lardner had omitted. Every reader will remark, in perusing this treatise, what I have learnt in frequent conversation with the author, that it is the result of a conscientious, even anxiously conscientious inquiry, which he had instituted for his own private conviction. Doubts on which Lardner never thought, he has felt, and proved\*."

This important testimony to the merit of his author, is properly cited by the translator, as well as that of Mr. Marsh, in the preface to this book, p. vi. He further informs us, that

"The whole work of Dr. Lefs, which is called by the general name of *Geschichte der Religion*, or History of Religion, is comprised in three volumes. The first is employed on the history of both natural and revealed Religion. In the second, the divine origin of Christianity is proved at large. And the third is occupied with the examination and refutation of objections to the Christian Religion." P. vii.

The care of the translator in extracting this part, as a distinct treatise, from the body of that work, is thus further explained.

"As the following treatise is taken from the body of a work of such magnitude, which is only divided according to the grand divisions of the subject, I conceived it necessary to alter its form by breaking it into the subdivisions of books, chapters, &c. in order that the connection of one part with another might be more readily perceived, and the whole more easily comprehended. From the same cause I have sometimes omitted a word, a sentence, or even a whole paragraph, which appeared unnecessary in the present inquiry, and had an evident reference to parts of the work unconnected with the subject of these sheets." P. viii.

This treatise, as here given, is divided into two parts. I. On the Authenticity of the New Testament. II. On the Credibility of the New Testament. The former of these parts is subdivided into three books. 1. On the internal evi-

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\* Removed, or solved, seems to be the word required in this place, rather than *proceeds*—*Reason*

dence. 2. On the external or positive evidence of authenticity. 3. On the uncorrupted preservation of the New Testament. The second part is formed into two books. 1. On the credit which the authors of the New Testament deserve as witnesses. 2. On the wonderful propagation and establishment of Christianity. Such is the present work, as digested and divided by the translator, and it abounds in every part with the most valuable and instructive matter, as will appear more fully from a further analysis of it.

The first book, on the internal evidence, consists only of two chapters, but of these the second contains many convincing proofs, briefly but forcibly stated. It gives indeed, in a compressed form, the substance of much larger works. In the second book, the evidences of the writers of the first and second centuries, and the early part of the third, for the authenticity of the New Testament, are regularly and strictly examined. The view here given of the earliest christian writers, the nature of their remaining works, and the value of their testimony is critically just and highly satisfactory. In the first century, the author speaks of Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp; after which, in a separate section, he notices those whose works are lost, but are known by references and citations, particularly Papias. The same method is pursued with respect to the second century, where the authors mentioned, of works still extant, are Justin Martyr, Tatian, Irenæus, Athenagoras, Theophilus of Antioch, Clement of Alexandria and Tertullian; followed by a copious section on those whose works no longer remain. Respecting the third century, the author confines himself only to a few of the latter description, reckoning among them Origen, some of the most important of whose works are lost. The reflections of Professor Lefs, on the christian works of the second century, which are no longer extant, with a specimen of his references to some of them, we shall here insert.

“ The enemies of our religion complain often and loudly of the loss of those writings against Christianity, which were composed by its ancient opponents; and some of them accuse the Christians, in language by no means doubtful, of having been the cause of the destruction of these works. But they do not take into consideration, that of the writings also of the ancient friends and defenders of Christianity many more have been lost than have been preserved. And that, together with these writings, many important evidences for the Authenticity of the New Testament have also perished. We have already \* regretted this loss when

we treated above of the history of the first century. In the second, this deficiency is still greater and more to be lamented.

" 1. Concerning Dionysius, Bishop of Corinth, Eusebius gives us the following information\* :—He wrote seven epistles to different Christian communities, and another to a Christian matron: in the epistle to the community at Athens he exhorted men to believe and to act according to the Gospel: in the epistle to the Nicomedians he defended the true canon (or, as others translate it, the rule of truth, τῇ τῆς ἀληθείας παραταταί κανον), in opposition to the heresy of Marcion: in the epistle to the church at Amastris he had inserted expositions of the Divine Scriptures.—All these epistles are now lost; and with them much important information, and many weighty evidences for the Authenticity of the New Testament.

" 2. In the work of Tatian, which still remains†, we find (on account of the particular purpose for which it was composed,) few allusions to the apostolical writings.—But of these he had treated so much the more amply in his Harmony, or Διὰ Τίτωνα, a Gospel composed from the four Gospels taken together. This work was well known to Eusebius‡; and although the author might have inserted his heretical principles even here, yet the loss of this work is greatly to be lamented, as well for many other causes as on account of its great antiquity§.—Irenæus||, and Clement of Alexandria¶, allude to other writings of this author, in which he attempted to prove some of his heterodox tenets by quotations from the *first Epistle of St. Paul to the Corinthians*.

" 3. Hegeſippus, a convert from Judaism, composed five books of Ecclesiastical History, in which he gave an account of the apostolical preaching\*\*. But of this work we have nothing remaining except a few fragments preserved by Eusebius and Photius. Although the historian might not have entirely laid aside that credulity and inclination for the fabulous, which was peculiar to the Jews of his time (and that this was the case is plain from the extracts in the above-mentioned authors), nevertheless, the loss of his work is much to be lamented; because there undoubtedly existed in it much material information for a history of the scriptural writings, which he must have collected in his inter-

\* Eusebii. Hist. Eccl. Lib. IV. cap. xxiii. p. 184—187. edit. Reading.

† See above, p. 108.

‡ Hist. Eccles. Lib. IV. cap. xxix. p. 193, 194.

§ See Valesius in Eusebium, l. cit.

|| Lib. III. cap. xxiii. §. viii. p. 222. ed. Massueti.

¶ Stromat. Lib. III. p. 547. Potteri.

\*\* Eusebius Hist. Eccles. Lib. IV. cap. viii. p. 150,

course with many considerable teachers of Christianity. However, we discover from the fragments, that he was very well acquainted with the Scriptures of the New Testament. For he quotes them often, although not by name; and his manner of writing is invariably in that peculiarity of style belonging to these books\*.

" 4. Melito, Bishop of Sardis, has rendered himself remarkable in ecclesiastical history, particularly by his examination of the Sacred Books of the Old Testament†. He composed various writings, of which we scarcely know more than the titles, as they are given to us in Eusebius‡. His books, *On the Conduct of Christians*; *Of the Prophets*; *Of the Church*; *On the Lord's Day*; *Of Obedience to the Gospel* (*πρὸς ὑπακοὴν εὐαγγελίου*); *On the Conception and Birth of Christ* (*πρὸς κτίσιν καὶ γέννησιν Χριστοῦ*); *On the Revelation of St. John*; and *On the Incarnation of God* (*πρὸς ἐνανθρώπησιν Θεοῦ*); contained probably more particular information concerning the apostolical writings.—From the few fragments of his works, we can produce him only as an evidence for the *high antiquity of the Revelation of St. John*; yet even this is of dubious import, as we have no information concerning the contents of his treatise on this subject§." P. 139.

After this general view, we have a masterly and most useful chapter, recapitulating the foregoing evidences. We know of nothing more valuable in this way, except a chart of the Canon of Scripture, published about twenty years ago; to which some additions might perhaps be made from this

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\* See Lardner's *Credibility*.

† He travelled into Palestine, on purpose to obtain information on the true Canon of the Old Testament. Eusebius has preserved his catalogue, H. E. Lib. IV. cap. xxvi. p. 190, 191.

‡ Hist. Ecclef. Lib. IV. cap. xxvi. p. 188, 189.

§ The epistle of Melito to a person of the name of Onesimus, who was the cause of his journey into Palestine, begins thus, (Eusebius l. cit. p. 191.) 'As you have often, from your love towards the divine doctrine, required of me that I should collect from the Law and the Prophets those passages which concern the Redeemer and our common faith; and as you were desirous of knowing accurately the *old scriptures*, their number, and the order in which they were composed,—I have therefore inquired after the *books of the Old Testament*,' &c.—This passage appears to prove, that at that time existed also a *second collection of sacred books*, under the name of the *New Testament*.—See Lardner, l. cit. p. 148.

source \*. On the Revelation of St. John, Dr. Lefs treats separately, and at large, in the fifth chapter of this part; and certainly with a disposition to reject it altogether, and with a full persuasion that it cannot properly be ascribed to the apostle John. Yet he states the evidences for, as well as against it, with so much candour, that he cannot strongly be censured for confessing the bias in his own opinion. His chief testimony against it is Dionysius of Alexandria, whose talents and character he greatly extols. His conclusion after all is modest, and by no means dogmatical; he allows the book to be very ancient, to be pious and consolatory; but thinks the author uncertain, the text doubtful, and the interpretation hitherto unattained. For the best reply, in our language, to these and other doubts on this book, we refer to *Letters on the Apocalypse*, reviewed by us in vol. xxi. p. 292†.

An able chapter on the conclusions to be drawn from the foregoing testimonies, concludes the second book of the work. The third book, on the uncorrupted preservation of the New Testament, is highly satisfactory. The author places in a clear and good light the substance of Bentley's argument against the objection of Collins, drawn from the various readings of the sacred books. The second part, on the Credibility of the New Testament, with reference to the characters of the writers, is well handled. It may be useful even to point out the subjects of the sections. 1. They were immediate witnesses. 2. They were competent witnesses. 3. They were by no means credulous. 4. Neither were they fanatics. 5. They were men of integrity. 6. They relate events of their own times. 7. They appeal to notorious proofs. 8. They had nothing to expect but temporal disadvantages. 9. They suffered for their narration; and convinced many of their contemporaries. It is true that these topics have been often urged; but in the manner of stating them there is some novelty; particularly in the author's picture from history, to illustrate the genuine character of a *fanatic*; for the purpose of showing that it in no respect agrees with the characters of the Evangelists and other sacred writers. This part it may be useful to extract.

\* We will give a more exact reference to this Chart when we have it at hand. Its form renders it particularly useful.

† Then anonymous; but since avowed by Mr. Archdeacon Woodhouse.

*"A fanatic thinks himself always the chief favourite of heaven.* And truly a person in whom the Divinity immediately dwells, with whom He deigns daily to hold immediate converse, and makes a living oracle; such a person most assuredly has reason to believe, that he is extraordinarily favoured by God. This fanatical pride is often carried to such an extent in men, that they convince themselves God should do every thing which they desire; and if He does it not, think themselves offended, break out into acrimonious complaints against Him, or uncharitable accusations of ungodliness in other men, which they fancy to be the cause of the disaffection of heaven.—*Disorder and contradiction in their system,* (if a collection of unconnected, problematical, and contradictory opinions can be called a system) *and obscurity and absurdity in their explication of it,* form another feature in the fanatical character. Men, in whom the power of the senses is extended to a kind of madness, are not in a condition to employ the reasoning faculties of the understanding, which require internal tranquillity. And the constant tumult of their minds renders them incapable of speaking connectedly and rationally. Should they discourse of their *inspiration*, that obscurity becomes perfect nonsense. A Fanatic may be a person of great talents and rare prudence in the management of his temporal concerns. But this strength of mind is of no other use to him only to sink him deeper in the vortex of his fancies and follies. And this absurdity in his discourses, compared with the prudence in the management of his temporal concerns, forms one of the strangest contrasts that we can imagine.—*Fanatics are generally enemies, or at least contempters, of all written revelation:* because it renders their own continual inspiration perfectly unnecessary. They distinguish it by the low and irreverent name of an *obscure writing*, which must be cleared up by internal light, and of a *dead letter*, which must be animated by the living spirit which exists in the soul.—This is the cause of the *complete indifference to all religion*, which is commonly united with Fanaticism. 'Their mind,' says a profoundly thinking historian, 'which floats on the wide sea of inspiration, can be confined with in no bounds; and therefore they permit to others also the same liberty.' But however tolerant they may often be in religious matters, in their civil concerns they are equally cruel and barbarous. The supposition that they are immediately influenced by God in all their actions and undertakings, and that they think and act by his command, places them far above humanity, and blinds them to such a degree, that they exercise the most cruel tyranny, and shed in streams the blood of God's creatures and children, not only without any sensations of pity, but, on the contrary, with joy and triumph.—That fanatics exhibit a *wonderful firmness under sufferings and torments* is known to every one, and has been frequently used by the enemies of Christianity, to detract from the firm heroic courage of the Christian martyrs. But the characteristic of fanatical firmness under torments, namely, that *imprudent,*

*dent, inflexible obstinacy, and that insensible obduracy which in these cases they constantly exhibit, has not been often remarked. If a person does not give himself the least trouble to represent to his tyrants, with modesty and gentleness, the principles for the sake of which he is persecuted; but, on the contrary, answers those in authority over him either not at all, or with impertinence; if he reject all the methods, which prudence would point out for avoiding his torments either wholly or in part, without violence to his principles, and if he rather solicit sufferings: who does not perceive that such a firmness under torments cannot proceed from a calm and rational reflection, and an heroic disregard of the world; but is the effect of a morose, unsocial obstinacy, and an inhuman obduracy, rather a paroxysm of frenzy than a praise-worthy firmness of mind?—This paroxysm often increases to such a degree, that it produces even convulsive agitations of the body, and absolute madness; as we learn particularly from the early history of the Quakers.—Such gloomy and morose persons, who consider the world with nausea and hatred, and have retired as it were back into themselves, in order to listen constantly to the suggestions of heaven; who imagine that they are infinitely exalted above common humanity, and are the particular objects of the divine favour and care: such persons cannot certainly form a social, beneficent system of morality. Condemnation of all innocent indulgences; a solitary, selfish, gloomy, melancholy life; numerous fasts; rigid vows of celibacy; all possible avoidance of domestic and civil society; hostile hatred of the body and of the world; corporeal sufferings and mortifications; in short, a morose, unsocial, and barbarous severity is the characteristic of a Fanatic's system of morality.*

“It would conduct me too far from my purpose, were I to enter on a more ample developement of this character. Whoever is acquainted with the history of the Montanists, of Mahomet, of the earliest Anabaptists, of Cromwell and his fanatical followers, of the Quakers, and Jansenists\*, will be able to confirm the truth of each individual feature sketched above by many examples from history.

“From this picture of fanaticism cannot be selected a single, even the most trifling, feature which can be applied to the writers of the New Testament; on the contrary, they possessed traits diametrically opposite to every one of them.” P. 281.

The contrast is then drawn with no less truth than force. Sect. 5, of this part, *on the Integrity of the Writers of the New Testament*, is a masterly abstract of that part of Lardner's “Credibility,” in which he shows that the facts occasionally mentioned in the New Testament are confirmed by passages

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\* And some Methodists. Rev.

of ancient authors, who were contemporary with our Saviour, or his apostles, or lived near their time. In this contracted form its evidence is rendered very clear and striking.

The second book treats on the wonderful establishment and propagation of Christianity as a most convincing proof of the entire credibility of the history of the New Testament. This part of the work is strong, but not extended. The author does not appear particularly to consider or oppose the arguments of Gibbon's two chapters, though he answers much of them by implication. The third chapter, which points out the circumstance which ensured the success of Mahomet, is well drawn up. Excepting the one point of the author's doubts upon the Apocalypse, which are not urged without a fair statement of opposite reasons, this book deserves the strongest recommendation, and the most general attention. Even our Paley has hardly exceeded Dr. Less, in the scrupulous care not to urge any doubtful or unsound arguments; a point of prudence very essential for recommending such a work to all persons who are able to argue and to think.

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**ART. VIII.** *Tentamen Palæographiæ Assyrio-Perficæ, sive Simplicis Compendii ad explicandum Antiquissima Monumenta Populorum qui olim circa mediam Asiam habitaverunt, præsertim vero Cuneatas quas vocant inscriptiones. Auctore D. Anton. August. Henric. Lichtenstein. Helmstadi. 1803. 4to. 190 pages.*

*An Essay on the Ancient Writing of the Assyrio-Perfians; or an Attempt to illustrate the Monuments of those Nations, who in the earliest Ages inhabited Middle Asia: especially Inscriptions in the Wedge-like (or Arrow-headed) Character. By M. Ant. Aug. Hen. Lichtenstein.*

SINCE the time of Pietro della Valle and Figueroa, each successive traveller in Persia has directed our attention to those stupendous monuments of remote antiquity, the ruins at present called *Chilminar*, or the *Forty Pillars*, which are generally considered as the remains of Persepolis, at least of the palace or temple belonging to that magnificent capital. On the walls of this venerable edifice, and apparently coeval with them, are found several inscriptions engraved in certain characters, which have hitherto continued faithful guardians of the secrets confided to them.



From the descriptions and engravings published by Chardin, Kämpfer, Le Brun, Mandelslo, Herbert, Lalande, Struys, Thevenot, Niebuhr, Francklin, and other travellers, many learned orientalists and antiquaries have endeavoured to ascertain the age and the language of these inscriptions. Our own countrymen, however they may excel in the modern branches of Asiatick literature, have done but little in the department of Persian palæography:—the celebrated Dr. Hyde, of Oxford, amidst many vague conjectures, never entertained one more erroneous, than when he supposed those inscriptions to have been merely ornamental, or sculptured according to the whims and fancies of the artist. Sir William Jones thinks it may be reasonably doubted, whether they contain a system of letters which any nation ever adopted; he could, however, distinguish about forty different characters formed by “regular variations and compositions of a straight line and an angular figure like the head of a javelin, or a leaf (to use the language of botanists) *hearted and lanceed*.”—These are the characters denominated by various writers, *literæ cuneatæ*, *wedge-like*, or *cuneiform*, *caractères à clous*, *clavata*, *nail-headed*, *arrow-headed*, and *Persepolitan*. To the study of these ancient characters, the continental literati have applied themselves with the most laudable and persevering zeal.

The ingenious professor Wahl, some years ago announced his sanguine hopes of soon discovering a key to those treasures of antiquity. Tychsen, of Rostock, and Münter, of Copenhagen, have each offered to the public the result of their endeavours to decipher and explain the inscriptions: a task, according to the learned Cuper, of considerable difficulty, as some, like La Croze and Count Caylus, would derive the characters from an Egyptian source, and suppose them partly hieroglyphical; others imagine them a-kin to the Chinese, &c.

Notwithstanding the labours of so many ingenious scholars, the mysterious inscriptions of Persepolis still remain enveloped in obscurity, and we announce with pleasure the appearance of Mr. Lichtenstein as an additional candidate for the honour of first removing the veil of darkness from those ancient monuments.

To congratulate him on the complete success of his endeavours would here be premature, as he reserves for a future volume his proofs and arguments in favour of the explanations offered in the work before us: for the same reason we refrain from mentioning some doubts and objections which have suggested themselves during the perusal of his *Tentamen*.

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Every page of this Essay, however, evinces the learning, ingenuity, and diligence of its author, who may expect from us, whenever we shall be so fortunate as to possess his *proofs*, the most impartial and candid examination. In the mean time we shall give a general outline of this work, and gratify our reader's curiosity by transcribing two or three of the inscriptions, according to Mr. Lichtenstein's interpretation.

From a similarity which he discovered between the Persepolitan characters, the Cufic, or ancient Arabic, and the Syriac-Estrangelo, he was induced to suspect that the genealogies of all might be traced to the same source:—the result of his labours in search of this common origin is a persuasion, that the inscriptions in arrow-headed letters, like many other monuments of antiquity found on this side of the Oxus and Indus, are vestiges of the posterity of Shem, or at least of a people who used a language, resembling the Arabic and Aramean. After some remarks on the *Zend* and *Pehlvi* dialects (such as M. Anquetil du Perron has given in his translation of the *Zendavesta*) this author observes that all the monuments bearing inscriptions in *arrow-headed* or *arrow*-headed characters, as far as he could ascertain, have been discovered in Persia, Mesopotamia, or the Region of Babylon: some few, perhaps, in Coele-Syria, and others in Egypt: these, however, are not to be supposed the work of Egyptians, but of the Persians, who conquered them under Cambyfes.

Although the sons of Cham (or Ham) first occupied the territory of Babylon, according to the Mosaic Records, we find it shortly after in possession of the *Semite*, or descendants of Shem, the Arameans, Assyrians, and Elamites: after them the Medes governed that part of Asia, until conquered by the Persians, who, in their turn, yielded to the Macedonians, these to the Parthians, and the Parthians to the Arab Musulmans.

It is not probable, according to the present author, that these inscriptions should belong to the very first inhabitants of Middle Asia; but he would ascribe them to the sons of Shem, the Arameans, Assyrians, and Elamites, who formed that dynasty to which the Greek and Roman historians assign the first monarchy, generally styled the *Assyrian*.

In those very remote ages when the celebrated palace or temple of Persepolis, and the royal sepulchres in its vicinity were constructed, this author finds vestiges of three nations; the Persians, Medes, and Arameans, to whom he would ascribe the triple character and triple idiom, which he has discovered in the ancient inscriptions.

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The Arameans, with whom, after the time of Cyrus, we may confound the Assyrians and Elamites, chiefly inhabited Mesopotamia and Cœle-Syria; and from their vicinity, their power and ancient glory were so highly honoured by the Persian king, that inscriptions sculptured in their dialect, were with those in the Perfic and Medic idioms among the ornaments or records of the royal palace or temple, and Mausolea.

The Persepolitan writing consists, according to Mr. Lichtenstein (page 27) of two simple signs or figures, the *Mirrich*, or four winged arrow, a symbol of *Behram* (the planet Mars), and the triangular *Ioni*, sacred to Venus (or the moon), the combinations and multiplications of these two figures constitute the various letters of the alphabet, which this author analyses and minutely examines, and of which he gives a large and perspicuous engraving. In this plate are presented to us, at one view, the different arrow-headed letters, as they appear on the marbles of Persepolis, the cylindrical stones or amulets found in Persia, Mesopotamia, and Egypt, and the bricks discovered in excavations about Babylon, with the corresponding or equivalent characters in the Syriac, Phœnician, Etruscan, Cufic, and other ancient alphabets.

The author proceeds to decipher and translate several inscriptions which he has found in the works of Niebuhr and Le Brun, in M. Millin's *Monumens Antiques Inédits*, on Babylonian bricks, on a cylinder of which the impression or drawing was communicated by Sir Joseph Banks, another from the *Recueil* of Count Caylus, &c.

From Niebuhr (vol. II. tab. 24.) he gives in the arrow-headed character explained in corresponding Syriac letters, an inscription of which the following translation is offered in page 90.

“*Reveremini Darium anachoretam magnificam; glorieter robore animi tutela magnifica!*”

“*Reveremini Darium tutelam magnificorum! prodis interminatio: reveremini Darium tutelam magnificum.*”

“*Increpat te: extollite Darium, vexillum Cyri Senis, (vel herem)*”

“*O Turba; metite perfectionem, (i. e. fruamini opere perfecto) increpat te atrium Cyri Sapientis.*”

“*Reveremini quos congregat magnificentia Cyri.*”

“*Lætatur Senex, gloriatur Cyrus instaurator (sculptor?)*”

“*Protegit Magus (an Magos?) tuetur et providet.*”

This inscription, according to Mr. Lichtenstein, is in the Medic idiom; another also, from Niebuhr, he considers as Aramean, and thus translates (page 108.)

“*Rex quoque sospitat Arameos fratres nostros, consilia ejus firma sunt*”

*sunt, ut ferramentum lapidis; Syria in tempus sempiternum, ore laudum celebrabit illum profecto tutela tua perennabit.*"

From the *Monumens Antiques Inédits* of Monsf. Millin, (Vol. I. pl. VIII. and IX.) our author gives a long inscription in a dialect resembling the Chaldaic: it is taken from a very curious stone found near the ruins of the *Tauk-i-Kesra*, or palace of Chosroes, in the vicinity of Ctesiphon, and brought to Europe by Citizen Michaux: it contains, according to Mr. Lichtenstein, a *nania*, or funeral address from a priest of the Sabæans, or ancient Persians, to the women who had lately lost their husbands, sons, or brothers.

Of this inscription we shall transcribe the first column; (page 112.)

- " *Edictum meum ad vos, filiae cipporum (parentatrices)*
- " *Observatur infortunium; pungit cogitatio foveæ ad aperitiones*
- " *periodicas (cipporum)*
- " *Imo tempus manumissionis (sunt) discessus nostri ad patris*
- " *nostros,*"
- " *Quando ad mansiones firmas findit sepulcra nostra*
- " *Vis exercituum potentium, generationis æternorum.*
- " *Delemur hora ATZAPHATH\* matris HAKEMI†,*
- " *Patris reliqui exercitus potentium.*
- " *Revivificabimur per voces resurrectionis;*
- " *Quæ emancipabit nos in mansionem non circumscriptam.*
- " *Procul a terroribus noxæ dilatae,*
- " *Procul ab ira Deorum,*
- " *A tartaro Orti torvo aspectu conterentis te.*
- " *Infecit te Deus horroribus præposteris,*
- " *Dolore reminiscentiæ, fonte clamorum.*
- " *Exacuit terrores in adversitatibus nostris.*
- " *Adspargens acetum dispensat medicinam.*
- " *Exercitus potentium separat.*
- " *Iidem profecto quoque resuscitant vitam nostram.*
- " *Quin immittit visitationem iacturarum mortalibus.*
- " *Edam nunc epitomen epicediorum; leges singulativ.*"

On one of the Babylonian bricks, Mr. Lichtenstein discovers in an idiom, nearly Arabic, the following words; (page 136.)

" *In te confidimus, namque tu creasti nos omnes; o Deus sanctissime, veracissime! Propitius sis nobis, namque in te (reponitur) fides: satia nos: nutri nos: namque tu creasti nos omnes.*"

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\* The Aramean name of a female Divinity, called by the tribe of Coreish in Arabia, *Asaf*. Vide Goli Lexic. Arab. p. 101.

† An imaginary being, from whom our author thinks it probable that the Deity of the Druses may have derived his name.



some accident, had been omitted\*. It would, however, be altogether superfluous to expatiate much on the merits of a work, which, by the propriety of its descriptions, the characteristic truth of its figures, the spirit of its wood engravings, and the very ingenious and entertaining variety of its vignette ornaments has, without the aid of critics, united all suffrages in its favour. Mr. Bewick follows the Linnean arrangements, and by confining himself to British Birds, has been enabled to comprise the whole, in the very convenient general division of land birds and water birds, giving a volume to each. In the advertisement prefixed to the second volume, we have an account of the sources from which the work has been derived, which our readers will doubtless be glad to peruse.

“ The editor of the second volume of British Birds, having now brought his work to a conclusion, hastens to acknowledge his obligations to the public for the favourable reception of his former labours; and to express his thanks to those sportsmen and lovers of natural history, who have so liberally contributed to the completion of this work. When the History of British Birds was first undertaken, the splendid museum of the late Marmaduke Tunstall, of Wycliffe, Esq. was obligingly thrown open by his nephew, Francis Sheldon, Esq.† with the kindest offer of the use of its abundant stores. During a residence of nearly two months at that little earthly paradise—the secure asylum of its feathered visitors, which were suffered by the late benevolent owner to pick up their daily pittance unmolested—drawings were taken from the stuffed specimens of most of the British species, and many of these were afterwards traced and engraven upon the blocks of wood; but in the progress of the work, so many both dead and living specimens of the birds themselves, (to which stuffed subjects commonly bear only an imperfect resemblance) were furnished by the patrons of the work, that the necessity of using several of these drawings was superseded by this more near approach to perfect nature. In addition to these resources, the voluminous folios of the celebrated Count de Buffon, containing one thousand and one (*Planches Enluminées*) coloured prints of birds, &c. were kindly lent to aid the work, by Michael Bryan, of London, Esq.; these, like an index, were constantly at hand to be referred to, and compared with the birds themselves, which were from time to time presented to the editors of both volumes,

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\* The pleasing and elegant work on quadrupeds, by the Bewicks, has unaccountably shared the same fate in our pages.

† Now Francis Constable, Esq. of Burton Constable, in Holderness.

and were often of great service, by enabling them to ascertain the names, and to identify each species, in an examination of the subjects before them, when compared with the figures and doubtful nomenclature of other ornithologists.

"Notwithstanding these helps, the figures of several birds are still wanting; but, however the editor regrets the deficiency, he is well aware that is to be attributed to the difficulties the sportsman meets with in coming at many of the shy inhabitants of the ocean, and of the pathless misty marsh. The time spent in endeavouring to procure these desiderata, and other unforeseen obstacles, have checked the progress of this work, and must apologize for the delay of its appearance to so lengthened a period after the *History of the Land Birds*," *Advertisement*, Vol. II. p. iv.

We have enumerated the species thus omitted, and find them amount, in the second volume, to 48. This number, however, bears only a small proportion to those which are given. There are some omissions also in the former volume, but those we have not reckoned. We shall give a short specimen from each volume, to show the manner of the author. At the head of each genus is (usually) given a general character of it, and so also of each order and class: besides a general and sensible introduction to each volume. The account of the Woodpeckers, in vol. I, partly taken from Buffon, is well worthy of notice.

#### "THE WOODPECKERS.

"Of these only three or four kinds are found in these kingdoms. Their characters are striking, and their manners singular. The bill is large, strong, and fitted for its employment; the end of it is formed like a wedge, with which it pierces the bark of trees and boughs, into the wood, in which its food is lodged. Its neck is short and thick, and furnished with powerful muscles, which enable it to strike with such force as to be heard at a considerable distance; its tongue is long and taper; at the end of it there is a hard bony substance, which penetrates into the crevices of trees, and extracts the insects and their eggs, which are lodged there; the tail consists of ten stiff, sharp-pointed feathers bent inwards, by which it secures itself on the trunks of trees while in search of food; for this purpose its feet are short and thick, and its toes, which are placed two forward and two backward, are armed with strong hooked claws, by which it clings firmly, and creeps up and down in all directions. M. Buffon, with his usual warmth of imagination, thus describes the seemingly dull and solitary life of the woodpecker. 'Of all the birds which earn their subsistence by spoil, none leads a life so laborious and painful

painful as the woodpecker. Nature has condemned it to incessant toil and slavery. While others freely employ their courage or address, and either shoot on rapid wing, or lurk in close ambush, the woodpecker is constrained to drag out an insipid existence, in boring the bark and hard fibres of trees to extract its humble prey. Necessity never suffers any intermission of its labours, never grants an interval of sound repose; often during the night it sleeps in the same painful posture as in the fatigues of the day. It never shares the sports of the other inhabitants of the air, it joins not their vocal concerts, and its wild cries and saddening tones, while they disturb the silence of the forest, express constraint and effort: its movements are quick, its gestures full of inquietude, its looks coarse and vulgar; it shuns all society, even that of its own kind; and when it is prompted to ask a companion, its appetite is not softened by delicacy of feeling\*." Vol. I. p. 114.

From the second volume we are inclined to give the account of that species of Swan, which is supposed to have given rise to the fables of antiquity, relating to the vocal powers of the Swan. The bird is so scarce in this country, that it is one of those which are not here delineated.

#### " WILD SWAN.

" The Wild Swan measures five feet in length, and about seven in breadth, and weighs from thirteen to sixteen pounds. The bill is three inches long, of a yellowish white from the base to the middle, and thence to the tip, black: the bare space from the bill over the eye and eye-lids is yellow: the whole plumage in adult birds is of a pure white, and, next to the skin, they are clothed with a thick fine down: the legs are black.

" This species generally keeps together in small flocks, or families, except in the pairing season, and at the setting in of winter. At the latter period they assemble in immense multitudes, particularly on the large rivers and lakes of the thinly inhabited northern parts of Europe, Asia, and America: but when the extremity of the weather threatens to become insupportable, in order to shun the gathering storm, they shape their course high in air, in divided and diminished numbers, in search of milder climates. In such seasons they are most commonly seen in various parts of the British isles, and in other more southern countries of

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\* Be it said, without offence, that this quotation from Buffon gives an excellent specimen of the perfect nonsense frequently written by that eloquent Frenchman to adorn his book, and by many readers admired. Calling that a *painful posture* which is natural to the animal, and those employments *drudgery*, which doubtless constitute the great delight of its life, Rev.



Europe. The same is observed of them in the North American states. They do not, however, remain longer than till the approaching of the spring, when they again retire northward to the arctic regions to breed. A few, indeed, drop short, and perform that office by the way, for they are known to breed in some of the Hebrides, the Orkney, Shetland, and other solitary isles; but these are hardly worth notice: the great bodies of them are met with in the large rivers and lakes near Hudson's Bay, and those of Kamtschatka, Lapland, and Iceland. They are said to return to the latter place in flocks of about a hundred at a time in the spring, and also to pour in upon that island from the north, in nearly the same manner, on their way southward in the autumn. The young, which are bred there, remain throughout the first year; and in August, when they are in moult, and unable to fly, the natives taking advantage of this, shoot, kill them with clubs, and hunt them down with dogs; by which they are easily caught. The flesh is highly esteemed by them as a delicious food, as are also the eggs, which are gathered in the spring. The Icelanders, Kamtschatdales, and other natives of the northern world, dress their skins with the down on, sew them together, and make them into garments of various kinds: the northern American Indians do the same, and sometimes weave the down as barbers weave the cawls for wigs, and then manufacture it into ornamental dresses for the women of rank, while the larger feathers are formed into caps and plumes to decorate the heads of their chiefs and warriors. They also gather the feathers and down in large quantities, and barter or sell them to the inhabitants of more civilized nations.

"Buffon is of opinion that the tame swan has been derived originally from the wild species; other naturalists entertain a contrary opinion, which they form chiefly on the difference between them in the singular conformation of the windpipe. Willoughby says, 'The windpipe of the wild swan, after a strange and wonderful manner, enters the breast-bone in a cavity prepared for it, and is therein reflected, and after its egress at the divarication is contracted into a narrow compass by a broad and bony cartilage, then being divided into two branches, goes on to the lungs: these branches, before they enter the lungs, are dilated, and, as it were, swollen out into two cavities.' Dr. Heysham corroborates the above, and adds, that the wild swan, in this particular, differs not only from the tame swan, but also from every other bird. The only observable external difference between the two species is in the markings of the bill, (which are figured in the subjoined head) and in the wild swan's being of less bulk than the mute or tame kind.

"Much has been said, in ancient times, of the singing of the swan, and many beautiful and poetical descriptions have been given of its dying song.—'No fiction of natural history, no fable of antiquity, was ever more celebrated, oftener repeated, or better

better received : it occupied the soft and lively imagination of the Greeks ; poets, orators, and even philosophers, adopted it as a truth too pleasing to be doubted.' "The dull insipid truth," however, is very different from such amiable and affecting fables, for the voice of the swan, singly, is shrill, piercing, and harsh, not unlike the sound of a clarionet when blown by a novice in music. It is, however, asserted by those who have heard the united and varied voices of a numerous assemblage of them, that they produce a more harmonious effect, particularly when softened by the murmur of the waters.

"At the setting in of frosty weather, the wild swans are said to associate in prodigious multitudes, and thus united, to use every effort to prevent the water from freezing : this they accomplish by the continual stir kept up amongst them ; and by constantly dashing it with their extended wings, they are enabled to remain, as long as it suits their convenience, in some favourite part of a lake or river which abounds with their food.

The swan is very properly entitled the peaceful Monarch of the Lake : conscious of his superior strength, he fears no enemy, nor suffers any bird, however powerful, to molest him ; neither does he prey upon any one. His vigorous wing is as a shield against the attacks even of the eagle, and the blows from it are said to be so powerful as to stun or kill the fiercest of his foes. The wolf or the fox may surprise him in the dark, but their efforts are vain in the day. His food consists of the grasses and weeds, and the seeds and roots of plants which grow on the margins of the water, and of the myriads of insects which skim over, or float on its surface ; also occasionally of the slimy inhabitants within its bosom.

"The female makes her nest of the withered leaves and stalks of reeds and rushes, and lays commonly six or seven thick-shelled white eggs : she is said to sit upon them six weeks before they are hatched. Both male and female are very attentive to their young, and will suffer no enemy to approach them." Vol. II. p. 276.

We could expatiate, with great amusement to ourselves, and possibly to our readers also, on the very ingenious devices, which are frequently made the subjects of vignettes or tail-pieces : subjects of common and familiar life, such as have not been touched by other artists, but full of characteristic truth, and frequently of original humour. But the instances are so numerous, that the discussion would carry us much too far : and as they are not, in general, allusive to the subjects of the book, they are rather pleasing specimens of the artist's ingenuity, than a proper or necessary appendage to a work on natural history.

ART:

ART. X. *Storia dell' Accademia degli Arcadi, istituita in Roma l'Anno 1690, per la Coltivazione delle Scienze delle Lettere umane e della Poesia scritta da Gio. Mario Crescimbeni, Primo Custode Generale. Pubblicata l'Anno 1712, d'Ordine della Medesima Adunanza.* 12mo. 196 pp. 7s. 6d.

ART. XI. *L'Arte Poetica Italiana, in cinque Canti, da Benedetto Menzini.* 12mo. 141 pp. 5s.

ART. XII. *Bacco in Toscana, ditirambo di Francesco Redi, con Note brevi Scelte dell' Autore.* 12mo. 80 pp. 5s.

ART. XIII. *La Rivoluzione Francese, Visione alla Dantesca, in Quattro Canti da Vincenzo Monti l'Anno 1793* 12mo. 96 pp. All sold by Beckett, in Pall Mall, and printed by Bulmer. 1804.

THESE four works appeared together early in the summer of last year, and in addition to similar works which we have formerly noticed \*, evince the persevering zeal of the elegant and learned editor, Mr. Mathias, for the cultivation of the delightful language of Italy. On the first mentioned of these volumes there is little to be said. It contains Crescimbeni's history of the Arcadi, taken from his general history of Italian poetry, without additional illustration, excepting a description of a theatre of the Arcadi, built in 1726, written and published by the Abbate Vettorio Giovardi, in 1727. Few of our readers can require to be told, that the Arcadi are a learned society in Italy, established in 1690, for the express purpose of encouraging the progress of science, and literature, and taste. "Per maggiormente coltivare lo studio delle scienze, e risvegliare in buona parte d' Italia il buon gusto nelle lettere umane, ed in particolare nella poesia volgare." This elegant club was first established in Rome, but soon sent out branches, under the name of Colonies, into every principal city of Italy. The members take two names of a Grecian forth, on being admitted into the society, and consider themselves as Arcadian shepherds. Mr. Mathias is deservedly enrolled in this society, and his Arcadian appellation is *Eubante Tirinzio* †. The Colonies abovementioned have each

\* See Brit. Crit. Vol. XXI. p. 32, and XXII. p. 413.

† This has been a ridiculous snare to a would-be wit of the present

each a device and a motto; and the collection of these, copied from Crescimbeni, and very neatly cut in wood, occupies this little volume from page 96 to the end.

2. We proceed in the second place to the Art of Italian Poetry, by Menzini. This poet, who died in 1704, at the age of 59, has hitherto been little known in England. The present very neat edition of his *Arte Poetica*, will not only serve to diffuse new general precepts of the art, but will, in several particulars, open more exactly the refinements of Italian poetry. The character of the author, and of the present work, may properly be given in the words of Mr. Mathias, from his dedicatory epistle to Mr. Montagu.

“ A i nomi illustri di Aristotele, di Orazio, di Vida, e di Boileau, che con tanta gloria e vantaggio della Repubblica letteraria si sono esercitati in questa materia, vuole anche aggiugnere il suo l'eredito e leggiadro Menzini, dalle Muse Greche (a mio parere) più ch' alcun altro Poeta Toscano allattato e nudrito,

“ Chianque leggerà questo ben regolato e giudizioso componimento, sentirà come si possa imparare la purità della lingua, la novità delle figure, la vaghezza di bellissime favole, la gentilezza e nobiltà de' pensieri, e la maestà ed armonia dell' elocuzione, con tutti quei pregi e vezzi che vengono dalla scuola Anacreontica e Chiabresca.” P. vi.

This character of Menzini we have given in the words of the editor, to do justice to his skill in writing Italian: the opinion given by a countryman of the poet, in the short life here printed, we shall translate for the benefit of mere English readers. It is to this effect:

“ Though, in the works of Menzini, we do not see the full rays of a sublime philosophy, yet there are not wanting brilliant gleams, which sufficiently prove the author to be versed in sciences and languages. But, as to the praise derivable from the Muses, whether in his bold dithyrambics, he gives new effect or existence to great and sounding words; whether he blows the Epic trumpet, and exalts the noble deeds of heroes to the skies; or whether, finally, like the bee, seeking the flowery thyme, and wandering through the woods and fields, he makes the hills resound with his rustic notes, Menzini is ever worthy of the contested crown of Apollo.”

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present day, who calls *Eubante Tirinzio* the watchword of the society; and therefore, seeing no signature, affects to consider the date, in Roman letters, as standing for the writer's name. *Flam Flam*, vol. i. p. 95.

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This profe is, perhaps, fomewhat too poetical, though we have quieted it a little in our tranflation, but it gives a ftrong testimony to the merit of the poet. Menzini was a member of the Arcadi, by the names of *Euganio Libade*; and an indefatigable promoter of the fuccefs of that inflitution. In the life here prefixed, we find a few more works attributed to him; namely, fome Poems published in 1680, his *Paradifo Terreftre*, in three Cantos, his *Accademia Tufculana*, in imitation of the Arcadia of Sannazaro, and a few fmaller works. Where his Eulogift, above quoted, found him founding the Epic trumpet we do not know. His Art of Poetry is faid, on the fame authority, to have been the fruit of two months only of leifure; and, if fo, is a very extraordinary performance. It is divided into five Cantos, the fubjects of which are chiefly thefe.

Canto I. The difficulty of fucceeding in Poetry; neceffary qualifications; exact knowledge of Italian ftyle, and idiom; readinefs of rhyming; and a facility of verfification, not languid, but dignified and well fupported. Rife and improvements of the Tufcan dialects. Necessity of attending to criticifms, and correcting with care, to render compositions durable.

Canto II. The Fathers of Italian *Heroic Verfe*, Ariofto and Taffo. Comparifon of them. Coherence, clearnefs, and expreffion of character neceffary. Obfcenity to be avoided. *Tragedy*, examples of, in Italian. End of *Tragedy* and *Comedy*. Degeneracy of modern Comedy. That Verfe is neceffary to make Comedy complete.

Canto III. *Dithyrambic Poetry*. Its difficulties: may be adapted to amorous fubjects. *Satire*, its origin, and different fpecies. *Elegy*, fometimes elevated above its ufual ftyle. *Paftoral Poetry*, various kinds fpecified. Style adapted to *familiar* and *facetious* compositions.

Canto IV. *Sacred Poetry*, not fufficiently investigated. Its difficulties and their caufes. Vain attempts to imitate Pindar. The *Tufcan Ode* preferred, in fome particulars, to the Greek and Latin. *Blank Verfe* convenient in didactic writing. The *Sonnet*, the hazard of attempting it: the few that are perfect.

Canto V. *On the Sublime*. It is rather a gift of nature, than attainable by art. Definition and origin of it. *Enthufiafm defined*. The Value of a *found Judgment*. *Harmony* of various kinds. Conclusion.

The value placed by the Italians upon the Sonnet, a quaint invention of their own poets, will be clearly underftood from the following ftanzas:

“ Quefto

“ Questo breve Poema altrui propone  
Apollo stesso, come Lidia pietra,  
Da porre i grandi ingegni al paragone.  
E più d'una vedrai Toscana cetra,  
A cui per altro il bel Parnaso applaude,  
Che in questo cede, e volontier s'arresta.  
In lungo scritto altrui si può far fraude;  
Ma dentro un breve, subito si posa  
L'occhio su quel che merta bialmo o laude.  
Ogni picciola colpa è vergognosa  
Dentro uno sonetto, e l'uditor s'offende  
D'una rima che venga un po' ritrosa.  
O se per tutto egual non si distende,  
O non è numerofo, o se la chiusa  
Da quel che sopra proporrai, non pende.  
E altrui non val quella sì magra scusa  
Di dir che troppo rigida è la legge  
Che in quattordici versi sta rinchiusa;  
E che mal si sostiene, e mal si regge  
Per scarsezza di rime, e l'intelletto  
Talor quel che non piace a forza elegge.  
In questo di Procruste orrida letto  
Chi ti sforza a giacer? Forse in rovina  
Andrà Parnaso senza il tuo sonetto?  
Lascia a color che a tanto il ciel destina  
L'opra scabrosa; o per lung' uso ed arte  
Via più la mano, e più l'ingegno affina.” P. 95.

Subjoined to this Poem, though not mentioned in the title, is a letter from the editor to a friend, on the merit of a Canzone, or Ode of Da Ponte, upon the death of the Emperor Joseph II. and the accession of Leopold II. The Ode itself is added, and justifies the praises of Mr. Mathias. Every reader may not perhaps know, that Da Ponte, the author thus praised, was long settled in London, and wrote frequently for our Opera. The necessity of the times forced him into trade, and he kept for several years a shop, stored with all the best Italian books. We are sorry to add, that, within these twelve months, the books were obliged to be sold off by auction, and the business given up, for want of sufficient patronage in England to support a shop exclusively for Italian literature. All the efforts of Mr. Mathias could not rescue us from this public disgrace.

3. The next article is the Dithyrambic of Redi; with a life of the author, a Dissertation on Dithyrambic Poetry\*,

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\* By Teobaldo Ceva.

and other illustrations. The Italians are the only moderns, who have attempted to revive the Grecian Dithyrambic style, as characterized by Horace in speaking of Pindar :

Seu per audaces nova dithyrambos  
Verba devolvit, numerisque fertur  
Lege solutis.

But the licences allowed to this species of Poetry, in the application of old words, and the fabrication of new, are so extensive, that to understand it becomes a separate study; and Redi would be altogether unintelligible, even to good Italian scholars, without the explanations which fill his margin: The author of the Dissertation says,

“ Più che al semplice lirico è lecito al Dithyrambico l'usare metafore ardite, iperboli forti, frasi nuove, voci composte, e tratte eziandio con gentilezza da forestiere contrade. Il Redi è singolare in tutte queste cose: chiama egli il vino *topazio*, *cristallo*, *sangue del uve*, *ambra liquida che infernisca*: adopera con galanteria le voci Francesi *courier*, *doré*.” &c. P. xli.

Such a specimen of Poetry is, in this country at least, a literary curiosity, and if English readers should not relish it as much as the editor appears to do, they will at all events have an obligation to him for enabling them to become acquainted with it. Redi was born in 1626, and died in 1697.

4. On the fourth of these publications we shall say the less at present, because we shall very soon have occasion to notice Mr. Boyd's translation of the Poem it contains; at which time it will be most convenient to speak also of the original. This book is addressed, in a very elegant dedication, to the Attorney General. With the well-deserved character which Mr. Mathias gives of this valuable friend we shall close the present article.

“ A voi, in cui sì vagamente risplendono l'urbanità, la coltura, la ricerca del vero, l'amor e il patrocinio della bella letteratura, un'eloquenza dotta e possente, un giudizio corretto, ed una leggiadriissima vivacità d'ingegno, con ottimi ed ornati costumi, non è spiaciuta questa mia intenzione e zelo verso le amene lettere.” P. vi.

He then particularly recommends the poem itself to the notice of his friend, and concludes with a pleasing commemoration of their early connection at Cambridge. Such intercourse forms one of the most striking charms of literature.

ART. XIV. *Observations on the Nature and Tendency of the Doctrine of Mr. Hume; concerning the Relation of Cause and Effect.* 8vo. 46 pp. 1s. Mundell and Sons, Edinburgh. Longman, Hurst, &c. London.

THIS is another publication on a most important subject to which the late appointment of a professor of mathematics in the University of Edinburgh has given rise\*; and we are told that, like Mr. Professor Stewart's pamphlet, it was the work of a few days. It bears indeed the marks of haste in its composition; for, though the anonymous author is evidently an acute man, and though we have the honour to agree with him in most of the great conclusions, which he labours to establish, yet there are some of his incidental observations which we cannot admit, and some expressed in language that we do not perfectly understand. What is unintelligible to us, we may, without much arrogance, suppose to have been unintelligible to some of those reverend gentlemen, for whose instruction the observations were published. It is therefore not impossible that the author may have bewildered minds which he wished to enlighten: while he has passed over, with very little notice, the only position advanced by Mr. Hume on the subject of cause and effect, which, as it appears to us, the General Assembly of the Church of Scotland could be called upon to censure.

Having justly observed that the series of propositions on which Mr. Hume builds his theory, is incessantly broken by a repetition of the same "sceptical doubts;" and having hence inferred the expediency of arranging the theory into separate propositions, and considering these in a regular order; he states, as the first proposition of Mr. Hume's theory,

"That the relation of cause and effect cannot be discovered, *a priori*. In every case, the second phenomenon must have been previously witnessed: for there is nothing in the first appearance of any object, which can lead us to predict the appearance of a particular object, rather than of any other, as immediately successive."

This proposition is incontrovertible; nor are we aware that it was ever controverted, at least since the employment of Bacon's *novum organum* in philosophical research. It is

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\* See British Critic for July last, p. 33-

certainly



certainly no part of any theory peculiar to Mr. Hume; since it is obvious, that previous to all experience, it would be just as probable to man, that heat would harden wax and soften clay, as that it would harden clay and soften wax: for previous to all experience, no man could form so much as a rational conjecture that it would produce either of these effects. This proposition, however, the present author thinks, it incumbent upon him to illustrate, if not to support; but in the course of the illustration, he confounds *desire* and *volition*, and affirms what we apprehend no unsophisticated understanding will admit.

"It has been asserted, that from mind alone we derive our idea of power; and that the idea, acquired by the consciousness of our own exertion, is *transferred* to the apparent changes of external matter. But, *unless we suppose the idea of power to have been otherwise acquired*, what we call *exertion* is nothing more than the sequence of motion to desire, as magnetism is the sequence of iron to the approach of a loadstone." P. 5.

"If what we feel be transferred, it is evidently *desire* which we feel. Till the muscular motion has taken place, it is desire alone; it is afterwards desire, combined with the knowledge that a muscular motion has been its consequence. It is, perhaps, even too much authority which Mr. Hume gives to this error, when he allows, that the *animal nifus*, which we experience, enters very much into the vulgar idea of power. It is more probable, that the feeling of this animal nifus, though derived from cases in which the exertion has eventually succeeded, enters largely into the vulgar idea of restraint or want of power." P. 6.

"The idea of power, we may therefore conclude, is not derived from the phenomena of mind, more than from those of matter, both which furnish traits of sequences, that differ only as their own respective sequences differ among themselves. The very feeling of power, as of connection, would be itself only a new part of a sequence. Pp. 8, 9.

To these positions we cannot assent, though it may be difficult to confute them; because truths self-evident admit not of proof. That *our* notion of *power* is something very distinct from *our* notion of *connection*, we know by the most convincing of all evidence, the evidence of consciousness; but if this author chooses to persist in affirming that *his* notion of *power* is not distinct from *his* notion of *connection*, we can make no other reply to him than we should to the man who might affirm that he did not believe any one of Euclid's axioms. By whatever process we first *acquire the notion* of power—whether from the phenomena of mind or of matter—we are persuaded that the unlettered man of a sound understanding

derstanding would stare at us, were we gravely to assure him that the power of a horse consists in his *connexion* with the plough, which he drags through the soil; and that the horse when unyoked from the plough, and driven into the stable, is completely divested of all power! The notion of power is so familiar to every man, that in common language it is never confounded with *sequence* or *connexion*, or indeed with any thing else. Thus, suppose a plough in motion to be suddenly stopt by a large stone, a phænomenon which has often occurred; suppose the horses or oxen to be exerting all their power in vain, during the time that the ploughmen are endeavouring to remove the stone; and suppose the stone removed and the plough to proceed; whether is the removal of the stone, or the exertion of the horses, the efficient or powerful cause of the renewed motion? *That* motion is evidently *conncted* with the removal of the stone, as well as with the exertion of the horses; it is likewise a *sequence* to the one event as well as to the other; and yet there is probably no man except this anonymous author (if indeed he be an exception) who would hesitate to say that its efficient cause, or the power by which it is produced, is the exertion of the horses, and not the removal of the stone.

Power therefore is neither sequence nor connexion; nor could we ever have acquired the notion of power from the mere observation of sequence, were we not conscious of our own voluntary exertions. When the author calls "exertion the sequence of motion to desire," and affirms that "till the muscular motion has taken place, it is desire alone that we feel," he talks a language which we do not understand. Desire, in the proper sense of the word, is the *wish* which every man feels to obtain any thing of which the want occasions uneasiness in his mind; but this is surely not the feeling which pervades and accompanies *every* exertion. No man makes a voluntary exertion to obtain what he is convinced can be obtained by no exertion of his own; but he cannot avoid feeling on many occasions desires, which he is fully aware he cannot gratify. Volition is the feeling which accompanies exertion, and, to speak more correctly, volition is the only mental exertion of which we are ever conscious; but volition is not desire, nor is it always preceded by desire. A man of sedentary and studious habits often walks out into the open air, for the benefit of his health, with great reluctance; and when he does so he exerts volitions contrary to his desires, and even to his habits grafted on those desires. The king, we are persuaded, has

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often

often felt a strong desire to pardon the criminal whom he has ordered for execution; and there are surely very few criminals under sentence of death, who do not *desire* or earnestly wish to be pardoned, though they all know that they cannot pardon themselves.

Mr. Hume appears not to us to give authority to error, when he allows that the *animal nifus*, which we experience, enters very much into the vulgar idea of power. It enters into every idea of power, whether vulgar or philosophical, as the present author himself inadvertently acknowledges; for if it be true, that it enters largely into the vulgar idea of *want* of power, it must enter largely into the vulgar idea of *power*, since there can be no idea of the *want* of any thing, which does not imply the idea of *the thing* itself. The idea of *darkness* implies the idea of *light*; the idea of *cold*, the idea of *heat*; and the idea of the *want* of power, the idea of *power*. It is indeed very probable, that the animal nifus enters into the *vulgar* idea of power in a different *manner* from that in which it enters into the *philosophical* idea of power. By the *savage* that nifus is attributed directly to what the philosopher considers as only the instrument by which power is exerted; and hence, in all savage dialects, the elements are personified, and phrases which appear to us extravagant figures, are employed by the natives in the *literal sense* of the words; but neither savage nor sage would have employed any phrases to denote the exertion of power, had they not experienced such exertions in themselves and other animals.

“The second proposition of Mr. Hume's theory, says this author, is, that, *even after experience, the relation of cause and effect cannot be discovered by reason.*”

This proposition is loosely stated; but its meaning probably is, that after we have observed one event to follow another a thousand times, we cannot *infer* that the connection between them is such, that the very same sequence *must* always take place. In this sense the proposition is incontrovertible, differing indeed in nothing essential to the question at issue, from the proposition by which it is preceded. We have an internal conviction that the laws of nature are regular and fixed, and that similar events will always succeed each other in similar circumstances; but this conviction does not imply the utter impossibility that the succession can be otherwise. It is not a conviction of the same kind with that which results from a geometrical demonstration, or with that by which we are compelled to believe that no event or change *can* take place, but by the operation of *some* cause.

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"The third proposition of Mr. Hume's theory is, that the relation of cause and effect is an object of belief alone. The belief, he acknowledges, is irresistible, but is derived from a principle of our nature only, and not from the qualities of external things. To this third proposition it is impossible to deny our assent, if we have given it to the preceding two: for of any quality, which is incapable of being *perceived* or *inferred*, our belief, however fixed and certain, can result only from that instinctive principle of faith, which is the evidence of things not seen. Of this belief alone, therefore, is the relation of cause and effect an object."

General propositions are so liable to be misunderstood, that we shall take the liberty to state a particular instance of what we suppose to be here the author's meaning; and we shall state that instance which seems to have been present to his own mind when he wrote the paragraph immediately before us. Iron has been uniformly observed to approach to one pole of a loadstone or magnet, and to recede from the other; and we believe that iron will always be so affected by the presence of a magnet; but we do not *know* that there are any qualities in a magnet which *necessarily* produce these effects, as we *know* that the three angles of a plane triangle are equal to two right angles. The magnet *may be* the mere instrument of some invisible power, as an axe is the instrument by which a man heaves timber; it may merely be the occasion on which the supreme Being has determined that certain motions shall be produced; but the mechanical philosopher concerns not himself with the operations of invisible powers, and therefore he says that there are qualities in a magnet, by which it attracts and repels iron according to an established law of nature; or, in other words, according to the omnipotent *will* of the author of nature. If this be the meaning of what our author calls the third proposition of Mr. Hume's theory, to that proposition it is indeed impossible to refuse our assent; but we see no propriety in calling that assent *faith*, because *faith*, in the proper sense of the word, rests not on personal observation, but on the evidence of testimony.

The author of this pamphlet either mistakes the question at issue between Mr. Hume and his opponents, or wishes to mislead the public, when he says that the three propositions already considered,

"Comprehend all that part of the theory on which Mr. Hume has unfortunately drawn unjust suspicion, by giving it a name which the vanity, and folly, and guilt of genius have taught us to hold in dread."

Mr. Hume says expressly that

"All events seem entirely *loose* and *separate*. One event follows another; but we never can observe any tie between them. They seem *conjoined* but never *connecBed*. And as we can have no idea of any thing which never appeared to our outward sense, or inward sentiment, the necessary conclusion seems to be, that we have *no idea of connection or power at all*, and that these words are absolutely *without any meaning*, when employed either in philosophical reasonings, or in common life\*."

This is surely a part of the theory which every religious man must hold in dread; for, if it be admitted, we have no proof whatever of either the existence or the attributes of a governor of the universe. If we have no notion of *connection or power at all*, and if these words be absolutely *without any meaning*, it follows undeniably, as the same philosopher elsewhere taught, that "the maxim in philosophy, that whatever begins to exist, *must* have a cause of existence, has no certainty;" and that it is vain to attempt a proof, from the phenomena of nature, of the Being and Providence of nature's God. If the ministers of Edinburgh apprehended that Mr. Leslie, in his unqualified recommendation of Mr. Hume's doctrine concerning the relation of cause and effect, admitted *this part* of that doctrine, they had surely good reason to bring before the venerable assembly of their church the question of his eligibility to a professional chair in one of their universities. No such apprehension indeed occurred to us. Though we bestowed considerable attention on the *experimental inquiry into the nature and propagation of heat*†, we perceived in it nothing which led us to suspect its author of being unfriendly to the cause of religion; and we were confirmed in our opinion by Mr. Professor Stewart's *short statement of facts*, in which it *seems* to be proved that Mr. Leslie adopts only that part of Hume's theory which relates to *physical causes and effects*.

*Audi alteram partem* is, however, an exhortation to which we have ever lent a willing ear; and it has been suggested to us by a friend, that the author of "the experimental inquiry" must have adopted *more* of the theory than what relates to *physical causes and effects*, since he has said that "Mr. Hume is the *FIRST*, as far as he knows, who has treated of causation in a truly philosophical manner." Mr. Stewart

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\* *Essays*, Vol. II. Sect. 7. part 2.

† See *British Critic* for April, 1805.

has proved, beyond the possibility of contradiction, that the part of the theory which relates solely to *physical causes* and effects, was the theory of Barrow and Clarke, and Berkeley, and Bishop Brown of Corke; all of whom wrote before Hume, the two first indeed before he was born. Mr. Leslie is confessed to be a profound mathematician, who cannot be supposed unacquainted with *Barrow's Mathematical Lectures*. "He must therefore, says our correspondent, have adopted something from the essays of the Scotch philosopher, which he found not in the lectures of the Cambridge professor; and what could that be, but that we have *no idea of connection or power at all; that these words are absolutely without any meaning*; and, by consequence, that a thing may begin to exist without any cause."

Were Mr. Leslie incapable of writing inaccurately, which we apprehend no man to be; and had not he, in a letter to the professor of Divinity in the University of Edinburgh, expressly declared\*, that his reference to Hume's doctrine extends no farther than "to the relation between *cause and effect*, considered as an object of *physical examination*," we should have deemed this reasoning conclusive against him. But we are not accustomed to draw uncharitable conclusions against any man from one or two unguarded expressions, which he afterwards explains; and we still think Mr. Stewart's vindication of Mr. Leslie's principles, as they *appear in his writings*, complete. We confess, however, that the information communicated by our friendly correspondent has satisfied us, that the motives of some at least of the ministers, who opposed the admission of Mr. Leslie into the University of Edinburgh, were praise-worthy; and that we wrote in some degree unguardedly, when we accused them of attempting to introduce innovations by the terrors of persecution. Mr. Hume labours to destroy the universal conviction, that of *every event or change there must be some cause*; and this is the only position maintained by him in his theory of causation, which properly called for the animadversion of the General Assembly of the Church of Scotland. It is a position, however, which Mr. Leslie disclaims; and which the author before us seems to disclaim likewise, though he bestows on it much less attention than he ought to have done, to serve the purpose for which he professes to have written; while he fills several pages of his pamphlet with useless proofs, that

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\* See Mr. Prof. Stewart's Statement, p. 36.

"the relation of cause and effect between any two events cannot be perceived *a priori*, when the first alone is presented to us; that even when both have taken place, the relation of future connection cannot be *inferred by reason*; but that the belief of it, immediate and universal, is the effect of an instinctive principle of our nature." P. 37.

About this conclusion, as it respects our belief in the uniformity and permanency of the laws of nature, we are persuaded, that there is not one minister of the church of Scotland who would have any controversy with our anonymous author; but if he confound, as he seems to do, the nature and origin of *this belief* with the nature and origin of our *notion of power*, he certainly labours under a great mistake. We must have a notion of power, however acquired, before we can talk, with any meaning to our words, of the laws of nature. That every *change* or *event* is an *effect*, and implies *power in some agent* from which it ultimately proceeds, is a *necessary truth*, self-evident to every man who understands the terms in which it is expressed; but that the diurnal motion of the earth from West to East will continue till the consummation of all things, though believed in consequence of that instinctive principle of which our author speaks, is *not* a necessary truth; because he, who originally impressed that motion on the earth, may change it when he pleases, or make it cease altogether. This is not the case with respect to any mathematical relation, nor with respect to the relation between change and power. It is impossible for any power, even the power of the Almighty (we speak with the profoundest reverence) to make the relation of magnitude between two bodies, which are each equal to the same third body, any thing else than equality; and it is equally impossible, being indeed a direct contradiction in terms, to produce a change but by *some power* either in the changing body, or in some other being operating on it. We often mistake in attributing to objects powers which they do not possess, and in considering as causes things which contribute nothing to the production of the events which we derive from them; but it is as impossible to suppose that an event, however singular, proceeded from *no cause*, as it is to suppose the falsehood of Euclid's first axiom. If the present author choose to attribute our absolute conviction, in both these cases, to an *instinctive principle of our nature*, we are not so fond of controversy as to dispute with him about a phrase, provided he allow the conviction to be *knowledge* and not *faith*. We should, however, prefer the language of Mr. Professor Stewart, who attributes to the fundamental laws

laws of human thought, and not to any instinctive principles of credulity, our admission of self-evident necessary truths; for we think it just as possible for any being, endowed with reason, to doubt the truth of a geometrical axiom, as to doubt the truth of the axiom that *change* implies *power*. Mr. Hume, we know, called in question both these axioms, and in doing so he had the merit of being at best consistent with himself; but his principles and his reasonings have a tendency to subvert all religion and even all science, and the author of this tract labours in vain to prove that, though some of them are erroneous, they have been productive of no evil.

ART. XV. *A medical and experimental Inquiry into the Origin, Symptoms, and Cure of Constitutional Diseases, particularly Scrophula, Consumption, Cancer, and the Gout, illustrated by Cases. By William Lambe, M. D. Fellow of the College of Physicians, London. 8vo. 274 pp. 5s. 6d. Mawman. 1805.*

THIS author thinks that the diseases mentioned in the title, as well as various other chronic, and some acute-inflammatory complaints, have one common origin, and when early attended to, may be cured by removing the causes. They are the product, he thinks, of a particular species of putrefaction, which he calls by the name of septic poison. It abounds in the water of most rivers, fountains, springs, &c. and is, consequently, taken into our stomachs in almost every thing we drink, and in a great part of our solid aliment. This is certainly a most dispiriting doctrine; for though the Malvern, and some other springs, are said to be free from this deleterious poison, and common river water may be freed from it by distillation, yet, how small a portion of the inhabitants of the globe can procure either one or the other! The author was led to the enquiry which enabled him to detect this septic poison, and to discover its nature, by being called to a lady "who was occasionally affected with very severe pains of the stomach, when she lived in a particular house, which had repeatedly left her upon changing her residence, and who, suspecting it might be occasioned by the water, desired him to examine it. It was well tasted," he says, p. 15, "but it had been observed to make the teeth dark." Having evaporated a portion of this water to dryness, he tasted the residuum, and observed, that



though it hardly impressed the tongue with any other taste than the bitterness of the deliquescent salts, there was a peculiarly disagreeable sense of constriction excited in the fauces, which remained there fixed for a long time. The impression, he adds, was clearly metallic, and was similar to that excited by arsenical salts; and on placing a portion of the residuum between two plates of copper, and exposing them to a strong heat, the copper received a white stain similar to what arsenic gives, which confirmed him in the opinion, that the residuum contained a portion of that mineral. Perhaps, however, an inquiry into the state of the cistern, or reservoir, in which the water was kept, might have thrown some light on the nature of the metallic impregnation; but this seems to have been omitted, at least we are not told that such inquiry was made. Satisfied that arsenic was contained, not only in the water, the subject of the experiments above related, but that it is an ingredient in all the water used for the common purposes of life, the author soon discovered it to be the latent cause of all the diseases that have hitherto baffled the utmost efforts of medicine to remove; such as pulmonary consumption, gout, mania, epilepsy, scrofula, and several cutaneous eruptions.

"Amazed," he says, p. 17, "at a result so strange and unexpected, a crowd of reflections could not but burst upon his mind: What!" he exclaims, "is it possible that human beings can be daily swallowing the most virulent of poisons, without suspicion, and almost without complaint? Is not this the very demon which, for so many ages, has tortured mankind; and which, usurping the sensorium, has corrupted, under a thousand forms, both the mind and the body? the evil spirit which has augmented the wants of man, while it has diminished his enjoyments? which has exasperated the passions, inflamed the appetites, benumbed the senses, and enfeebled the understanding? which has converted his finer form into a storehouse of diseases, has blasted the flower of his offspring, and has brought even the strongest of his name to an untimely grave?"

Reflecting, however, that such a charge against this common, and hitherto-esteemed salubrious beverage, might be construed into a charge against the Author of Nature, as if when his children asked for bread gave them worse than stones, he reminds us, p. 57, that the greater part of the substances intended for our nourishment, require a certain preparation before they are admitted into our stomachs. Corn is ground, mixed with leaven, and subjected to the action of fire, and  
scarce

scarce any thing but fruits are eaten until they have undergone a simlar process; and as water may be separated from this septic poison, by distillation, and so rendered harmless, we are not left without a remedy. Let men, who have not the good fortune to live near the Malvern; or other equally salubrious fountains, use no water until it has passed through the process of distillation, and they will be as free from scrofula, mania, &c. as men are in an uncivilized, or uncultivated state.

"Savage man," we are told, p. 9, "is almost entirely exempt from the dominion of these diseases, and seems to possess a frame, in many points, physically different from that of man, in that degree of cultivation, to which he has hitherto arrived. In proportion as he emerges from his primæval state, do these surries advance upon him, and would seem to scourge him back into the paths of nature and simplicity."

This dissimilitude of constitution seemed necessary for the savage race; for as water, unsophisticated, must constitute the whole of their drink, if they had not been guarded with this invisible coat of mail, the race of them must have been utterly extinct, or what remained of them must have been so deformed by disease, as scarcely to have had any appearance of the human form. But the water used by savages, though to a certain degree contaminated, does not contain so large a portion of the septic poison as that consumed by more civilized nations; for as the poison is generated by the decomposition and putrefaction of animal and vegetable matter, and as the consumption of such matter is much greater in a civilized, than in an uncivilized state, our water must be not only more highly impregnated with the poison than theirs; but this excess may go on until it becomes absolutely unfit for the purposes of life; and we may thence be driven or *scourged*, as the author expresses it, *back into the paths of nature and simplicity*. That this is the author's opinion, will be seen by the following:

"The decomposition of animal, and, perhaps, of vegetable matter, I believe," he says, p. 23, "to be the great instrument of the destruction of the human species. By this process a matter is developed, which becomes a true and proper poison to the human body." And lower down—"I have said that water is the principal vehicle in which this septic poison is conveyed into the system. Let us consider then, that from the creation of mankind, the earth has been more and more covered with animal exuvie. Whatever, therefore, is soluble of these exuvie, must necessarily impregnate that fluid, which percolates the whole surface,

surface, and in which the soil is, as it were, infused and macerated. The arts of cultivation, in populous and civilized communities, have increased and diffused the evil; and the seeds of destruction, and of abundance are sown by the same hand."

It has been supposed that gout, dropsy, jaundice, asthma, and other chronic affections, are the offsprings of intemperance, particularly in fermented liquors, but this author thinks they may be more clearly deduced from the introduction of this septic poison into the system: and water-drinkers, unless they swallow that which has been distilled, are so far from obtaining an exemption from them, that they have superinduced other diseases, to which those who drink fermented liquors are rarely subjected.

"The drinkers of water," he says, p. 32, "are so far from having the smallest exemption from the common lot, that they seem liable to some complaints, almost peculiar to themselves. They are subject to *hot and pimply eruptions on the face*, more than beer drinkers. Probably some of the septic poison of the water is precipitated by boiling, and some, too, may be neutralised by the bitter of the hops, and so rendered less noxious. *Very hard water also is unfit for brewing*, which may be another reason why beer is, on the whole, more wholesome than water. Further it is notorious, that punch, that is to say, ardent spirits diluted with water, is much more unwholesome than wine. *Numbers of those who indulge much in its use, become dropsical, long before the period of old age.* As the alcohol is the same in each liquor, this difference in their effects on the constitution seems utterly inexplicable, unless we admit, in the one, the pernicious effects of the watery vehicle, of which the other is destitute."

In fairness, the author should have observed, that the *hot and pimply eruptions* consequent on drinking water, only infect those who, after a perhaps intemperate use of fermented liquors, become drinkers of water. By perseverance in the new course, the eruptions generally vanish. A similar inconvenience attended some of his patients, on their commencing their course of distilled water. Beer brewed with hard water, upon the author's principles, ought to be the most wholesome; for as the septic poison is the product of the putrefactions and decompositions of animal and vegetable matter, the hard water of wells should contain less of it than soft river water, where those substances must be found in greater abundance. The reason why punch-drinkers become dropsical sooner and more frequently than those who drink wine, which the author seems puzzled to account for, is per-  
haps

haps from their taking a much larger quantity of ardent spirits, or alcohol, than wine-drinkers do.

The manner in which the septic or arsenical poison operates, in producing so great a variety of complaints, is next attempted to be explained, and as it is the nature of an hypothesis to assimilate every thing to itself, the derangement of the stomach, common to all chronic, and indeed to almost all complaints, is attributed to the arsenic, "that organ feeling it most sensibly, from the direct application of it in the highest degree of concentration." From this source it is communicated to the blood, which becomes impregnated with it, and it thence produces effects, varied according to the habits and constitutions of different persons, or as accidental circumstances may determine it; occasioning in some gout, or dropsy, in others scrofula, consumption, mania, epilepsy, &c. Even in constitutions not prone to particular diseases, it is not without its mischief.

"In some systems, happily constituted," the author says, p. 47, "in which the conservative powers are very great, and uniformly diffused over all the organs, the preternatural excitement, effected by the poison, may not occasion any apparent disease; but it is inconceivable that any morbid force should continue perfectly inert, if constantly applied. It may, therefore be fairly questioned, whether in every subject it does not accelerate the period of old age; and whether it has not been a powerful instrument in preventing the race from attaining to that longevity, for which nature seems to have destined it, and to which, as we are informed by tradition, it arrived in the primitive ages of the world."

But if this septic poison is increased in quantity, in proportion as the earth becomes more and more cultivated, and the seeds of abundance and of destruction are sown by the same hand, how happens it that men live now long as they did 3000 years ago, when their days were said to be only threescore years and ten, or that a much greater proportion of men live to a great age, in this, and other civilized countries, than among savages, which is known to be the fact.

After all, the existence or non-existence of arsenic, in common water, as well as the efficiency of distillation in freeing water so impregnated from that poisonous mineral, must be determined by experiment, not argument. But the experiments of the most judicious chemists in Europe, who have, among them, analysed almost all the varieties of water existing, without detecting this ingredient, affords a convincing proof the author has been deceived in this leading point.

point. More direct proof also, of the power of the Malvern, or of distilled water, in curing cancer, and other constitutional diseases, will be required, than we find here detailed. The few cases given by the author, in proof of this power, are, as he acknowledges, incomplete; that is, "the parties have not pursued the course long enough," he says, p. 75, "for them to receive all the benefit expected from it." It may be asked, why then was this publication hastened, and the expectation of the world raised, before a single cure had been completed by this specific? The small benefit received by the patients under cure, may be no more than persons frequently experienced on changing their mode of living, and adopting a more simple and frugal diet than they were accustomed to; or such as sometimes happens on trying a new medicine, given with positive assurances of its efficacy. The high character electricity, medicated airs and baths, the traſtors, and many other supposed specifics, have obtained in the cure of various complaints, is well known, as well as the little title they had to the encomiums bestowed on them, evinced by the low estimation in which they are now held; and that this new medicine will share the same fate, if ever it comes into any frequent use, is highly probable.

## BRITISH CATALOGUE.

## POETRY.

ART. 16. *Flights of Fancy; consisting of Miscellaneous Poems; with the Castle of Avola, in Three Acts. By Mrs. J. T. Serres.* 8vo. Price 6s. Ridgway. 1805.

The author modestly informs us, that these poetical productions were composed as a relief from the more toilsome avocations of the pencil. The following will exhibit as good a specimen of their merit as we could select:

*To Lady Hamilton.*

If Virtue's charms you hope to find,  
You'll seek them in her spotless mind.  
If Wisdom's precepts you would know,  
'Tis from her lips these precepts flow.

Adorned

Adorned with that peculiar grace,  
 That in her language finds a place.  
 What eloquence, what wit, what fire,  
 Her thoughts and sentiments inspire.  
 Her soul the seat of all that's great,  
 With every science is complete.  
 How oft her soft melodious song  
 Has charmed the gay melodious throng;  
 Has charmed the critic's nicer ear,  
 And claimed the tribute of a tear.  
 The ruder passions die away  
 While list'ning to her tender lay.  
 With her resides each female grace,  
 And Beauty revels in her face.

ART. 17. *Les Champignons du Diable; or, Imperial Mushroom: a mock-heroic Poem, in five Cantos; including a Conference between the Pope and the Devil, on his Holiness's Visit to Paris. Illustrated with Notes.* Crown 8vo. 204 pp. 5s. Ginger. 1805.

Mr. Huddesford may be called the burlesque historian of the French Revolution, which he has satirized in various stages of its progress with much Hudibrastic humour, and its appropriate versification. We laughed heartily at the ludicrous exposure of follies, and even of crimes (though deeply tragical in themselves) presented in *Topsy-turvy*; we have laughed also at the present effusion; though we confess that the dose is rather too copious for our taste, and that five Cantos of mock-heroics, where Satan and "his bad compeers" are the principal agents, are rather more than even the wit and humour of this author can sustain. We begin, indeed, to have more than doubts, whether these infernal beings have not too often been hitched into the ludicrous style to preserve their effect in it; and whether even the visit of the Devil to the Pope can have any laughable effect among Protestants, who have so long habitually connected those Personages. There is much more humour, in our opinion, in the following general reflection, which opens the third Canto.

"What unavoidable stagnation  
 Must paralyze all operation,  
 Did Ingenuity and Nature  
 Furnish no tools for the operator!  
 Take from the barrister his brief,  
 And who'll from gibbet save a thief?  
 Your cook a frying-pan deny,  
 Fish you may have, but none to fry;  
 Lock up axe, hammer, saws, and chissel,  
 Joiners and carpenters go whistle;

On

On drugs and fees lay prohibitions,  
 You'll furnish sextons and physicians :  
 Thus, should there chance to be a dearth  
 Of implements called *Fools* on earth,  
 'Twould Nick so puzzle to ensnare us,  
 He might shut up his mischief-warehouse ;  
 His imps might all go pare their nails,  
 Or play, like Kittens, with their tails." P. 88.

The following view of the Mock Imperial Court, and its Mock Emperor, is also ludicrous.

" Prolift Ordinance Senatûs,  
 Engenders Princes, like potatoes ;  
 Raw, numerous, dirt-begotten, crude :  
 Besides a heterogeneous brood  
 Of jacks in office, harlequins,  
 Asses and mules in lion's skins :  
 Arch-chancellors, gen'ral Inspectors,  
 High Admiral, and great Electors :  
 With Highnesses Serene, just fit to  
 Drive wheelbarrows, Imperial ditto ;  
 Marshals of th' empire, Excellencies,  
 Monseigneurs, such as Bedlam frenzies  
 Give eye of lunatic to view ;  
 Such as Callott ! thy pencil drew.  
 And though last mention'd, first of all,  
 That monster paradoxical,  
 NAPOLEON ! Emp'ror, monarch, lord  
 Of those who monarchy abhor'd :  
 Napoleon ! emperor unmatch'd !  
 Whose craft these *titled toad-fools* hatch'd ;  
 Despot of a community  
 Of slaves soi-disant *great* and *free* ;  
 Prompter, and puppet, first i' the row  
 Of 's OWN IMPERIAL RAREE-SHOW." P. 97.

Of the remainder, much certainly might be spared; and we were particularly surprised to find so ingenious a speaker as Belial, on such old ground as *damn'd hot, damn'd cold, &c.* so long preoccupied by Foote. The object of the Poem is, in England, unexceptionable ; it is as the author states in an advertisement, " To serve the cause of order, and the cause of legitimate government, by a ludicrous exposure of the civil and religious policy of a continental despot, countenanced and abetted by the degrading servility of the Sovereign Pontiff."

ART. 18. *A Poem on the Restoration of Learning in the East.*  
By the Rev. Francis Wrangham, M.A.F.R.S. of Trinity  
College, Cambridge. 4to. 19 pp. 3s. Cambridge printed.  
Mawman, London. 1805.

"The gentlemen appointed by the University of Cambridge to award Mr. Buchanan's Prizes, after having adjudged the prize for the English Poem to Mr. Grant, Fellow of Magdalen College, unanimously expressed their wish for the publication of the following poem." *Advert.* If the gentlemen wanted a complete justification of their decision, in the eyes of all the world, they could not have thought of a more effectual way of obtaining it than by this request. It was a compliment at best, and Mr. Wrangham should not have been dazzled by it. Had he once read the production of his antagonist, before his own was published, he ought instantly to have stopped the press. Inferiority so very glaring and extreme ought to have appeared, even to the partial eyes of self-love. This poem is full of all the faults which are most opposite to the beauties of the other: Darwinian tinsel of expression, glare of words with poverty of thought; every thing which drives the reader to despair of all poetical comfort, from the first page to the last. We have given, in our account of Mr. Grant's Poem, part of his highly finished character of Sir William Jones; we cannot more strongly prove our position respecting this antagonist than by citing a passage from his production, on the same personage.

"But nobler cares are his: for human kind  
He plies his restless energies of mind.  
Strung by that orb, beneath whose flaming ray  
Inferiour natures crumble to decay,  
With growing speed he presses to the goal,  
And his fleet axles kindle as they roll.  
'Twas his to bid admiring INDIA see,  
In law, pure reason's ripen'd progeny:  
Law, which in heaven and earth holds sovereign sway;  
Whose rule the bad endure, the good obey;  
Whose giant grasp o'er whirling spheres extends,  
Whose tender hand the insect-speck befriends;  
Her voice of quiring worlds th' harmonious mode,  
And her high throne the bosom of her God." P. 11.

Bad as this is, we can assure our readers that the parts which precede and follow it are much worse: and when the author proceeds to thank the University of Cambridge for the power to write such verses, it becomes really ludicrous.

"-----and should the strain,  
Which now I raise, thy favouring plaudit gain;

Thou



Thou gavest the lyre from which the music springs,  
Thou gavest the art to sweep it's sounding strings." P. 13.

With every disposition not to wound unnecessarily, where we are obliged to condemn, we cannot find any matter for alleviation in the present composition. The author says elsewhere, "*castus artemque repono*;" with respect to Poetry, he appears to have laid aside the art before he wrote these lines.

### DRAMATIC.

ART. 19. *The Cabinet, a Comic Opera, in Three Acts: first performed at the Theatre Royal, Covent-Garden, on Tuesday, February 9, 1802. Written by Thomas Dibdin, Author of "Guilty or not Guilty."—"The Jew and Doctor."—"Will for the Deed."—"English Fleet."—"Family Quarrels."—"Thirty Thousand."—"Il Bondocani."—"School for Prejudice."—"Valentine and Orson."—"Five Thousand."—"Birth Day."—"Naval Pillar."—"Horse and the Widow."—"Mouth of the Nile."—"St. David's Day," &c. &c. &c. 8vo. 88 pp. 2s. 6d. Longman, Hurst, Rees, and Orme. 1805.*

The great success of this Opera, on the stage, must be well known to most of our readers. Undoubtedly that success was owing principally to the music and the performers; and it would be unreasonable to expect in a work, written for such purposes, any high degree of literary merit. There is nothing, however, which disgusts in the perusal; and that is much to say of a modern dramatic piece. A large family of fifteen other dramas, besides *et cæteras*, announces the fertility of this author; but large families are generally doomed to be scattered, and whether these will ever be seen together in any one house is, with us, a matter of great doubt; especially if they must be exchanged for an equal number of half-crowns.

ART. 20. *The Soldier's Return, or What can Beauty do? A Comic Opera, in Two Acts, as performed at the Theatre-Royal, Drury-Lane. The Overture and Music entirely new, composed by Mr. Hook. 8vo. Price 1s. 6d. Longman and Rees. 1805.*

The story of this piece is so very inartificial, that the wonder is, how it could possibly be endured in the representation. The music perhaps might help it off.

ART. 21. *Too many Cooks, a Musical Farce, in Two Acts, as performed at the Theatre Royal, Covent-Garden. By James Kenney, Author of Raising the Wind, Matrimony, &c. 8vo. Price 1s. 6d. Longman and Rees. 1805.*

There

There is some humour in this piece, but the principal character of Bustleton seems to bear too close an affinity to that of Harry in the Maid of the Oaks.—The Irishman's songs have considerable merit.

ART. 22. *Who Wants a Guinea? A Comedy, in Five Acts, as performed at the Theatre Royal, Covent-Garden. First Acted April 18, 1805. 8vo. Price 2s. 6d. Longman and Rees. 1805.*

This is one of the fleeting productions of the day, which on account of a certain sprightliness in the dialogue, and the surprise excited by the strangeness of the incidents, is endured for a few nights, and then is forgotten for ever. All criticism would be thrown away on a work of such description.

## NOVELS.

ART. 23. *Scenes of Life. A Novel. In Three Volumes. By J. Harral, Esq. 3 vols. 8vo. 10s. 6d. B. Crosby and Co. 1805.*

This author exults, not without reason, in prefixing to his work the name of John Gifford, Esq. a patriot, who has “long stood conspicuous in that most respectable class of men who *fear God and honour the King.*” It is truly affirmed, that “Novels and Romances have, of late years, been too frequently rendered the vehicles of revolutionary and infidel principles.” To counteract these evils, to expose folly, and correct vice, is the purpose of this work; and it is executed with no little degree of spirit. At p. 155, of vol. I. we find an entertaining account of an evening passed in a *spouting-club*. In the next chapter, it is well observed, that “the mischief which those societies, according to their present constitution, have produced and promulgated, is perhaps incalculable. They are not independent institutions, but are closely connected with others of a more formidable nature; and may indeed be considered as preparatory schools of infidelity, sedition, and treason.” P. 179. We hope that these mischiefs have lately much abated; but the vigilance, with which they are restrained, will never be unnecessary. This is in general, an interesting and entertaining narrative. Many good characters are depicted in strong and just colours; some bad ones, in colours rather incredibly strong. We can hardly believe that such a wretch exists as *Berrington*.—“I come, Sir, said Mr. Jones, to announce a melancholy event! Mrs. Berrington [an excellent woman] is no more. Berrington gazed at him with an unbelieving stare, and asked, What! is she dead? She is, Sir. Why then I suppose she must be buried;

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ried; that's all I can say upon the subject." P. 158. If Mr. H. should resolve to favour the public with another Novel, we recommend to him a more constant adherence to simplicity in the style of his prose, and a little more elevation in his poetry.

ART. 24. *Memoirs of M. De Brinboc, containing some Views of English and Foreign Society.* 3 vols. 12mo. Price 12s. Cadell and Davies. 1805.

This is very superior to most publications of the kind. It is, with the exception of a few pedantic and affected expressions, remarkably well written. An emigrant, obliged to leave France, travels through Germany to England, and the modern manners of the places which he visits are happily described. There is no great contrivance in the plot; indeed the under-plot, which represents Eugenie, the sister of Brinboc, exposed to various dangers and distresses from the villainy of Chevreuille, is the most interesting part of the story. It may be objected, that this miscreant is not sufficiently exposed and punished, which is true also of the knave who extorted a promissory note from Brinboc, and caused him to be thrown into prison. On the whole we have perused it with satisfaction. The wretched principles of the Reformers in France, of the Illuminés at Berlin, and of some fashionable Circles in this country, are portrayed with much liveliness and with great truth.

ART. 25. *St. Julian, in a Series of Letters, by Mrs. J. T. Serres.* 8vo. Price 3s. Ridgway.

A very amorous, very short, and very inartificial story. A young dutchess, married to an old duke, is enamoured of a young nobleman, who is applied to attend an old uncle, also a duke. The lady says she never can be her lover's; but he becomes impetuous, and then she gives a delicate hint, that perhaps they may one time or another be united. The dutchess goes to Paris, and the lover to Switzerland; by some accident nobody knows how they do not hear of one another for two years. Luckily the old duke dies, the young folks come together, and all is smooth and comfortable.

#### MEDICINE.

ART. 26. *An Essay upon Pestilential Diseases, such as the Putrid Malignant Yellow Fever, and the Plague; with an Account of an Infectious Fever, which broke out, and raged with great Mortality, on Board His Majesty's Ship Surprise, in the Year 1776, on the Banks of Newfoundland, upon the Methods of Prevention and Cure, and on the Means of destroying Contagion, by Quick Lime,*  
and

and the Fumes of the sulphuric Acid, with Dr. Cullen's Doctrine of Contagion, and the Means recommended by him for preventing the spreading of Infection. Also Dr. J. C. Smyth's Method of destroying Contagion by the Fumes of the nitrous Acid; shewing that the Fumes of the vitriolic Acid are not only more powerful and more certain for the Purpose, but that the Fumes of burning Brimstone are the only Means of destroying the Infection and Contagion of Epidemical Diseases. Likewise occasional Remarks upon the Effects of the Fumes of Sulphur upon Insects, Animalcula, &c. with an infallible Method of destroying the Vermin which infest Apple Trees, causing the Canker, &c. By James Rymer, Surgeon, R.N. 8vo. p. 56. Price 2s. Symonds, Paternoster-Row. 1805.

This author is of opinion, that the vapour of burning sulphur is more efficacious in destroying the contagion of pestilential fever, than the nitric gas recommended by Dr. Smyth; he therefore advises it to be used in fumigating infected apartments, bedding, clothes, &c. and thinks that a portion of it might be elicited in the rooms of the patients, sufficient to destroy the infectious miasmata, without endangering suffocation. He also recommends giving sulphur internally, and anointing the body with sulphur, as means of preventing persons having commerce with the sick, or going into infected places, from receiving the contagion. He thinks the quantity of sulphur contained in pit-coal, of which 7 or 800,000 chaldrons are consumed annually in and about London is the principal cause of the exemption from contagious fever we happily experience in this metropolis. Separation of the sick, where the disease actually rages, with ventilation and cleanliness, have also their share of praise. Bark and elixir of vitriol, by strengthening the constitution, are powerful preservatives; but these are far excelled, he says, by a tincture of his invention, for which he has obtained a patent, "the cardiac, and nervous tincture." The manner of taking this specific, with an account of some of the wonders it has performed, are then detailed; but as the composition of this famed medicine is a secret, and we have never happened to hear of its efficacy, we shall not, of course, be expected to give any opinion concerning it.

ART. 27. *Proceedings of the Board of Health in Manchester.* 12mo. p. 262. Cadell and Davies, Strand, London.

In this very useful publication, we are presented with a detailed account of the establishment, and proceedings of the Board of Health, instituted at Manchester, in January 1796, for the purpose of preventing the generation, and checking the progress of infectious fever, among the poor in that town and neighbourhood; with letters from Drs. Haygarth, Percival, Ferriar, and other gentlemen, explaining the principles on which the institution

tution is founded, and suggesting regulations for its conduct and management. The plan adopted by the society consists in removing poor persons, labouring under infectious fever, from their close, dirty, and miserable habitations, to houses prepared for their reception, where they are lodged in spacious and well ventilated apartments, and receive all necessary attendance and assistance. The beneficial effects of this arrangement became soon conspicuous, by a sensible diminution in the number and proportion of fever patients. But completely to answer the purposes of the society, and to prevent the generation of contagious fever, much more remains to be done. The houses allotted for the poor, or in which they are obliged to reside, must be rendered more wholesome, the streets, lanes, courts, &c. in which they are situated, made more open and airy; and the number of persons occupying them limited; in short, improvements must be made similar to those which have been going on in London for more than half a century, particularly they must be copiously supplied with water. We hear daily complaints of the prodigious increase of buildings in the vicinity of London; they may be productive of inconvenience; but the opportunity that has thence been given for separating the poor, and spreading them over a larger space of ground, is probably one of the principal causes of the little progress infectious fever makes, when it happens to be generated or introduced among us. The inhabitants of Manchester are aware of this fact, and there can be little doubt but they will take the steps necessary for obtaining similar advantages. Should some patriotic gentlemen build a row of small, low-rented houses in the skirts of the town, the rapidity with which they would be filled, would soon excite others to follow their example. The miserable hovels in the town would be deserted, or become less crowded, and thus a principal source of infection would be removed. The number of useful regulations contained in this little volume, makes it highly deserving of attention, particularly at this time, when it is thought necessary to adopt all practicable expedients to prevent the importation of fever from the southern parts of Europe.

**LIT. 28.** *An Examination of that Part of the Evidence relative to Cow-pox, which was delivered to the Committee of the House of Commons, by two of the Surgeons of St. Thomas's Hospital; to which is added, a Letter to the Author (W. R. Rogers, Hertfordshire Regiment) from John Birch, Esq. Second Edition. 8vo. p. 40. Price 2s. Callow, Crown-Court.*

The first edition of this pamphlet having escaped our notice, we have thought it right to mention this new impression of it, though it does not appear to contain any new observations on the subject. Mr. Birch has constantly opposed the practice of vaccination, and his professional character gives weight to his objections, but not so much as to outweigh the testimony of a great majority of the most

most ingenious physicians and surgeons in the kingdom, and of almost the whole world, who still continue to practice and recommend it.

ART. 29. *The Syphilitic Physician; being a Treatise on the Venereal Disease, with concise Directions for Curing it in all its Appearances; with some useful Hints, tending not only to lessen its Virulence, but to prevent it altogether. By C. Erskine, Surgeon.* 12mo. p. 71. Price 2s. Symonds, Paternoster-Row. 1804.

This tract is intended to enable persons affected with syphilis to be their own physicians in every stage of the complaint. The symptoms are in general accurately described, and the regimen and medicines recommended in the cure, such as experience has proved to be efficacious. We have no difficulty therefore in saying, that it will be much safer for persons affected with gonorrhœa, or any symptom of the venereal disease, to follow the directions contained in this little manual, particularly in recent cases, than to have recourse to any of the infallible nostrums so confidently obtruded on the public, by hand-bills, advertisements, &c. since, should they not be so fortunate as to obtain a complete cure by the methods here recommended, they can suffer no injury by the experiment; the disease will be disarmed, in some degree of its malignity; its progress will be impeded, and what may remain to be done will easily be effected by the advice of a skilful surgeon.

## DIVINITY.

ART. 30. *A Sermon preached before the Honourable House of Commons, at the Church of St. Margaret, Westminster, on Wednesday, February 20th, 1805, being the Day appointed for a general Fast. By Charles Henry Hall, D.D. Canon of Christ-Church, Oxford.* 4to. 23 pp. 1s. 6d. Hatchard.

Frequent as the occasions have been, of late years, for public discourses of this nature, there are still, and will ever be, in the compositions of men of superior talents, something that marks them as original; something which gives novelty to the plan or style, though it may not to the topics of the exhortation. Complicated, however, as the considerations are which affect us as a nation, under our present awful circumstances, it is not easy so to exhaust even these, that a penetrating mind shall not find something to distinguish or something to suggest, which has not been so distinguished or suggested before.

The perusal of Dr. Hall's discourse naturally gave rise to these reflections; by presenting to us all these proofs of a sagacious and vigorous mind. In preaching on the text, "If God be for us, who can be against us?" he shows first, that God *has been* for us;

and then, in various ways, states to us our national advantages, contrasted with their concomitant dangers. After speaking of the evils to be apprehended from a feebleness of religious feeling, as opposed to the activity of infidelity, he proceeds:

"This is a serious danger, but it is not our only danger. Our very prosperity endangers our Religion; for it is much to be feared, that, charmed as we are with the success of our own exertions, we may insensibly lose sight of Him to whom that success is owing; and proud of what we have done for ourselves, we may be tempted in a moment of thoughtless vanity, to forget how feeble and impotent we are, without the aid of Him who alone is "*mighty to save*."—We may say, as the Laodiceans did in the early days of Christianity, "*we are rich, and increased with goods, and have need of nothing; and forget that we are wretched, and miserable, and poor, and blind, and naked*."

"There is danger also to us in the acknowledged impiety of our enemies—in our just abhorrence of their crimes, we may learn to think too highly of ourselves—and, like the Pharisee of old, whilst we are censuring the vices of others, we may insensibly forget our own.

"Nay, there is danger even in the justice of our cause; for contending as we are, not for dominion, for power, or for wealth, but for self-preservation, for our Country, our Government, our Religion, we may be tempted to claim that protection as a right, which in all cases must be the free, unconditional gift of God.

"If there be any truth in these observations, we are standing every day upon the brink of a precipice, and with all our boasted virtues, and all our real blessings, when we least expect it, perhaps, the hour of retribution may overtake us."

The style of Dr. Hall is terse and pure; and in his mode of introducing cautions and exceptions, there is a peculiar clearness and force. The Sermon is worthy of his collegiate character.

ART. 31. *The Dignity of Human Nature; an Essay.* 8vo. 69 pp. 2s. Clarke. 1805.

"The tenour of this Essay," says the author of it, "is to exalt human nature in her own esteem, and to endeavour to prove, that when she inherited the evils attending original guilt, she faded into an *imperfect*, not a *degraded* state."—The dispute is not of words, but of facts; and if the writer will compare the state of Adam before the fall with that of Cain, the first man born after the fall, he will surely find that the contrast may well justify the epithet to which he objects. He admits indeed, that "*the scale of being sunk*" when the act of disobedience was committed in Paradise," and that afterwards man appeared on the stage of life encompassed with difficulties, and was ordained to contend with passions, "disease, and misfortune, through the whole period of his brief drama;" and thereby grants a great part of what the Church

Church inculcates. Of the remainder he will perhaps think more favourably, if he will allow himself to observe, with accurate attention, the very early symptoms of corruption that appear in infants.

This author, whose initials, whose style, and former works referred to, sufficiently declare him\*, speaks of himself in his figurative terms, as a convert from Popery to the Church of England; and with the too forward zeal of a convert, intimates, that the Reformation did not go far enough. In our opinion, one of the most admirable features in the character of our English Reformers was their steady forbearance from unnecessary innovation.

The author, in order to prove his favourite doctrine, that man did not sink into a guilty, but only into an imperfect state, produces several passages in the sacred history (which only show that the Creator, in his infinite goodness, still condescended to instruct and to protect his fallen creatures) and cites a number of stories from profane writers, tending to prove (what has never been denied) that some virtues were honoured and cherished even by heathens. These instances, however, by no means support his doctrine in its full extent; and, considering that mankind is much more prone to pride and self-sufficiency, than to humility and self-abasement, and much more endangered by them, we cannot but think his object in this essay is pernicious rather than useful, and that it would become him better to submit to the Church of which we are glad to hail him a member, than to endeavour to correct it,

ART. 32. *A Vindication of Defensive War, and of the Military Profession, a Sermon preached before the North Worcester Volunteers, in the Parish Church of Tewkesbury, on Sunday, May 12th, 1805. By the Rev. Jeremiah Smith, M.A. Assistant Curate of Mosely, and Second Master in the Free Grammar School, Birmingham.* 8vo. ~~2~~ pp. 1s. Knott and Lloyd, Birmingham. Cadell and Co. London. 1805.

Another collection of arguments against the foolish and pernicious sophistries of Mr. Warner; and, in some respects, well drawn up. The perverted passages of Scripture are explained; and the advantages and disadvantages of the military character, in a religious view, are stated. These advantages, however, were much more ably, forcibly, and fully represented, in a discourse which we reviewed in last July, (p. 78.) and from which we gave an important specimen†. The present author speaks, with proper feelings, of the British Volunteer.

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\* Edw. Jerningham, Esq.

† “ The Influence of Christianity on the military and moral Character of a Soldier. By the Rev. J. Symonds, Rector of Whitburn, Durham.”



"He cannot bear the thought, that in consequence of any selfishness of his, from any supineness or indifference on his part, the rich inheritance of Britons, which his forefathers painfully acquired and carefully transmitted to himself, shall not descend unimpaired to his posterity. Despising the vain applause which comes from the giddy vulgar, abhorring the false glory which is earned by lawless ambition; but not indifferent to the honourable mention which after-ages will not fail to make of his virtuous exertion and intrepidity, and by no means insensible to the willing tribute of heartfelt thanks which his contemporaries, not only in his own country but in others, will cheerfully pay; he is, however, most anxious to obtain the testimony of his own approving mind, and to secure the favour of his God. Should it be the will of Providence for him to fall, fighting in so great and noble a cause as that in which he is now engaged, he feels nothing either to fear or bewail in death thus met in the discharge of his duty. In a word, the conscientious volunteer fears not them which kill the body, but are not able to kill the soul: he rather fears him who can destroy both body and soul in hell." P. 18.

"The volunteer, by stepping forward at the call of his menaced country, stands pledged that he will act in every relation and in every transaction of his life as becomes a man and a Christian." P. 20.

The discourse has much good sense, but not all the vigour or eloquence, which the glorious topic of defending our country with Christian feelings, and on Christian principles, might have inspired.

ART. 33. *A Fast-Sermon, preached at the Abbey-Church, Bath, Wednesday, February 20th, 1805, published at the Request of the Mayor and Corporation of Bath, and the Colonel and other Officers of the Loyal Bath Volunteers. By the Rev. Edmund Poulter, M. A. Prebendary of Winchester.* 8vo. 33 pp. 1s, Cruttwell, Bath. White, &c. London. 1805.

There are Sermons which treat on politics as general principles, connected with the maxims of Christianity; these we allow and often admire; but the present appears to us to descend by far too minutely into specific and particular politics.

The preacher of non-resistance against Bonaparte is here attacked in his head-quarters, Bath: and this part is the best worth quoting in the Sermon.

"As it contributes to no good purpose to dwell on the general miseries of war, and blessings of peace, which are intuitive truths, it is superfluous, if not injurious, in those who do; and can only arise from the inadvertence of the *un*-meaning, or the insidiousness of the *ill*-meaning, which tend, though from different designs, to the same bad effect, of raising the dissatisfaction and thence disaffection of others. But the common sense of the people

people renders them impregnable against such impressions; they know and feel that this war, however calamitous, is inevitable; and that peace, however desirable, is now unattainable; and no specious sophistry of others can eradicate that sound knowledge from their minds, that honest feeling from their hearts." P. 29.

The author then proceeds, in the style of a newspaper paragraph, to talk of "the late pretended general overture of the enemy." This we do not approve, though we do the main tendency of the discourse. We could also point out passages reprehensible in another view. But let them pass.

### POLITICS.

ART. 34. *An Attempt to explain the late mysterious Conduct of the Right Honourable William Pitt: with Observations on some late Political Events.* 8vo. 57 pp. 2s. Clarke. 1805.

The subjects discussed in the tract before us being the same as those of some other political effusions, which we have already noticed, a full account of its contents will scarcely be deemed necessary. It is manifestly the production of a partizan, and not of a fair and temperate politician. The doctrine attempted to be maintained is, in substance, the same as that of Lord Archibald Hamilton's work, namely, that the leaders of parties the most heterogeneous, are not only justifiable in uniting to force themselves into power, but that the sovereign may not object to even a single individual, as a Cabinet Minister, although the same individual has, *by their own advice*, been removed from the Privy Council; and although the same conduct, which occasioned that removal, has since been invariably pursued. Of such doctrines we have already given\* our opinion, and may also refer our readers to the admirable tract called † *Thoughts on Coalitions*; in which they are completely analysed and exposed. The present writer may fairly be requested to reconcile the inconsistency of his own friends, already noticed, before he imputes that fault to Mr. Pitt. The great crime of that Minister is the acceptance of office unaccompanied by his great political rival, whom (inconsistently in that instance, we admit) he is said to have proposed as one of his colleagues in the cabinet. We find, however, in the tract before us, two distinct admissions which seem to go a great way to exonerate the Minister from every imputation that could, even on the author's own principles, be thrown upon him.

For, first, (says the author) "He ever guarded himself by saying, that, *if the best plan could not be carried into effect, he did not*

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\* See British Critic, Vol. XXIV. page 567.

† See British Critic, for June 1805, p. 694.

*pledge himself to refuse his assistance to form an Administration upon a much narrower and less powerful basis;"* and secondly, he trusts in candour, that when the plan of a new Administration was proposed to him, "*every argument was with fairness and sincerity pressed that could promote its adoption.*" But, according to this author, he ought to have refused to enter upon office under these circumstances; that is to say, a statesman, when called upon by his Sovereign in the most important crisis, is to refuse his services, and leave the country without an administration, because a plan laid down by himself and certain other leaders of parties, though in general acceded to, cannot be effected in every part!

The rest of this pamphlet is employed in censuring the late Defence Bill; the time and manner of commencing war with Spain (for the justice of that war is not denied) and the reconciliation between Mr. Pitt and Lord Sidmouth. These topics have already been so often adverted to on former occasions, that it is enough to say, they are treated in the same spirit which pervades the rest of the work.

ART. 35. *Substance of a Speech delivered in the House of Commons, on Friday, April 5, 1805. By John Hudleston, Esq. on the Motion of Philip, Francis, Esq. "That this House adheres to the Principles established by its unanimous Resolution on the 28th of May 1784, and recognized by the Acts of the 24th and 33d Years of his present Majesty, that to pursue Schemes of Conquest and Aggrandizement in India is repugnant to the Wish, the Honor, and the Policy of this Country.* 8vo. 50 pp. Printed for the Author, by Mercier. 1805.

We doubt whether this speech can be considered as published, nor have we applied ourselves deeply to the particular study of East Indian politics; but as a copy has reached us, we cannot forbear giving our testimony in favour of the prudence, moderation, and equity which every where appear to animate the speaker. He argues against both the policy and the justice of the present war with the Mahrattas, and, to our apprehension, with great force. Mr. H. passed the best years of an active life in India; and having well approved both his knowledge and his integrity in the fight of the Company, has been honourably raised to the office of a director. The opinions of such a man, zealous at the same time for the honour and prosperity of his country, ought undoubtedly to have considerable weight.

## LAW.

ART. 36. *The Justice of the Peace, and Parish Officer. By Richard Burn, LL. D. Late Chancellor of the Diocese of Carlisle. Continued to the present Time, by William Woodfall, Esq. of the Inner*

*Inner Temple, Barrister at Law. The Twentieth Edition, corrected and enlarged: including the late adjudged Cases, and the Statutes to the present Time, May, 45 George III.* In four volumes. (No Price.) Cadell and Davies, &c. 1805.

Our worthy country-justices have long been impatient for—(no! we retract the word; *impatience* cannot be predicated of such persons;) but they have earnestly expected,—this new edition. New editions of such a book as this, are essentially different from new editions of other books. Old laws repealed, or altered; and new ones enacted, change the whole face of things; and a possessor of the twentieth edition is quite in another region from the possessor of the nineteenth.

The plan of the original work, being systematic and correct, is here generally adhered to; but the cited cases (as the advertisement assures us, for no one will expect that we should *review* every page) are made less prolix, by omitting (wherever it was proper) the arguments of counsel. A material improvement is here made; by including, under the title *National Defence*, all the provisions relative to Militia, Regulars, Army of Reserve, Volunteers, &c.; and, under *Taxes*, every thing that respects parliamentary impositions; including duties on dogs, horses, houses, servants, &c.

We are sorry that an obvious and great improvement has not been adopted, which (*we know*) was suggested to the *last editor*; by adding, to the several subjects of the general heads, the *page* under which each subject might be found: for example,

#### ALHOUSES:

I. Concerning inns and alehouses in general (*add*) 24.

II. Licensing alehouses. (*add* 25.)

III. Selling ale without licence. (*add* 34.) &c. &c. &c. This will be very striking, under the heads, *Excise, Highways, National-Defence, Poor*, &c. It is strange, very strange, that this improvement has not long since been made; which would save to every magistrate, almost every day, the turning backward and forward a multitude of leaves; and would not add a single line to the four volumes; as *we* (meaning a country-justice) find, after making these additions with a pen.

ART. 37. *A brief Examination of the Act lately passed to regulate Non-residence and Farming: with other Remarks on Church Affairs: in a second Letter to the Bishop of St. Asaph. By a Magistrate.* 8vo. 59 pp. 2s. Cawthorne, &c. 1803.

The first Letter was noticed in our 24th vol. p. 205. We cannot explain, nor conjecture, by what accident our notice of this second Letter has been so long delayed. But the delay is of no great importance; for we must, at any time, have pronounced it to be written, though with much shrewdness, yet with a great

great degree of vehemence ; and that, not always friendly to the clergy ; and with a want of *general* information, which has led the author to mistake the practices of some particular district, for those of the whole kingdom.

ART. 38. *Trial for a Libel in the Anti-Jacobin Review; Troy v. Symonds.* 8vo. Symonds. 1805.

We think the proprietors of the Anti-Jacobin Review have done well and wisely in printing and circulating this detailed account of the above trial. We forbear, from motives of delicacy, from making any comments on the arguments introduced by the council on both sides ; but we seriously recommend the speech of Mr. Garrow to the attention of our readers. It contains some curious and important facts relative to the confessions exacted from Roman Catholics, even of the tenderest years, which cannot be too perfectly remembered.

#### MISCELLANIES.

ART. 39. *Recueil D'Histoires et de Conversations Amusantes; au quel on a ajouté une Methode facile et graduée de traduire le Français en Anglais; à l'Usage des Jeunes Personnes qui commencent à apprendre la Langue Française.* Par A. Cizos :—

*A Collection of amusing little Stories and Conversations; to which is added, an easy and progressive Method of construing French into English; designed for the Use of Young Persons who begin to learn the French Language.* By A. Cizos. Two vols. 8vo. A. Cizos, 13, Mary-Ann-street, Brownlow-hill, Liverpool. 1804.

“ These juvenile stories and conversations have been selected from a collection printed, some years ago, upon the continent.” The editor has endeavoured, “ with a progressive method of construing, to combine in these volumes, *three* objects of the first utility to beginners :—I. An amusing companion to spelling.—II. A familiar introduction to conversation.—III. A key to parsing, and to the use of the dictionary.” The undertaking is very happily executed ; the stories are remarkably entertaining, and good in their tendency ; and we strongly recommend this work, for the use of very young ladies, who enter upon the study of the French language. The price of such books (and indeed of all books) should be mentioned in the title page.

ART. 40. *Nufri Benwzeer, &c. edited under the Superintendence of Mr. Gilchrist, at Calcutta.* 136 pages. 1803. Folio.

This work is a version in prose of the Romance, called *Sibr ool Buyan* ; or, an *Enchanting Fairy Tale* : (as the title page describes it)

it) originally composed in Hindoostanee verse by *Meer Hufun*, about twenty or thirty years ago. The prose version was undertaken by Meer Buhadoor Ulee, (we adopt Mr. Gilchrist's manner of expressing Oriental in European characters), at the editor's request, when a regular system of instruction in Hindoostanee, Persian, and other Asiatick dialects was first instituted at Calcutta.

This volume is printed in a small Arabic type, which although not elegant nor appropriate to the Hindoostanee, was adopted by Mr. Gilchrist (as he informs us in the preface, p. vi.) from a desire of accustoming the students to a diversity of character, as well as from motives of temporary convenience.

As it was intended that the poem of Meer Hufun should appear in print a few months after the publication of this volume, we shall defer any account of the story, until we shall be enabled to peruse it in the original verse. Like all the works of which Mr. Gilchrist has been either editor or author, the *Nusri Benuzzeer* will be found useful and instructive; and the reader is at once entertained with a pleasing tale, and rendered familiar with the fruits, and flowers, the cookery, musical instruments, &c. &c. of Hindoostan, by the various descriptions scattered through this volume.

ART. 41. *A new Theory and Prospectus of the Persian Verbs, with their Hindoostanee Synonimes; in Persian and English, by John Gilchrist, Calcutta. 1801. 4to. Fifty-four pages English; thirty-two Persian: with two tables on folded sheets.*

The author was induced by Mr. Horne Tooke's ingenious work on the English Particles, and the learned Dr. Vincent's Hypothesis of the Greek verb, to undertake the elucidation of the Persian verbs on similar principles. By reducing to two classes the thirteen of Sir William Jones, and the eleven of Mr. Gladwin, (who in his admirable grammar, the *Persian Moonshce*, has adopted the system of native teachers) Mr. Gilchrist hopes to facilitate a knowledge of the verbs, and undertakes to explain them on a more simple plan than any of his predecessors. The aorist is formed, according to Mr. Gladwin, by a change of the final letter before *dun* or *tun*; of these final letters he enumerates eleven, and for each there is a separate rule: "thus it will appear that some verbs where the process is founded exactly upon the same principle, but whose final letters are different, are classed separately; for instance, *ostadun*, *istadun*, their aorists, *ostud*, *istud*—*rusudun*, *tulbudun*; *rusud*, *tulbud*. The inquisitive scholar, if I be not mistaken, may find under some of the rules constructed in that way, more irregulars, than regulars, and at all events may discover with me, that after wading painfully through thirteen classes, he has acquired no more real analytical knowledge of the subject, than the day he first commenced his multifarious career." (Advert. p. 4.)

Mr.

Mr. Gilchrist's canon for the first class of verbs, according to his arrangement, is given in page 20.—“By simply rejecting the finite portion of the various Persian verbs, viz. *dun, tun, adun, ndun, stun*, and *mdun*, the imperative is generally found, but when the letter of the part left by this process is *oo, kb, f*, these are, in the order inserted, converted to *a, z*, (after vowels) *b*, (after consonants) *o*, as *axmoo, axma; amokb, amoz; yaf, yab; ruf, ruo; goof, go*; &c. after dropping *tun*, if *ß* close the remainder, it is converted to *r*; but should *udun* be the portion dropped, the *ß* undergoes no change whatever; thus *dasßtun, dar; kasßtun, kar; kbumoßbudun, kbumoßb; kburaßbudun, kburaßb*; &c. by affixing *udun* to every imperative now in use, the old or regular infinitive, as well as the present causals, may almost always be found.”

The second class (Mr. Gilchrist informs us, p. 32), are *irregulars* in their imperative, and its derivatives. Some verbs drop *du* from the infinitive to form the imperatives, and in one instance the initial *d* of the infinitive (perhaps to prevent all confusion with *dun*) is changed to *b* in the imperative; in this last *s* is occasionally permuted to *n* or *nd*; *kb* to *s* or *ß*; and *r* to *n* with a slight vocal change in *kurdun, koon*, &c.

These canons are illustrated by two large tables, printed in English and Persian, on folding sheets, containing such an arrangement of the verbs, that the student may at one glance be enabled to trace the dependence of one part upon another, and by frequent reference and comparison imprint the whole upon his memory.

We have on former occasions noticed the ingenuity and zeal of Mr. Gilchrist in the cause of eastern literature; and we have reason to believe, that this work will be found useful to those who wish to acquire a critical knowledge of the Persian and Hindoo-stance languages.

ART. 42. *The Wonders of the Telescope; or, a Display of the Wonders of the Heavens and of the System of the Universe, written in a familiar and popular Manner; adapted particularly to the Perusal of Young Persons, and especially calculated to promote and simplify the Study of Astronomy among Persons of all Ages, with twelve Plates.* 8vo. 117 pp. 4s. 6d. Phillips. 1805.

We have not met with a work of the kind better calculated to amuse young persons, or so far as it goes, to instruct them, than that which is now before us. A general view is given of the solar system, with an account of the phenomena belonging to each particular planet, as seen through the Telescope. The principal constellations of fixed stars are also pointed out, and the whole illustrated by plates well adapted to render the subject intelligible.

- ART. 43. *Love and Satire; containing the sarcastic Correspondence of Julius and Eliza; to which is prefixed, a few brief Memoirs of an Unfortunate Lover.* 8vo. Price 2s. Allen. 1805.

A brief account of a poor gentleman who died *all* for love, introduces some amatory and sarcastic verses of no great interest or importance. The biographical sketch is written with some vigour, and is probably the first essay of a pen, which experience may improve. We do not, however, see the use of such publications, which can have but few readers and fewer admirers.

- ART. 44. *Typographical Marks used in Correcting Proofs, explained and exemplified, for the Use of Authors.* By C. Storer, Printer. 8vo. Price 1s. 6d. Longman and Rees. 1805.

The title page should have said for the use of young authors, to whom the directions here given may be of service. We do not see, however, the necessity of designating by numbers the alterations required to be made in the revise, having found by long experience the usual marks sufficient for the purpose.

- ART. 45. *Outlines of a Plan of Instruction, adapted to the varied Purposes of active Life. To which is added, a detailed View of the System of Studies (Commercial and Professional), Moral Management, Discipline, and Internal Regulations, adopted in the Literary and Commercial Seminary, established by the Rev. Samuel Catlow, at Mansfield, Nottinghamshire. The Third Edition.* 8vo. 91 pp. 2s. Johnson, &c. 1805.

The plan of instruction here detailed, is calculated chiefly for young men destined to a *commercial* life. Very ample provision appears to be made in *this* line. In point of *religious* instruction, the establishment is comprehensive indeed; churchmen, dissenters, and papists, being all well provided for; but we conjecture, that the *second* of these is the most favoured class. The former part of this work consists of *Dissertations* (as we account them) on Education; which we found somewhat tedious, and the style of which is far removed from *simplicity*; the latter part is an *Advertisement*, extended through nearly 20 pages.

- ART. 46. *The Triflers; consisting of Trifling Essays, Trifling Anecdotes, and a few Poetical Trifles, by an Adept in the Art of Trifling. To which is added the Runt, a new Edition, with a few Additions, corrected by the Author. Also, The Farmer's Son, by late R. Graves, Author of the Spiritual Quixote, &c. &c. &c.* 12mo. 180 pp. 4s. 1805.

This is the latest production of an author, who passed the very unusual age of ninety, and wrote quite to the end of his career.



336 BRITISH CATALOGUE. *Catholic Question.*

It is by no means an unpleasing miscellany ; containing, among other articles, some agreeable anecdotes of Sir William Blackstone, and of Mr. Allen of Bath, drawn from personal knowledge. The poems are chiefly slight, but extraordinary for a nonagenarian, as the writer styled himself. We are glad to see, at the end of the volume, the promise of a new edition of the *Spiritual Quixotte*, and other works of the amiable author, with " his Life, partly written by himself, and completed by extracts from original manuscripts in the possession of his executrix."

CATHOLIC QUESTION.

As this great question has been decided, by parliamentary authority, and we trust is now laid asleep ; instead of renewing it in the minds of our readers, and repeating the same topics which have been already suggested, we shall briefly enumerate those tracts on each side, which we have not reviewed, as far as they have come to our knowledge.

*Against the Claims of the Irish Catholics.*

*A Serious Examination of the Roman Catholic Claims, &c. By the Rev. Thomas Le Mesurier.* Rivingtons.

*Lord Hawkebury's Speech.* Hatchard.

*Dr. Duigenan's Speech.* Hatchard.

*The Pernicious Tendency of Catholic Emancipation to all Parties.* Hatchard.

*A Letter to the Honourable C. J. F. on the Catholic Petition.* Printed at Oldham.

*For the Claims.*

*Thoughts on the Civil Condition, and Relations, of the Roman Catholic Clergy, Religion, and People, in Ireland.* By Theobald M'Kenna, Esq. Budd.

*Thoughts on the Protestant Ascendancy in Ireland.* Harding.

*The Cause of popular Discontents in Ireland.* Harding.

*Vindication of Dr. Troy.* Harding.

*Mr. Dillon's Letter to the Catholic Deputation.* Budd.

*An Essay on Toleration.* Williams.

*Considerations upon the Necessity of discussing the State of the Irish Catholics.* By James Mason, Esq. Longman.

*On the Whole Question.*

*The Debates in both Houses of Parliament.* Stockdale.

MONTHLY

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

A Few Thoughts on the Creation, Generation, Growth and Evolution of the Human Body and Soul. 3s. 6d.

A Brief Treatise on Death; Philosophically, Morally and Practically considered. By Robert Fellowes, A.M. 3s.

Lyra Evangelica; or an Essay on the Use of Instrumental Music in Christian Worship. By Joseph Jefferson. 1s. 6d.

A Sermon preached at the Anniversary of the Deaf and Dumb Society, at St. Giles's, Cripplegate, May 19, 1805; with a History of the Asylum. By Robert Hawker, D.D. 2s. 6d.

### NATURAL HISTORY.

The Botanist's Guide through the Counties of Northumberland and Durham. vol. 1. 3s.

### MEDICAL.

Expositions on the Inoculation of the Small Pox, and of the Cow-Pock. 6d.

An Epitome of Infantile Diseases, published a few Months since in Latin, by William Heberden, M.D. And translated by J. Smyth, M.D. 3s.

Traacts and Observations on the Salutory Treatment of Infants, not strictly Medical. By Robert Bath, King-street, Portman-square. 5s.

Observations upon the Composition and Uses of the Water at the New Sulphur Baths, at Dimisdale, near Darlington, in the County of Durham. By John Peacock. 2s. 6d.

Observations on the Nature and Cure of the Gout, on the Nodes of the Joints; and on Diet in Gout, Rheumatism and Gravel. By James Parkinson, Hoxton. 5s. 6d.

Memoirs of the Medical Society of London. vol. 6. 12s.

A Compendium of Vaccination; or, An Address to the Medical Practitioners of Ireland. By S. B. Labatt, M.D. 3s. 6d.

Remarks on the Report of M. Chaptal, late Minister of the Interior, to the Councils of the former Government of France; with an Examination of the Claim of M. Guiton de Morveau, to the Discovery of the Power of the Mineral Acid Gases, on Contagion. By James Carmichael Smith, M.D. 1s. 6d.

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Inoculation

Inoculation for the Small-Pox vindicated, and its superior Efficacy and Safety, to the Practice of Vaccination clearly proved. By George Lipscombe, Surgeon. 2s. 6d.

## POLITICS.

Notes Relative to the Peace concluded between the British Government, and the Mahratta Chiefs, and to the Various Questions arising out of the Terms of the Pacification. 4to. 5s.

Outline of a Plan for reducing the Poor's Rates. By John Bone. 2s.

## BIOGRAPHY.

Memoirs of the Life of Samuel Foote, Esq. By William Cooke, Esq. Barrister at Law. 3 vols. 12mo. 15s.

## TRAVELS.

Familiar Letters from Italy to a Friend in England. By Peter Beckford, Esq. 2 vols. 8vo. 18s.

An Excursion from Sidmouth to Chester. By the Rev. Edmund Butcher. 2 vols. 8s.

## POETRY.

Soldiers' Fare; or Patriotism and Hospitality, a Poem. By a Volunteer. 1s. 6d.

Flights of Fancy. Miscellaneous Poems, and the Castle of Avola, an Opera in Three Acts. By Mrs. J. T. Serres. 10s. 6d.

The Woodman's Tale, after the Manner of Spenser. To which are added, other Poems, and the Royal Message, a Drama. By the Rev. Henry Boyd. 10s. 6d.

The British Martial, or English Epigrammist. 10s.

## DRAMA.

The Will for the Deed, a Comedy. By T. Dibdin. 2s.

## NOVELS.

Hermann and Emilia. 4 vols. 12mo. 18s.

Galerio and Nerissa. 4s.

Memoirs of Bryan Perdue. By T. Holcroft. 3 vols. 15s.

Mathilde, ou Memoires tire de l'Histoire de Croisades, par Mad. Cottin. 6 vols. 12mo.

Eugene and Eugenia, or One Night's Error, By C. Desferres. 3 vols. 12mo. 12s.

The

- The Novice of St. Dominick. By Miss Owenfon. 4 vols. 1l.  
The Wheel of Fortune. By Eliza Lake. 3 vols. 13s. 6d.

MISCELLANIES.

The Gold and Silversmith's Calculator. By J. Ede, Goldsmith. 5s.

Observations on a Passage in Mr. Playfair's Letter to the Lord Provost of Edinburgh, relative to the Mathematical Pretensions of the Scottish Clergy. 1s. 6d.

Names, &c. of the Proprietors of Unclaimed Dividends at the Bank of England, which became due on and before Oct. 10, 1802, and remained unpaid June 29, 1805. 2s. 6d.

An Analysis of Horsemanship. By John Adams, Riding Master. 3 vols. 8vo. 2l. 2s.

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FRENCH BOOKS

LATELY IMPORTED.

L'ami des Mères ou Lettres sur l'éducation. Par l'Abbé Caron le Jeune, 4 forts, Vol. 12mo. br. 1805. Lond. 1l. 5s.

Payage du Musée 1re et 2e Livraisons. fig. br.

Examen Critique de la Révolution Française considérée comme Système Politique. Par M. d'Outremont, Conseiller de Grand Chambre au Parlement de Paris. 8vo. avec Prospectus, 1805. Lond. 4s.

Dictionnaire pour servir à l'Intelligence des Auteurs Classiques Grecs et Latins. Par Christophe. 2 Vols. 8vo. br. 1805. Paris. 1l. 4s.

Suite des Reclamations adressées, à Pie VII. ou Mémoires des Evêques. 8vo. br. 1805. Lond. 2s.

Ditto, en Latin. 2s.

Etude (1<sup>re</sup>) du cœur humain suivie des Cinq Premières Semaines d'un Journal écrit sur les Pyrénées. 12mo. br. 1805. Paris. 4s.

Gaultier, Méthode pour entendre Grammaticalement la Langue Latine, sans Connoître les Règles de la Composition, 2 Vols. 18mo. Cart. 1804.

Voyages de M.M. Ledyard et Lucas en Afrique, entrepris et publiés par ordre de la Société Angloise d'Afrique, &c. trad. de l'Anglois. Par Lallemand. 2 Vols. 8vo. br. 1804. Paris. 1os. 6d.

Histoire d'Inés de Léon. Par Montjoye. 6 Vols. 12mo. br. 1805. Paris.

Génévieve de Brabant. Par Dupatel. 8vo. br. fig. 1805. Paris.

L'Ami des Femmes, ou Lettres d'un Médecin concernant l'Influence de l'habillement des Femmes, sur leurs mœurs, &c. et la nécessité des bains. Par Marie de St. Urfin. 8vo. br. fig. 1805. Paris. 12s.

Crimes (les) de la Philosophie, ou tableau succinct de ses effets dans les Arts et Sciences. 8vo. br. 1804. Paris. 7s.

Livre (le) des Singularités, ou les Momens bien employés. 12mo. br.

Dictionnaire des Sciences et des Arts. Par Lunier. 3 Vols. 8vo. br. 1805. Paris. 1l. 16s.

Elémens de Grammaire générale appliqués à la Langue Française. Par Sicard. 2 Vols. 8vo. br. 1801. Paris. 1l.

Grammaire (nouvelle) des Dames. Par Prevost des Desfourneaux. 8vo. br. Paris.

Enfans abandonnés. Par Nougaret. 2 Vols. 12mo. br. 1805. Paris.

Précis de l'Abrégé Chronologique de l'Histoire de France, du Président Henault. Par Serieys. 12mo. br. 1805. Paris.

Chrysostome père de Jérôme. Par Pigault le Brun. 2 Vols. 12mo. br. 1805. Paris.

Voyage à Cayenne, dans les deux Amériques, et chez les Antropophages. Par Louis Ange Pitou. 2 Vols. 8vo. br. 1805. Paris.

Monumens Celtiques, ou Recherches sur le culte des pierres. Par Cambry. 8vo. br. 1805. Paris.

Oraisons Funébres, Panégyrique et Sermon de l'Abbé de Boissmont. 8vo. br. 1805. Paris.

Galerie Politique. Par Gallet. 2 Vols. 8vo. br. 1805. Paris.

Dictionnaire Portatif de Bibliographie. Par Fournier. 8vo. br. 1805. Paris.

Art (l') de conserver sa Santé, ou Manuel d'Hygiène. Par P. J. Piffis. 8vo. br. 1805. Paris.

## CLASSICS, &amp;c.

*Copies of some of the following Works, which have lately issued from foreign Presses, are just imported.*

**Æschyli Dramata**, quæ supersunt, et deperditorum Fragmenta Græce et Latine. Recensuit, et brevi annotatione illustravit, F. H. Bothe. 8 maj. Lipsiæ.

**Anacreontica**. Græce. Recensuit notisque criticis instruxit Fredericus Henricus Bothe. 8 min. Lipsiæ.

**Aristophanis Plutus**, Græce, cum commentar. J. G. Fischeri, edidit C. Th. Kuinöl. Vol. 11 um. 8 maj. Giesæ.

**Ejusdem Nubes**, iterum in usum Lectorum, e Brunkiana potissimum recensione, edidit Chr. Godfr. Schütz. Ed. nova et correctæ. 8 maj. Halæ.

**Artemidori Oneirocritica** ex duobus codd. mss. Venetis recensuit emend. polivit animadv. integris Nic. Rigaltii et J. J. Reiskii, suisque illustravit, item Indices copios adjecit Joan. Goth. Reiff. 8 maj. Lipsiæ.

**Bachii, E. C. Ch. Pindari Pythiorum carmen primum** in Hieronem Ætnæum illust. 8. Jenæ.

**Biblia Hebraica** digestit et graviore Lectorum varietates adjecit Dr. Joh. Jahn. 8 maj.

**Bretschneider, C. G. Lexici** in interpretes Græcos V. T. maxime scriptores apocryphos Spicilegium. Post Bielium et Schleusærum congestit et edidit. 8 maj.

**Cæsaris, C. J. Commentarii** de bello Gallico et civili, accedunt libri de bello Alexandrino, Africano et Hispaniensi, et recens. Franc. Oudendorpii post Sam Fr. Nathan Morum denuo curavit J. J. Oberlinus. 8 maj.

**Empedoclis Carminum Reliquiæ**. Ex antiquis scriptoribus collegit, recensuit, illustravit, et de omni philosophia Empedoclea disputavit Fr. G. Sturz. 8 maj. Lipsiæ.

**Euripidis Hec.** ex recens. G. Hermannii. Animadversionibus et Indice copioso instruxit W. Lange. 8 maj. Halis Sax.

**Heineche, J. R. A. Animadversiones** in Juvenalis Satiras sive censura editionum Rupertianarum. 8 maj. Halæ.

**Heliodori**, curavit Coray. 2 tom. 8 maj. Lipsiæ.

**Herodiani Historiarum libri octo** Gr. et Lat. e recens. H. Steph. c. variet. lect. trium codd. mss. nova Bergleri vers. lat. notis var. et indic. verborum ac rerum curante Mag. Theoph. G. Irmisch. tom. 1vus. 8 maj. Lipsiæ.

**Homeri Hymni et Batrach.** Recensuit, interpretatus est et varietate lectionis atque auctario animadversionum instruxit August. Matthiæ. 8 maj. Lipsiæ.

Homeri

Homeri *Odyssæa* cum Hymnis, *Batrachom.* reliquis poematibus et fragmentis Homericis. Ex recens. Fr. Wolfii. 8. Lipsiæ.

Ejusdem *Odyssæa*. Editio nova, in usum scholar. 8 maj. Halæ. KTAAPHNION. 8 maj. Gothæ.

Livii T. Opera omnia, animadversionibus illustr. F. A. Stroth. recens. et suas observationes adpersit F. G. Doering. 11 tom. Editio auct. et emend. 8. Gothæ.

Matthiæ, Aug. *Miscellanea philologica*, Vol. 2ndi Pars 3 a. 8 maj.

Fersii, Sathæ, ad recens. Casauboni curavit B. Thorlacius. 8 maj. Hainnæ.

Platonis *Apologia Socratis*. In usum scholarum. 8. Leips.

Ejusdem libri quatuor, *Gorgias*, *Apologia Socratis*, *Hippias Major*, *Charmides*, edidit L. F. Heindorfus. 8 maj.

Plinii, C. Caec. Secundi, *Epist. libri decem et Panegyricus*, ex recensione et cum adnotation. perpetuis J. Matth. Gesneri, quibus Jo. Mich. Hensingeri. Jo. Ch. Th. Ernestii suasque notas addidit Godefr. Henr. Schaefer. 8 maj. Lipsiæ.

Plutarchi quæ supersunt omnia. Cum adnotat. variorum adjec. taque lectionis divers. opera J. G. Huten. Tom. xivus et ult. 8 maj. Tubingæ.

Propertii, Sexti Aurelii, Carmina, recensuit, illustravit Chr. Theoph. Kuinoel. 2 tom. 8 maj. Lipsiæ.

Quinti-Smyrnæi, *Post-homerica* libri XIV. Nunc primum ad librorum manuscriptorum fidem recensiti, restituti et suppleti a Th. Chr. Tychsen. Accedunt curæ Chr. G. Heynii. 11 vol. 8 maj. Argentorati ex typogr. Societat. Bipontinæ.

Sophoclis *Tragediæ VII.* et deperdit. fragmenta. Emendavit variet. lectionis, scholia, notas, indicemque vocabulor. locupletiss. adjecit C. G. A. Erfuth. Vol. 3um. *Philocletes*. 8 maj. Lipsiæ.

Testamentum novum Gr. perpetua annot. illustratum Edit. Koppiam continuavit Dr. C. F. Ammon. Vol. ivum. 8 maj. Göttingæ.

Valerii *Argonauticon* libri viii. ad optimor. exemplar. 66 recensuit atque præmio, argumentis et indice rerum instructi a J. A. Wagner. 8 maj. Göttingæ.

Vitruvii, M. Pollionis, de *Architectura* libri decem. Accedit anonymi Scriptoris veteris de *Architectura* compend. Præmittitur Vitruvii vita a Bern. Baldo conscripta cum notitia literaria. 8 maj. Argentorati, ex typogr. Societat. Bipontinæ.

Wilken, Dr. Frid. *Auctarium ad Chrestomathiam suam Persicam*, locorum ex auct. Persicis, quæ illa continet, interpretationem latinam exhibens. 8 maj. Lips.

Xenophontis

Xenophontis *Œconomicus*, *Convivium*, *Hiero*, *Agefilaus*. Recensuit J. G. Schneider. 8 maj. Lips.

ZHNOBIOY *Μετρικα*. 8 maj. *Ερ Βιβλ.*

Sub prelo.

Apollonii Rhodii, *Argonautica*. Libri quatuor Gr. cum vers. Lat. scholiis Gr. commentario, indicibus edidit. C. D. Beck. Tom. 2ndus. 8 maj. Lipsiæ.

Aristoph. *Comœdiæ emendatæ* a Phil. Invernizio. Vol. 3um. *Fragmenta*, *scholia Græca omnia auctiora*, et indices continens. 8 maj. Lipsiæ.

Cornelii Nepotis, *Vitæ excellentium Imperatorum* e recens. atque cum animadv. J. A. Bosii, libellam variarum *Lectionum* et *Præfationem* addidit J. Frid. Fischerus. Editio secunda emendatior et aucta. 8 Lipsiæ.

Diodori Sic. *Bibliotheca libri, qui supersunt ac deperdit.* fragmenta, cura H. C. A. Eichstädt. Vol. 3um. 8 maj. Halis Sax.

Homeri, *Iliados. Rhapsodia M, N, X. sive Liber xii, xiii*, et xiv cum excerptis ex Eustath. *Commentariis et Scholiis minoribus* in usum scholar. separat. edit. Mag. J. A. Müller. 8 maj. Misensæ.

Platonis *Opera*. Illustravit Dr. Fr. Ast. vi. Tomi. 8 maj. Lipsiæ.

Ejusdem *Hippias major*, e recens. A. Fr. W. Rudolphi. *Specimen novæ edit.* omnium Platonis operum: additæ sunt *annotat. criticae*. 8. Zittaviæ.

Sophoclis *Tragediæ*. Denuo recensuit et versione latina re- cegit et annotationibus illustravit F. H. Bothe. 8 maj. Lipsiæ.

Ejusdem *Tragediæ septem*, Gr. et Lat. Cum scholiis græcis antiqui. et Demet. Triclinii animadvers. integris Steph. Joh- sonii, Reiskii, Heathii, Brunckii, Musgravii et aliorum ex- cerptis, atque indice verbor. uberrimo, curavit atque suas ani- madvers. addidit C. D. Beck. 2 Vol. 4. Lips.

Strabonis, *Rerum geographicarum libri xvii*. Græc. ad op- timos codices manuscriptos recensuit, varietate lectionis adnota- tionibusque illustravit, Xylandii versionem emendavit Joann. Phil. Siebenkees, inde a septimo libro continuavit C. H. Tzschucke. Tom. ivus. 8 maj. Lipsiæ.

Thucydidis, de bello Peloponnesiaco libri viii. Græc. Tex- tum recognovit, temporum notat. scholia antiqua et glossar. min. adjecit C. D. Beck. 8 maj. Lipsiæ.

Xenophontis, de *Lacedæmoniorum republica* liber. Recen- suit et illustravit J. A. Goeren. Præmissa est dissertatio de ejus libri auctore, ætate et consilio. 8 maj. Lipsiæ.

ACKNOW.



## ACKNOWLEDGMENTS TO CORRESPONDENTS.

We cannot but be grateful to *I. L.* for the very high consideration, in which he appears to hold both us and our work : but we can assure him, that it would require quite a separate establishment of critics to review MSS. Let him consider only how much more difficult they would be to read : not to mention many other obstacles.

*An old Correspondent* from *Bury* is informed, that we will endeavour to remember not to forget his memorandum.

## LITERARY INTELLIGENCE.

The *Rev. Mr. Harwood's History of Lichfield*, very much enlarged from his original design, will appear before Christmas next.

We hear also of an account of *Stratford-upon-Avon*, which is in the press, containing much curious matter ; and enriched by the communications of the ingenious *Mr. Sharp* of *Coventry*.

A new volume of *Transactions of the Literary Society at Manchester*, is nearly ready for publication.

*Dr. Turton's Complete Translation of Linnaeus's Systema Naturæ*, is nearly ready for publication.

The *Leverian Museum of Natural History* is to be disposed of next spring by public auction.

*Professor Scott*, of *Aberdeen*, is preparing for publication *Elements of Intellectual Philosophy*.

A new edition of the *Travels of Anacharsis the Younger in Greece*, with the additions of the last Paris edition, will be published shortly.

An improved edition of *Langhorne's Plutarch* is preparing for publication by *Mr. Wrangham*. A dissertation on the credit due to the first five centuries of the Roman History will be prefixed by the Editor.

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THE  
BRITISH CRITIC,

For OCTOBER, 1805.

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Cum omnes omnia nequeant, æquum est unum quemque id, quod sibi maxime arridet eligere, et Reip. Literariæ eâ in re strenuam ac utilem operam, quâ potest, navare.

CLERICUS.

Since all are not formed for every thing, each author should select that department which best suits him, and strenuously aid the cause of Literature, in that to which his abilities are directed,

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ART. I. *The Tomb of Alexander; a Dissertation on the Sarcophagus brought from Alexandria, and now in the British Museum. By Edward Daniel Clarke, LL. D. Fellow of Jesus College, Cambridge.* 4to. 161 pp. ith five Plates, 1l. 1s. Cambridge printed. Payne, &c. London. 1805.

THE British victories at Alexandria will shine to all posterity by their own lustre; nor will the heroes who achieved them seek any more ostentatious memorial than the veracity of history, recording what they actually performed; yet even their modesty, the modesty of true valour, must be gratified by the acquisition of so very illustrious a trophy as the Tomb of Alexander the Great, if it should appear that we possess it. Had the Sarcophagus, so denominated in this dissertation, remained in the possession of the French, there can be no doubt that it would have been ostentatiously displayed to the world, as the undoubted receptacle of that hero's body; a temple would have been built to receive it; and it is not improbable that the self-created emperor of Gaul would have determined to occupy, at his death, the same space which was originally

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allotted

allotted to the man whose actions he is most desirous to emulate. It is not, certainly, drawn into complete proof by Dr. Clarke, that the monument in question is the actual tomb of Alexander, but it is, in our opinion, rendered highly probable; full as probable as the modern designations of many ancient relics, which in general pass uncontested. It is argued from the tradition of the place, confirmed by the superstitious veneration of the Turks, from the reports of authors and travellers, and from the probability both that Alexander should have had such a tomb, and that some memory of it should be preserved in Alexandria. Nor are there any chasms in the chain of evidence, but such as are naturally to be expected from the history of the place.

An introduction of 22 pages clears the way to the enquiry, by a few previous notices. Dr. Clarke first defends the application of the word tomb to a Sarcophagus of the kind here alluded to; and then contradicts the common notion that the Egyptians *always* buried their dead in a standing posture\*. It is somewhat remarkable that a doubtful reading in Strabo, where *σῶμα* is rather singularly used instead of *σῆμα*, (speaking of the burial-place of Alexander) is confirmed by a traveller of our own country, (Sandys) who says that the place was called *SOMIA*. Casaubon and other critics have wished to substitute *σῆμα*†; but, on this authority, the invariable reading of the MSS. of Strabo, which is *σῶμα*, appears to be much confirmed. It is, in our opinion, more strongly in favour of this reading that Sandys writes *Somia*, than if he had written *Soma*; the latter might have been suggested by his recollection of Strabo, or his knowledge of Greek; but *Somia* appears like the ignorant corruption of a people who had received the term from the Greeks, but not understanding their language had made a slight, and to them imperceptible, change in the form of the word. A part of this introduction is employed in supporting an opinion which Goltzius, and some of the best medallists, have held; that the head of Alexander was stamped on the coins of Lyfimachus, and of some others of his successors. This circumstance, which is fully accounted for by Alexander's Apotheosis, tends also to strengthen the testimony which

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\* What Herodotus says to that effect seems to refer to Mummies only. *Euterpe*. c. 86.

† It must be owned that Zenobius, not long posterior to Strabo, says that Ptolemy IV., Philopator, built a *σῆμα*, in which he placed his mother, his ancestors, and Alexander the Macedonian, *Genr.* 3. 94.

proves him to have been actually worshipped after his decease. This point is well argued by Dr. C. and illustrated particularly by quotations from St. Chrysostom. That from Trebellius Pollio is also very striking. It is with reference to these proofs, that the coin of Lyfimachus, bearing the head of Alexander, is engraved as a vignette before the Dissertation, and repeated, in a much enlarged form; and in a very fine engraving, at the end of the book.

We now come to the testimonies themselves, of which we purpose to give a brief and perfectly impartial view. The author begins with the narrative of facts respecting the seizure of the Sarcophagus by the French, their concealment of it, and the manner in which it was made known to him, and through him to Lord Hutchinson; who caused it to be claimed and transferred to us, in right of victory. Denon, he observes, is very reserved and obscure in his mode of mentioning it. He tells us, indeed, that he and Dolomieu were shown, among other objects of curiosity, a small temple, in the Mosque of St. Athanasius, containing, "according to the account given by the Arabs at this day, THE TOMB OF ISCANDER, THE FOUNDER OF THE CITY." The veneration paid by them to it is intimated both in the plate, where five devotees are represented paying adoration to it\*, and in the text of his book, where he intimates that the gratification afforded in viewing it was heightened by the recollection that hitherto Mahometans alone, had been permitted to enter the sacred inclosure. "Before our arrival," he says, "they suffered no Christian to approach, and chose to keep a guard there rather than repair the gates." That the Turks actually paid a superstitious veneration to it, *as the tomb of Alexander*, is abundantly proved in the Dissertation. Denon, speaking cautiously, as the monument was no longer in the hands of the French, says only that it is an ancient Sarcophagus, *which will perhaps be illustrated by volumes of dissertations*; and that he considers it as *one of the most precious morsels of antiquity, and one of the chief spoils of Egypt*. Dolomieu, he says, participated his enthusiasm on the discovery of it. The consequence of this enthusiasm, in the minds of the enquiring ages, was the seizure of the monument, and when the tide of victory turned against the French, its concealment in an hospital ship, where it was found in the hold, "half filled with filth, and covered with the rags of

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\* This plate is copied in Dr. Clarke's book, and placed at the end,

the sick people on board." Dr. Clarke, in the course of his enquiries concerning the Rosetta Stone, was informed that "another stone, of much larger dimensions, was in the possession of the French, guarded with the greatest secrecy, and concerning which they entertained the most lively apprehensions; deeming it even of more importance than the stone found at Rosetta. With these hints Dr. C. was sent to Alexandria by Lord Hutchinson, and his account of the full discovery of the Sarcophagus deserves to be transcribed.

"We had scarcely reached the house in which we were to reside, when a party of the merchants of the place, who had heard the nature of our errand, came to congratulate us on the capture of Alexandria, and to express their anxiety to serve the English. As soon as the room was cleared of other visitants, speaking with great circumspection and in a low voice, they asked if our business in Alexandria related to the antiquities collected by the French? Upon being answered in the affirmative, and, in proof of it, the copy of the Rosetta Stone being produced, the principal of them said, "Does your Commander in Chief know that they have the Tomb of Alexander?" We desired them to describe it; upon which they said it was a *beautiful green stone*, taken from the mosque of St. Athanasius; which, among the inhabitants, had always borne that appellation. Our letter and instructions from Cairo evidently referred to the same monument. "It is the object," they continued, "of our present visit; and we will shew you where they have concealed it." They then related the measures used by the French; the extraordinary care they had observed to prevent any intelligence of it; the indignation shewn by the Mahometans at its removal; the veneration in which they held it; and the tradition familiar to all of them respecting its origin. I conversed afterwards with several of the Mahometans, both Arabs and Turks, on the same subject; not only those who were natives and inhabitants of the city, but also dervises and pilgrims; persons from Constantinople, Smyrna, and Aleppo, who had visited, or who had resided at Alexandria; and they all agreed in one uniform tradition, namely, ITS BEING THE TOMB OF ISCANDER (*Alexander*) THE FOUNDER OF THE CITY OF ALEXANDRIA." P. 39.

It was accordingly traced and seized as abovementioned, from the ship *La Cause*, where it was hidden. The author now expatiates with energy on the rarity and value of the material of which the Sarcophagus is made, the Egyptian breccia\*; "the expence of working it could be undertaken

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\* Whether the species of stone be more or less common, the magnitude of this specimen, and its extreme hardness, make the formation of it a work of princely expence. *Rev.*

only by sovereigns, who might procure, among the renowned artists of those times, talents and perseverance adequate to the achievement of such a surprising work." He adds, with propriety,—

"If, at any period in the history of the ancient world, a work of this nature particularly corresponded with the genius of the age and the wishes of the people, it must have been at that important crisis, when THE BODY OF THE DEIFIED ALEXANDER WAS RECEIVED BY PTOLEMY, TO BE ENSHRINED AS THE SON OF AMMON, BY THE PRIESTS OF EGYPT. That the construction of the Tomb would demand every thing admirable in materials and in workmanship, cannot be disputed; but upon this subject we have sufficient proof from the testimony of ancient historians. Diodorus, whose description of the funeral pomp seems to convey an adequate idea of the magnificence with which it was celebrated, represents it, "in magnitude and workmanship, worthy the greatness and glory of Alexander." P. 44.

The proof that Alexander must have been buried as an Egyptian deity, is given in page 48, and strengthened by Professor Henley in the Appendix, p. 133. The historical proofs now follow in chronological order, of which we shall merely offer a list, with occasional remarks.

The author begins by giving the account of Alexander's death from Plutarch, and of his funeral pomp from Diodorus Siculus. We think him right in his explanation of χρυσῶν σφυρήλατον ἀρμόζον, which he renders "golden *chase-work*, wrought with a hammer, and fitted to the skin." But, after all, there is much obscurity in this part of the historian's description. The words are Πρῶτον μὲν γὰρ τῷ σώματι κατεσκευάσθη χρυσῶν σφυρήλατον ἀρμόζον, "first there was prepared for the body a golden chase-work fitted to it," καὶ τοῦ τ' ἀνὰ μέσον ἐπλήρωσαν ἀρωμάτων, &c." and this they filled within (in or to the middle) with spices." But if the chase-work fitted the body, what room was there for the spices? It must have been the body which was so filled; and it should be rendered "and they filled it (the body) with spices;" and in the Latin version, "Principio autem cadaveri loculus mallei ductura ita fabricatus erat, ut probe quadraret, quod (not quem; *cadaver*, not *loculus*, being the antecedent) in medio aromatis, &c.—Still, over the *loculus* of chase-work was another covering of gold, which also suited exactly, and encompassed the upper part. Ἐπάνω δὲ τῆς θήκης (θήκην seems to have dropped out of the text above) ἐπετίθειτο καλυπτὴρ χρυσοῦς ἀρμόζων ἀκριβῶς, καὶ περιάμβανον τὴν ἐνωτάτω περιφέρειαν. This seems extraordinary. Then followed his purple vest, embroidered with gold, and his arms laid beside him. How the *filing* case of gold, and the

fitting veil of gold, coming down half way, could both be wanted, is a little difficult to comprehend. Yet we have no doubt of the right interpretation of σφυρηδατος. The following passage contains brief references to several authorities, respecting the honour paid to Alexander.

“ By the respect thus paid to the remains of their deceased monarch, Ptolemy allured to his service many of Alexander’s veteran troops \*. The shrine † was constructed with all possible magnificence; and historians state, that it stood within the city ‡. This fact is of some consequence, as it proves the Tomb to have been within the walls, and not in any of the cemeteries or sepulchres without; as the vast catacombs, lately discovered to the westward, might otherwise lead us to imagine †. It was the *palladium* of the city, consecrated by the most sacred ceremonies, and continued to be an object of reverence and adoration to the latest periods. In the truth of these circumstances all historians agree. Pausanias mentions the removal of the body from Memphis ||; and Quintus Curtius, in the passage before cited, after confirming the truth of its being ultimately carried to Alexandria, further says ¶, “ *Omnisque memoriæ ac nomini bonos habetur.* ” Diodorus and Strabo both expressly state \*\*, that Ptolemy brought the body of Alexander to Alexandria; and “ there,” says Strabo ††, “ it still lies; though not in its original coffin; a case of glass having been substituted for the gold covering, which a later Ptolemy had removed.” Other writers mention the tomb and body of Alexander §§. The body, whether protected by its golden or glass covering, according to the custom of all ancient nations, and particularly of the Egyptians and Greeks, reposed in a huge sarcophagus of stone, the materials and the workmanship of which have been so pointedly described by the historian as worthy the glory of Alexander ††. Suetonius confirms the truth of this, by the distinction he makes between the sarcophagus and the body, in relating the visit of Augustus to the tomb.

\* Diod. Sic. lib. xviii. c. 28.

† The word in the original is *τίμνος*; which, in the edition by Wesseling, is translated *delubrum*. It may properly be written *shrine*; as *τίμνος* meant a *sanctuary* or *sacred inclosure*, any thing that inclosed what is deemed sacred.

‡ Strabo, lib. xvii. Casaubon. Animad. in Sueton. p. 58. &c. &c.

† An account of extraordinary subterranean excavations, westward of Alexandria, may be expected from the French, in whose hands I saw very accurate and beautiful drawings of them. They were regarded, by some, as the sepulchres of the Ptolemies.

|| Pausanias, lib. i. c. 6.

¶ Quintus Curtius, pag. ult.

\*\* Diod. Sic. lib. xviii. Strabo, lib. xvii.

†† Ibid.

§§ Lucan. et Suetonius in Augusto, c. 18.

†† Diod. Sic. lib. xviii. c. 28.

The words he uses are \*, "*conditorium et corpus*;" and they are so remarkable, that his learned commentator, *Casaubon*, having no idea of any other repository than what the gold or the glass coffin afforded, breaks out in these interrogations: "*Quid appellat conditorium? an quam Strabo, lib. ultimo, πύλον?*" and then adds, "*Ea erat arca olim ex auro, postea è vitro, in qua servatum Alexandri M. corpus.*" P. 54.

Proceeding with the historical collection, we come next to *Dio Cassius*, who relates the visit of Augustus to Alexander's tomb. "He saw," says the historian, "the body of Alexander, and touched it; so that part of the nose, as they relate, was broken off." This confirms the relation of *Strabo*, who says that a Ptolemy called *Coccus* or *Parisæctus* (probably of Cyprus) robbed the body of its gold. When we consider the vast weight of the Sarcophagus, we can hardly think that it was brought out of its sacred repository, as *Suetonius* seems to say, in the word *prolatum*. Perhaps it was only the body itself which was brought out, in some case substituted for its golden chase-work, which *Suetonius* might call *conditorium*. *Dio Cassius* also relates the visit of *Septimius Severus* to the tomb, and his shutting up the sacred books of the Egyptian priests in it; that is, in the shrine or chapel inclosing it, not in the Sarcophagus. *Caracalla* made a similar visit, opened the chapel, and honoured the tomb with presents, as is related by *Herodian*. The subversion of the Pagan temples followed, about sixty years after the conversion of *Constantine*; and then, as is fairly conjectured, the primitive Christians, not finding it easy to remove the Sarcophagus, built a church over it, bearing the name of *St. Athanasius*, "and the body having been removed, the tomb itself was converted into a cistern." May we not add to this another conjecture? that the cistern was intended and used for the immersion of converts when baptized. While the Christians possessed *Alexandria*, historians appear to be silent respecting the Sarcophagus. *Chrysostom*, indeed, is cited here, but in a way which rather creates a difficulty than assists the hypothesis. *Chrysostom* says, Ποῦ γὰρ, ἐπέμμοι, τὸ σῆμα Ἀλεξάνδρου; δείχόν μοι. "Where is the tomb of Alexander, shew it me?" This he certainly seems to say, as if it was impossible to show it; and this total loss of the memory of it in his time, seems almost incompatible with the other authorities. But *Chrysostom* lived at *Constantinople*, and in the fourth century.

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\* "Per idem tempus, *conditorium et corpus Magni Alexandri*," &c. *Sueton*, in *Augusto*, c. 18.



When Alexandria fell into the possession of the Arabs, we find the church converted into a mosque, but still retaining the name of St. Athanasius, as the mosque of St. Sophia, at Constantinople, also retains the name of its Christian patroness. Alexander, being mentioned in the Koran\*, retained the respect of Musselmén. Saïd Ebn Batric, or Eutychius, is now mentioned, though his testimony is of no particular force. Benjamin of Tudela either speaks of some other Sarcophagus, or his testimony is hostile; for he describes it as on the sea-shore†. The description of Leo Africanus, who, when he visited Alexandria, was a Mahometan, and therefore had access to the repository, is highly satisfactory. It is thus translated by Dr. C.:

“Neither ought it to be omitted, that, *in the midst of the ruins of Alexandria*, there still remains a small edifice, built like a chapel, worthy of notice on account of a remarkable Tomb, held in high honour by the Mahometans; in which sepulchre, they assert, is preserved the BODY OF ALEXANDER THE GREAT, AN EMINENT PROPHET AND KING, as they read in their Koran. An immense crowd of strangers comes thither, even from distant countries, for the sake of worshipping and doing homage to the Tomb; on which, likewise, they frequently bestow considerable donations.” P. 79.

This approaches to decision: for if the tomb was there, and was worshipped in 1491, there is little chance of its having been removed afterwards; especially as we find it still venerated and worshipped in 1798. The description of Marmol, a Spanish traveller, is very similar. A Persian work, commonly called the *Lebtarikh*, next describes the tomb as made of *Egyptian marble*. Now follow the testimonies of Sandys, Pococke, Van Egmont, and Heyman; the latter traveller, speaking of a sacred chest, supposed to be dangerous to approach, of a guard kept there by the Turks, and of the place having been a church dedicated to St. Athanasius. Bruce could hear nothing of it, but confessedly made little or no enquiry. Mr. Eyles Irwin contrived to get admission to the Mosque, and describes the sarcophagus as a stone cistern, according to its present appearance. Sonnini also describes it at large; and lastly our countryman Mr. Browne, whose account is worth copying:

“There is also A SARCOPHAGUS or chest of serpentine marble in the great Mosque, which is used for a cistern. It is of the

\* Sale's Translation, vol. ii. ch. 18. p. 124.

† It must have been another, for Leo soon after describes it as being in a chapel.

same kind with that so minutely described by Niebuhr, at *Kal-laet el Kab* in *Kubira*\*, and seems to be almost as rich in hieroglyphics. It has the additional advantage of being entire, and little if at all injured by time. It is said one of those who farmed the customs some years since, on retiring from Egypt, had negotiated for the removal of *this precious monument of antiquity*, on board of an European vessel, with the intention of carrying it as a present to the Emperor of Germany. On the night when it was to be embarked, however, the secret being disclosed, the citizens clamorously insisted that the property of the Mosque was inviolable. The projected removal was accordingly relinquished, and *the chest has ever since been watched with uncommon vigilance*, so that it is now difficult for an European even to obtain a sight of it; which must be my excuse for not having been more minute in my description of a monument, that seems not to have been particularly observed by former travellers." P. 92.

Thus concludes the evidence adduced by Dr. Clarke, which, after all possible deductions, must be allowed to amount to a considerable degree of probability. Mr. Hensley, in the Appendix, No. 2, gives some additional strength to the proofs, and puts them in new lights, but does not add much to the real evidence. This postscript, however, is important, as proving the continued veneration of the Turks for the Sarcophagus.

"The last instance of devotion paid to this Sarcophagus was at its departure from Alexandria in his Majesty's ship the *Madras*, commanded by Rear-Admiral Sir Richard Bickerton; when the Capitano Bey, with his suite and many Turks of distinction, came on board for the express purpose, and all solemnly touched the Tomb with their tongues. The privilege to render this act of adoration, whilst the monument remained in its former situation, was obtained from the Iman of the Mosque, by a contribution of six paras or medins, for each individual. On taking his leave, the Capitano Bey declared, that Providence would never suffer the Tomb, in our hands, to go safe to England."

"These interesting particulars were obligingly communicated by General TURNER." P. 144.

The book is altogether interesting, as the work of an ingenious scholar, and contains many valuable particulars, besides those immediately relating to the Tomb. Such, for instance, as the discovery of the ancient city of Sais, p. 31. The description of the ruins of Tithorea, Appendix, No. 4. The discovery that the marble called *Verde Antico*, was brought from Laconia, p. 42. The mention of the Alex-

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\* It is now in the British Museum.

andrian Catacombs, pp. 54 and 103; and the curious note on the monumental heaps of stones, p. 46; with the account of burying in gold, p. 51. These and other proofs evince an active and well-stored mind: and add to that estimation which the writer had before obtained by his valuable antiquarian presents to the University of Cambridge; and the part he took in discovering and bringing to England a most ancient, and absolutely inestimable MS. of Plato. Most cordially do we wish all success to the studies and pursuits of so judicious an investigator,

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ART. II. *Poems and Runnamede, a Tragedy, by the Rev. John Logan, F.R.S. Edinburgh. One of the Ministers of Leith. A new Edition, with a Life of the Author.* 12mo. Price 4s. 6d. Vernor and Hood. 1805.

IT is comparatively but seldom that we can introduce a poetical collection among our principal articles. We gladly do it when we can. The author of the present work is unhappily, for his friends and the public, now no more, but his poetry will ever be admired. Mr. Logan was the editor of a collection of poems published in 1770, under the title of *Poems on several Occasions*, by Michael Bruce; but he is better known by writing a pamphlet in vindication of Mr. Hastings, which made a great impression on the public mind, and for the publishing of which, Mr. Stockdale was prosecuted by order of the House of Commons. He published some poems and hymns in 1781, and he delivered a course of lectures on the Philosophy of History, which obtained him great and deserved reputation. His tragedy of *Runnamede* was not permitted to be represented, from a suspicion of its containing improper allusions, but it was afterwards printed and exhibited at Edinburgh. He died in 1788. We are happy to see his poems thus selected and published; for as a tender and pathetic writer, we think him entitled to great praise;—a few specimens will be acceptable to the reader.

*Ode to Sleep.*

In vain I wait the dawning light,  
The coy divinity of night;  
Restless from side to side I turn,  
Arise ye musings of the morn.  
Oh sleep, tho' banished from these eyes,  
In visions fair to Delia rise;  
And o'er a dearer form diffuse,  
Thy healing balm, thy lenient dews.

Blest be her night as infants rest,  
Lulled in the fond maternal breast;  
Who sweetly playful smiles in sleep,  
Nor knows that he is born to weep.

Remove the terrors of the night,  
The phantom forms of wild affright;  
The shrieks from precipice or flood,  
And starting scene that swims with blood,

Lead her aloft to blooming bowers,  
And beds of amaranthine flowers,  
And golden skies and glistening streams  
That paint the paradise of dreams.

Venus present a lover near,  
And gently whisper in her ear;  
His woes tho' lovely and forlorn,  
Counts the slow clock from night till morn,

Ah let no partner of my pain,  
Save just a tender trace remain;  
Asleep consenting to be kind,  
And wake with Daphnis in her mind.

*Ode on the Death of a Young Lady.*

The peace of heaven attend thy shade,  
My early friend, my favourite maid;  
When life was new, companions gay,  
We hailed the morning of our day.

Oh with what joy did I behold  
The flower of beauty fair unfold;  
And feared no storm to blast thy bloom,  
Or bring thee to an early tomb.

Untimely gone, for ever fled,  
The roses of the cheek so red;  
The affection warm, the temper mild,  
The sweetness that in sorrow smiled.

Alas the cheek where beauty glow'd,  
The heart where goodness overflow'd,  
A clod amid the valley lies,  
And "Dust to dust" the mourner cries.

O from thy kindred early torn,  
And to thy grave untimely borne!  
Vanish'd for ever from my view,  
Thou sister of my soul, adieu!

Fair, with my first ideas twin'd  
Thine image oft will meet my mind;

And,

And, while Remembrance brings thee near,  
Affection sad will drop a tear.

How oft does Sorrow bend the head,  
Before we dwell among the dead !  
Scarce in the years of manly prime,  
I've often wept the wrecks of time.

What tragic tears bedew the eye !  
What deaths we suffer ere we die !  
Our broken friendships we deplore,  
And loves of youth that are no more !

No after-friendship e'er can raise  
The endearments of our early days ;  
And near the heart such fondness prove,  
As when it first began to love.

Affection dies, a vernal flower ;  
And love the blossom of an hour ;  
The spring of fancy cares controul,  
And man, the beauty of the foul.

Verd in the commerce of deceit,  
How soon the heart forgets to beat !  
The blood runs cold at Int'rest's call :—  
They look with equal eyes on all.

Then lovely Nature is expell'd,  
And Friendship is romantic held ;  
Then Prudence comes with hundred eyes :  
The veil is rent—the vision flies.

The dear illusions will not last ;  
The æra of enchantment's past ;  
The wild romance of life is done ;  
The real History is begun.

The fallies of the soul are o'er,  
The feast of fancy is no more ;  
And ill the banquet is supplied  
By form, by gravity, by pride.

Ye gods ! whatever ye withhold,  
Let my affections ne'er grow old ;  
Ne'er may the human glow depart,  
Nor Nature yield to frigid Art !

Still may the generous bosom burn,  
Tho' doom'd to bleed o'er beauty's urn ;  
And still, the friendly face appear,  
Tho' moisten'd with a tender tear.

*Song.*

The day is departed, and round from the cloud  
The moon in her beauty appears;  
The voice of the Nightingale warbles aloud  
The music of Love in our ears.

Maria appears: now the season so sweet  
With the beat of the heart is in tune,  
The time is so tender for Lovers to meet  
Alone by the light of the Moon.

I cannot, when present, unfold what I feel;  
I sigh, can a Lover do more;  
Her name to the shepherds I never reveal,  
Yet I think of her all the day o'er.

Maria, my Love, do you long for the grove,  
Do you sigh for an interview soon;  
Does ere a kind thought run on me as you rove  
Alone by the light of the Moon?

Your name from the shepherds whenever I hear  
My bosom is all in a glow;  
Your voice when it vibrates so sweet thro' mine ear  
My heart throbs, my eyes overflow.  
Ye powers of the sky with your bounty divine,  
Indulge a fond Lover his boon;  
Shall heart spring to heart, and Maria be mine  
Alone by the light of the Moon!

With the tragedy of Runnamede, we are less disposed to be satisfied, although it may be readily acknowledged to contain many excellent and brilliant passages. We consider this little volume in its present form, a valuable accession to our poetical collections.

It should not be omitted to inform the reader, that some of the Poems are to be found in Dr. Anderson's collection.

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ART. III. *Practical Observations concerning Sea Bathing, to which are added Remarks on the Use of the Warm Bath.*  
By A. P. Buchan, M.D. of the College of Physicians,  
London. 12mo. pp. 206. Pr. 6s. Cadell and Davies.  
1804.

THE observations contained in this little volume are the result of experience obtained by the author, in the course of frequent visits to the sea-coasts, for the recovery of

of his health, or to shake off the languor occasioned by a long residence in London, and the labour of his professional avocations. In these visits, by mixing with persons similarly affected, he was enabled to collect much information on the effects of bathing, on different constitutions, and in a variety of complaints.

Sea-bathing, the author observes, is resorted to, for the general improvement of the health, or for the cure of particular diseases; for each of these classes of persons, he has given appropriate directions.

The general effects of cold sea-bathing are to brace and strengthen the constitution, and to render it less susceptible of injury from the frequent changes in the temperature of the atmosphere occurring in this country. Hence persons accustomed to bathing are rarely affected with cold, or as we say to catch cold, on being exposed to damp or cold air. A practice the contrary to bathing is wearing flannel next the skin, which debilitates, and makes us feeble. This is very properly, we think, condemned, excepting under certain circumstances, and as a temporary remedy for cough, rheumatics, paralysis, &c. and even in those cases, the waistcoat should be frequently changed, and the folds, which speedily collect, washed from the skin. The use of the flesh-brush might, in most cases, supersede the fleecy hosiery.

The autumn is generally found to be the best season in the year, and the morning the best time in the day for bathing. In some debilitated constitutions however, it is far better to defer bathing until an hour or two after breakfast, when such persons are more alive and vigorous, and better able to resist the shock, which every one experiences on going into the sea, or into any cold bath. The custom of putting children into bed after bathing is improper; it occasions them to perspire profusely, and entirely destroys the bracing effects of the bath. Walking, or taking so much exercise as will excite a glow of heat, is proper both before and after bathing. Though it is necessary that the head, as well as every part of the body, should be immersed in the water, the custom of plunging in head first is neither necessary, nor in many constitutions proper. The author has known severe head-achs occasioned by that practice, as well as by going into the bath with the head covered with an oil-skin cap, a piece of furniture which should be excluded from the bathing-room. We give the following passage, containing an important caution to persons who resort to the sea as an amusement,

amusement, in the author's words, as a specimen of the execution of this part of the subject.

"The hilarity of spirits and increase of appetite," he observes, p. 88, "which people in general experience during a visit to the sea-coast, together with the temporary exemption from all serious occupations, are powerful inducements to indulge in the pleasures of the convivial board. To inculcate any strict plan of regimen would, I am sure, prove an invidious, and, I suspect, be an useless attempt. To live, as the expression is commonly understood, lower than usual during a course of sea-bathing, can answer no good purpose. But the intention of these observations would be ill fulfilled, were I to omit pointing out the dangerous consequences of excess.

"The impropriety of bathing in the morning, after having been, in any degree, intoxicated the preceding evening, is nearly equivalent to the risk of going into the water while the body is in the act of cooling after severe exercise. The general debility and torpor of the system, the effects of the immoderate use of intoxicating liquors, cannot fail to be augmented by immersing the body into cold water. To plunge into the sea in the height of the drunken paroxysm would be attended with less danger, than to bathe during that state of comparative weakness, through which the inebriate must necessarily pass, before reverting to the usual standard of health. Never to exceed the limits of moderation is a degree of self-denial, perhaps difficult to practise; but after any aberration from the rules of temperance, prudence ought to enforce the propriety of desisting from the use of the bath for some days. Personal observations lead me to conclude, that no year passes without some victims to the neglect of this necessary precaution."

The same precautions should be used, particularly by delicate females, after dancing. "Those who chuse to indulge," he says, p. 91, "in the evening ball, ought to abstain from the morning bath."

Among the diseases for which the sea air and bathing are recommended, scrofula is most distinguished. In infancy it manifests itself by swelling of the lips, thickness of the partition dividing the nostrils, and enlargement of the glands in the neck; in its more advanced state by white swellings, diseases of the hip joint, &c. To obtain a cure in these cases, it is necessary that the parties should continue to reside on some convenient part of the sea coast, for several months, perhaps for two or three years. The author "has seen one case," he says, p. 104, "and heard of some others, where scrofulous sores of considerable extent healed, while the patient was daily taking two table spoon-

fuls



fuls of the recently expressed juice of the water parsnip (*sinum nodiflorum*), mixed with an equal quantity of milk. It produced no sensible effect on the constitution, except that of keeping the body gently open." Sea air and bathing are also thought to be highly beneficial in preventing and in curing rickets. The diet in scrofulous and ricketty cases should be of a generous and nutritive kind. Hysteria, and in general all nervous complaints, St. Vitus's dance, epilepsy, a particular kind of apthous sore throat, which has sometimes been mistaken for venereal, the feebleness remaining after paralytic affections, profuse menstrual discharges, chlorosis in its early stage, are eminently benefited by sea air and bathing. The author has seen a large wen, situated between the angle of the jaw and the ear, dissolved by applying salt and water, in the manner recommended by Mr. Chisholme. On the other hand, sea-bathing is injurious, the author thinks, in every kind of cutaneous eruption. Some are manifestly aggravated by it; and, on the most careful inquiry, he could not hear of any that were cured by it, although many patients are sent to the sea coast with that view. Persons affected with pulmonary consumption should neither bathe, nor, as the author thinks, breathe the sea air; and yet sailing on the ocean has been recommended as a remedy for the complaint. Persons, not accustomed to bathing, should not begin at a late period of life.

The quantity of salt contained in a given quantity of sea water varies in different parts of the ocean. The proportion is greater in warm than in colder regions. "In the northern parts of the Baltic, a pound of sea water scarcely contains two drams of salt; on the British coast, it contains nearly an ounce; in the Mediterranean, two ounces; and in the Atlantic, near the line, it contains nearly three ounces."

On the internal use of sea water, the author observes, it is not adapted to every constitution. "When the bowels are loaded with viscid phlegm, it answers particularly well, and the use of it frequently restores health and appetite. But in irritable, hectic, and what are termed bilious habits, it heats the body, and occasions considerable, and sometimes permanent disorders of the organs of digestion. When purgatives are previously known to disagree with the constitution, "the use of sea water internally, should not," he says, "be ventured on." A wine-glass full of sea water, taken every night at bed-time, amends the appetite, and promotes digestion; persisted in, it is said to kill the little worms, called ascarides, and to assist in ejecting them from the bowels. It may be  
that

that purpose be mixed with an equal portion of cows-milk. Sea water for internal use should be taken at a considerable distance from the shore, and at some depth from the surface.

From the account we have given of this work, our readers will see that it contains many judicious observations, and cannot fail of being a useful manual for persons resorting to the sea coast, whether for pleasure, or the recovery of health. The observations on warm bathing are equally pertinent and proper.

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ART. IV. *Principes Élémentaires de Musique, &c. &c.*

(Concluded from Vol. XXV. p. 369.)

WE resume our consideration of this work with the latter part of the viith article upon degrees and intervals.

Sect. 4. *Variation of Intervals by the Effect of alterative Signs.*

These signs are the sharp (*Dieſe*), the flat (*Bemol*), and the natural (*Bequarre*).

Every interval, by these means, may acquire four different characters, (epithets,) and become either major, superfluous, minor, or diminished.

The fourth, fifth, and octave are properly termed *unaltered*, and the second, third, sixth, and seventh, called major and minor.

For the sake of *uniformity* however, (we suppose) they have thought it necessary to insert the enharmonic fourth C flat to F sharp, and the enharmonic fifth C flat to G sharp; both which they candidly allow to be *impracticable*; they might also have anathematized a few more intervals which are found in the table under the same enharmonic class, such as C sharp to A flat, C to B sharp, &c.

Two pages of the inversion of intervals follow, which are rather extensive and minute, and no otherwise exceptionable than as including some of the *impracticable* distances just mentioned.

Article VIII. *Of the Word Tone.*Section I. *Of its different Acceptations.*

1. It signifies a diatonic interval as from *ut* to *re*, C to D, D to E, &c.
2. It signifies the principal sound on which the melody is formed, and hence called the tonic.
3. It signifies the pitch or degree of elevation which instruments or voices take in a concert.

In this last acceptance it is not used in England, but we employ it in a fourth sense, that of *Quality*, or what Surmain de Missery calls *Timbre*. P. 52.

Section II. *Of the Sharp, Flat, and Natural.*

The *Sharp* is derived from an ascending series of thirteen unaltered fifths, which produces, in its superior part, seven sounds increased by a semitone.

The *Flat* is derived also from a similar series of descending fifths, &c.

This theory is less correct than that of Kirnberger\*, which ascribes the origin of the sharps to the necessity of introducing the leading note or *Semitonium Modi* in the scales of G, D, A, and E, and which is really true, since the scale of *perfect fifths*, however plausible upon paper, can never give *true thirds* for the use of harmony.

P. 25. The French seem to allow this afterwards, where they give the scales in all their signatures, with the tonic and leading note particularly distinguished in each.

By extending the scales as far as seven sharps and seven flats, fourteen major keys are given, which are compared with that of C, and their analogy shown by the introduction of the seven different clefs. In this ingenious arrangement, the importance of the *leading note* is strongly marked, by placing it *twice*, first below the tonic, and afterwards in its proper place as the seventh of each scale.

Article IX. Section I. *Of the Modes.*

"The key note or tonic being determined by the leading note, it is required to ascertain the mode.

"A mode is the appropriate character of the key.

"The ancients had a vast number of modes; we admit but of two, the *major* and the *minor*. These borrow their charac-

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\* Kunst des reinen Satzes. P. 8.

ter from the third and sixth, which, when both are major, constitute the major mode, and when both minor, constitute the minor mode."

The four Scales are then given.

C major with its major third E and its major sixth A.

A minor its relative, with its minor third C, and its minor sixth F.

C minor, altered from the major by making E flat and A flat.

A major altered from the minor by making C sharp and F sharp.

The origin of the minor mode is then investigated, and the union between the major harmony, and that of its relative minor on the third below, is very clearly shown.

#### Section II. *Diatonic Gammut.*

After describing the major, the natural minor scale is given, and the want of the leading note occasions the formation of a second scale, in which the minor sixth and sharp seventh are both used.

The false relation arising between the F natural and G sharp, introduces a third scale, in which the sixth is made sharp ascending to the leading note.

The objections to these scales are very fairly stated, the second is shown to be most appropriate to harmony, and the last to melody.

If the description had concluded here, we should have avoided the disagreeable necessity of severely censuring the subsequent paragraph, which, for the edification of the learned, we shall translate entire.

"If, instead of these three scales, we were to introduce again the *ancient* minor scale of Guido, these inconveniences and irregularities would disappear. This learned legislator foresaw all the dangers of introducing the sharp sixth, and composed a gammut, which was preserved, during several ages, in the following manner."

The scale of A is then given, first ascending to F, then descending to G sharp, and it concludes with A, C, E, G, sharp ascending, and A, E, C, A, descending, to which the following observations are annexed.

"This gammut ascending neither injures the rule nor the mode; the false relation of the superfluous second is avoided; there is neither licence nor exception, and nevertheless Guido uses the sharp  
B b a seventh

seventh or leading note. This scale is, therefore, the best of all, since it is equally applicable to harmony and melody."

Will the reader imagine that the whole of this paragraph is an unfounded conjecture, and that direct evidence to the contrary exists in most European libraries?

Guido did not constitute this, nor any other minor scale, and it is extremely doubtful whether the Hexachord itself, in the form generally given, was not arranged by *John Cotton*, (about the year 1047, according to the supposition of the Prince Abbot Gerbert,\*) long after the invention of *ut, re, mi, &c.*

Indeed, the account of Guido in M. La Borde's *Essay*† sufficiently demonstrates, that no scale of *seven* notes, either major or minor, was ever formed by him.

Of *our* musical historians, particularly Sir John Hawkins‡, the French may be ignorant, but if they had looked into the first page of Padre Martini's *Essay on Counterpoint*, they would have found that even as late as the 15th and 16th centuries, the notation of the sharp seventh was seldom introduced, and that the fingers had a rule to make the third and sixths major in ascending, and minor in descending, not as belonging to a key or scale, but as consonances to whatever was the bass note. Thus in the first example of *Costanza Porta* in Martini's work the leading note is not marked in any one place.

Guido expressly mentions the four church tones of D, E, F, and G, but not a word or hint to the finger about sharpening the seventh at the final cadences of D or of G; and the plagal tone of A, as related to D, would require for its cadence the C sharp, and not the G sharp, here unaccountably attributed to Guido. It is not a little strange that they should, without the smallest occasion, have introduced all this nonsense, when they might, with great facility and truth, have said, that the systems of Rameau and Tartini had within the last century established the harmonical scale of the minor mode, in which the sixth is minor and the seventh sharp, a theory since adopted by the German writers, one of whom has given this scale expressly for the practice of the voice. (*Hillers Anweisung zur Gesang.*)

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\* *Scriptores Ecclesiastici*, Tom. II. p. 45, 232.

† *La Borde*, Tom. III. p. 345.

‡ *Sir J. Hawkins*, Vol. I. p. 446.

P. 32. Article x. *Of Modulation.*

Modulation is here defined in the double sense of Pepusch and Shield, (p. 107,) and the rules given to ascertain the new tonic are extremely accurate. A very ingenious example is also adduced to show how, in equivocal cases, the cadence may determine the key.

The whole of this article forms a striking contrast with the preceding one, and, if we had sufficient room, we should be glad to give a longer specimen.

P. 34. Article xi. *Of the Genera.*

The genera of music are three, the diatonic, chromatic, and enharmonic.

The diatonic is derived from the harmonics of F, C, and G, (*fa, ut, sol,*) whence is formed the scale of C, D, E, F, G, A, B, C.

The chromatic is derived from the two series of fifths. By reposing on the major third and sixth, and thus dividing the scale into three parts, a chromatic major scale is formed. In a similar manner, by reposing on the dominant and tonic a chromatic minor scale is formed; neither of these, however, are complete, and the theory is very objectionable.

The enharmonic is said to proceed by a comma, which has been mistaken for a quarter tone.

The Abbe Rouffier, and his commentator M. la Borde; seem to have convinced the compilers of this work, that the Pythagorean major tones, apotomes, and limmas, are the only true theoretical elements of music. We are ready to allow, that a chromatic series of equal tones, and equal limmas, is now generally adopted in tuning the piano-forte; and, considering the extensive range of modulation in the remote keys introduced first by Sebastian Bach, and followed by Haydn, Mozart, &c. such series is evidently the best. But we deny that, in theory, a system in which every major third is a comma too high, and the A flat lower than the G sharp, can be true.

The Pythagorean system divides the octave perfectly into a fifth, and a fourth in the ratios 2 : 3 and 3 : 4.

The syntonic theory of Didymus also divides the fifth 2 : 3 or 4 : 6 into the two thirds major and minor 4 : 5 and 5 : 6.

These are sufficient for every musical purpose, and the introduction of a division implied by Ptolemy, in which the fourth 3 : 4 or 6 : 8 becomes 6 : 7 and 7 : 8 is evidently false, since the fourth is only the complement of the

fifth to the octave, and therefore not susceptible of any partition which does not arise from the triple series introduced by Pythagoras, and improved by Didymus, who invented the addition and intermixture of the quintuple series.

Attempts have indeed been made by very respectable authors to divide the minor third 5 : 6 or 10 : 12 by another prime number (10 : 11 and 11 : 12) the false fourth (or rather eleventh) of the trumpet scale, which offends every cultivated ear, not rendered callous by the vain speculations of M. Balliere, Jamard, &c.

These extreme absurdities are passing away, and we may thus far congratulate the authors of the present work, who, although too sanguine in favour of the triple progression, are not blinded by the Ptolemaic advocates of the trumpet scale; whilst the *Encyclopedie Methodique* is filled with the articles of the Abbé Feytaud, in which that system is carried to the most extraordinary length.

#### Article XII. *Of Measure.*

Measure is the partition of duration into many equal parts.

The chief of these parts are called *times*, and every *time* may be subdivided.

The *times* are marked by equal movements of the hand, and these being sometimes *four*, sometimes *three*, and sometimes *two*, constitute the quaternary, ternary, and binary measures.

Our single and double bars are termed,

The bar of separation, and

The bar of termination.

At page 43, under the head of *movement*, a list of Italian terms may be found, which is not very accurate, as the words relating to expression are improperly intermixed with those of time.

Slow movements	{	Grave,
		Largo,
	{	Adagio,
		Cantabile,
Less flow	{	Softenuto,
		Maestoso,
	{	Moderato,
Still less flow	{	Larghetto,
		Andante,
		Andantino,
		Grazioso,
	{	Allegretto,
	{	Different shades of expression. ( <i>Gracieux.</i> )

Quick

Quick	{ Allegro,
	{ Allegro vivace.
Very quick	{ Presto,
	{ Prestissimo,

The thirteenth article concludes (p. 43.) with noticing the other musical signs, viz. the rests, the ligature, (*liaison*) by which the syncopes, both regular and broken (*brisée*) are formed, the point or pause, the brace (*accolade*), the repeat (*reprise*), the sign (*renvoi*), the direct, abbreviations, &c. to p. 49.

Thus terminates their great work, in which we have pointed out with justice and impartiality the capital defects in this classical compilation of the Parisian music masters.

We have also, we trust, made good our charges against their precision, history, and theory. At the same time it must be allowed that in some of their practical explications they have been extremely successful, and the whole is far superior to any didactical work upon music in their language.

If they should continue their theoretic publications, and treat upon harmony and thorough bass, we shall hope to find more reason to commend their labours.

ART. V. *Londinium Redivivum; or, an Ancient History and Modern Description of London. Compiled from Parochial Records, Archives of various Foundations, the Harleian MSS. and other authentic Sources.* By James Peller Malcolm. 4to. 3l. 13s. 6d. Vol. II. and III. Rivingtons. 1805.

OUR account of the first part of this work may be seen in our twentieth vol. p. 504.

This may indeed be considered as an original History of London. The most valuable manuscripts have been consulted, all our public libraries examined, and the British Museum, which contains more numerous and more important documents illustrative of London than any other public repository, has been explored with the most careful and most persevering diligence.

We congratulate the author that his labours have advanced so near to a conclusion; and we sincerely hope that he may reap the advantages he has so industriously fought, and so very well merited. With little variation Mr. Malcolm pursues the alphabetical plan adopted in his former volume.



Of this second volume, the most interesting portion is that which describes the Inns of Court, and the inexhaustible treasures of the British Museum. We shall however give, as a specimen of the entertainment to be expected by the reader, the following curious paper, which relates to the Brewer's Company.

" In the reign of Henry VIII. a quarter of wheat sold for 6s. 8d. Malt from 4s. to 5s. Oats 2s. 8d. 100 weight of the best hops, 6s. 4d.

" Let those sums be contrasted with the prices of the same articles in November, 1803; and the astonishing difference would hardly gain belief, were the facts less firmly established, and accounted for by the heavy duties they now sustain.

" Wheat 44s. 6os. 61s. and 62s. *per* quarter. Malt 50s. to 58s. Oats 24s. to 29s. In September a bag of Kentish hops sold for 5l. 2s.

" So that in Henry the Eighth's time a quarter of wheat, a quarter of malt, another of oats, and one hundred weight of hops, might be purchased for 1l. os. 8d.

" In 1803 a quarter of wheat, a quarter of malt, a quarter of oats, and a bag of hops, would cost *twelve pounds eleven shillings*; and at this hour *one* quart of strong beer or porter, (probably so termed from that intended for exportation antiently called *portage*\*) costs as much as four gallons in the days of Edward I.

" As the ensuing curious narrative is in some degree connected with the subject, and more particularly as it came warm from the heart of the worthy old antiquary John Stowe, I have ventured to introduce it from his own MS.

" Wednesday the 21st of October, *anno* 1584, surveying the ward of Castle Baynard, we found in the house of Jocelyn Briznan, tipler, his guests to be served by unlawful measure; whereupon we gave charge to such of the house as were then present, that they should from henceforth sell no more sorts of ale and beer but twain; to wit, double and single; the best for a penny the quart, the small for a penny the *potle*, by scale and measure, and not otherwise. Which charge they promised to observe, in presence of a constable and the beadle.

" On Friday the 9th of July, 1585, again surveying the same ward of Castle Baynard, we found in divers places ale to be sold in stone potts and bottles containing the piece not a full ale quart for 1½d.; but the offenders promising reformation, we dealt more favourably with them, as we can shew by writing when time shall serve. Seven *bazels* of baize we have sent into Christ's Hospital; and would ere this have sent as many more,

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\* Mr. M. is here mistaken. *Porter* is an abbreviation of *Porter's Ale*, as it was at first called. *Rev.*

had not been the late interruption of Jocelyn Briznan, and his unlawful supporters, of the same Castle Baynard ward.

"Into the house of this Jocelyn Briznan we entered on the day above named, with one John Copley, constable; where, calling for a bottle of ale, we were promised it; but the constable perswading us that there was no bottled ale to be sold, we went further into the house, where Briznan's wife was, and there used such speeches, that she forthwith locked up the door where his bottles were, and said to us she had none. Which speech of her's the constable affirmed to be true. Then Agaster Symfon requiring her to open the door, which she had locked, she answered she would not; and, we demanding to speak with her husband, she said he was not within. Then, without warrant under my Lord Mayor's hand, for he knew no authority we had, and therefore willed us to look we did no more than we might well answer for, the good man of the house would put us to it. At length, the said Jocelyn Briznan being amongst us, and unknown to us, he said, 'I am he ye seek for, what would you?' We told him it was reported he sold bottled ale contrary to order. Which he denied not; but said he did as other men did. Whereupon we answered, we *had* reformed some, and minded to reform the *rest*. We told him how his wife had denied to have any bottled ale; how she had locked up the door, and denied the opening thereof; which was a resistance. Said he, 'I will not answer for my wife, nor other than for myself;' and he had never warning to reform these things ye mislike of. The constable also affirmed the same, with many stout words.

"In the end Jocelyn opened the door which his wife had locked, where we found a fifty or sixty pots and bottles filled with ale; whereof we measured one, which the wife said was three-fourths, and found it not to contain a full pint of sealed measure. We then, taking Jocelyn aside, willed him to reform, and sell no more such unlawful measures; which he promised to observe; but would grant none amends for the fault passed: 'but, quoth he, 'what your authority will serve you, and spare me not, I will not satisfy you.' Whereupon we departed, with Browne, an officer, to the Lord Mayor, and Payne the beadle; who are witnesses that this was the effect of that day's doings in that place,

"On Monday July 12 we came again to Jocelyn Briznan's, and demanded of him if he yet would be conformable, and what baize he would send into Christ's Hospital for trespasses committed; whose answer was, that he had not offended, nor would make satisfaction; but willed us again to use our authority so far as we would answer it, demanding whether the same were by parliament or by statute. Whereunto we answered, it was by act of common-council: whereat he made a puff. Many words were used by us to persuade him. Copley, the constable, when called for, came out of the inner part of the house, with a brewer (as was said). This constable, with vehement words, charged

us with offering wrong to the said Briznan, for that we had never given him warning; adding, that they lied that said they had given any warning there; and, telling Symfon that he lied, shoved him. Whereupon Agaster Eliot, laying his right hand on Copley's left shoulder, said to the constable, 'Is that well said of you, being an officer, to give a man the lie? I had little thought to have heard such a word of your mouth.' 'What,' quoth Copley, 'dost thou strike me?' 'I strike you?' said Agaster Eliot, 'Wherefore should I strike you?' 'When,' quoth Copley, 'I feel my arm smart yet.' William Lathe, officer to my Lord Mayor, and Payne the beadle, are witnesses to this."

"The moralist will perceive from this narrative that London remains nearly *in statu quo*; and I believe the tale might be matched without difficulty, if similar efforts were made to abolish the abominable licence assumed by retailers by weight and measure, whose daily occupation it is to bellow their commodities through the streets, with their modest discrimination between the *pound* and *full honest pound*." Vol. II. p. 148.

No subject at all connected with the undertaking seems to have escaped the author's notice. The work is full of biographical notices, curious anecdotes, local peculiarities, charters, presentments, &c. &c. and what is not less deserving praise, the extracts from registers are so various, that certificates may be obtained, if necessary, of upwards of a thousand eminent names, exclusive of inscriptions on monuments.

The third volume commences with an account of St. Paul's Cathedral, which is very full and satisfactory. We may indeed affirm, without reserve, that so minute and particular a description of every thing involved in the history of that structure, is no where else to be found. We have been highly gratified with it ourselves, and recommend it to the general attention of antiquaries. The following very curious paper is printed from the Harleian MSS.

"It must be acknowledged that, when James did undertake work, he proceeded with alacrity and judgment. As a preliminary, he went on horseback, in great state, on Sunday, March 26, 1620, to the church, attended by a numerous train of courtiers, and the lord mayor, Sir William Cockain. On entering the West door, the king kneeled, and pronounced a prayer for the success of the undertaking. Thence he proceeded under a canopy, held by the dean and three residentiaries, accompanied by the clergy and others singing, to the choir; which was adorned with some of his own rich tapestry, or hangings. After an anthem had been sung, his majesty went to St. Paul's cross, where a sermon was preached by Dr. King, bishop of London, from a well-chosen text, the 13th and 14th verses of *Domine exaudi*,

*exaudi*, Psalm cii. "Thou shalt arise and have mercy upon Sion; for it is time that thou have mercy upon her: yea, the time is come. And why? Thy servants think upon her stones; and it pitieth them to see her in the dust."

"When the sermon was concluded, the king accompanied the bishop to his palace, where a sumptuous repast concluded the ceremony. On the 16th of November following, a royal commission was issued for prosecuting the repairs. A number of most respectable persons named in the commission, after mature consideration, recommended a general subscription through the kingdom. Some fatality paralyzed every effort: sums of money were received, and stone provided; but the former was wasted, and the latter misapplied. The Duke of Buckingham *borrowed* part for the Water-gate at York house. Every arrangement became *disarranged*, and confusion prevailed, till Laud was elevated to the see of London. This prelate immediately exerted himself, and successfully, for the neglected unfortunate St. Paul's. Charles the First pursued his father's example, and issued his letters, directed to many eminent persons as commissioners for the repairs, recommending every honourable expedient for procuring of subscriptions and bequests, which were to be paid into the city chamber.

"Entreaties and persuasion entered every county, and solicitations were poured upon cities, towns, and corporate bodies; nor were the clergy less assiduous. The prelate addressed his diocese, and the incumbents entreated their parishioners.

"Dr. Corbet, bishop of Norwich, wrote to his clergy in a stile impressive, whimsical, benevolent, and satirical: but he shall speak for himself.

"St. Paul's church; one word in y<sup>e</sup> behalfe of St. Paul, he hath spoken many in ours: he hath raised our inward temples, sett us help to requite him in his outward. Wee admire comonly those things w<sup>ch</sup> are oldest and greatest; old monuments and high buildings, do affect us above measure: and what the reason? Because what is oldest cometh neereſt God for antiquity; and what is greatest, comes neareſt his works for ſpaciouſneſs and magnitude: ſo that in honouring theſe we honour God, whom old and great do ſeem to imitate. Should I commend Paul's to you for the age, it were worth your thought and admiration. A thouſand years, though it ſhould fall now, were a pretty climacterical. See the bigneſs, and your eye never yet beheld ſuch a goodly object. It's worth the reparation, though it were but for a land-mark: but, beloved, it's a church, and conſecrated to God. From Charles to Ethelbert ſhe hath been the joy of princes. It was once dedicated to Diana (at leaſt ſome part of it); but the idolatry laſted not long. And ſee a myſtery in the change; St. Paul conſuting twice the idol; there in perſon, where the cry was, 'Great is Diana of the Ephesians;' and here by proxie, Paul inſtalled where Diana is thruſt out. It did magnify the creation, it was taken out of darkneſs; light is not  
the

the clearer for it, but stronger and more wonderful; and it doth beautify this church, because it was taken from pollution. The stones are not the more durable, but the happier for it. It is worthy the standing for the age, the time since it was built, and for the structure, so stately an edifice it is: it is worthy to stand for a memorial of it from which it is redeemed, but chiefly for his house that dwells therein. We are bound to do it, for the service sake that is done in it. Are we not beholden to it, every man, either to the body, or the choir; *for a walk*, or a warbling note; for a prayer, or *a thorough-path*? Some way or other, there is a topic may make room for your benevolence.

"It hath twice suffered martyrdom; and both by fire, in the time of Henry VI. and the 3d of Elizabeth.

"St. Paul complained of stoning twice, his church of firing: stoning she wants indeed, and a good stoning would repair her.

"St. Faith holds her up, I confess. Oh that works were fainted to keep her upright! The first way of building churches was by way of benevolence; but then there needed no petition: men came on so fast that they were commanded to be kept back; but repairing now needs petition. Benevolence was a fire once had need to be quenched: it is a spark now, and needs blowing on it; blow it hard, *and put it out*.

"Some petitions there are for pulling down of such an isle, or changing lead for thack; so far from reparation, that our suit is to demolish. If to deny this be persecution, if to repair churches be innovation and popery, I'll be of that religion too.

"I remember a tale in Henry Stevens, in his Apology for Herodotus, or in some of the Colloquies of Erasmus, which would have us believe, that times were so depraved in popery, that all oeconomical discipline was lost by observing the oeconomical; that if an ingenious youth would ask his father's blessing, he must first get a dispensation, and have a licence from the bishop.

"Believe me when I match this tale with another. Since Christmas, I was sued to (and I have it under the hands of the minister and the whole parish) that I would give way to the adorning of the church within and without, to build a stone-wall about the church-yard which till now had but a hedge. I took it for a flout at first, but it proved a suit indeed; they durst not mend a fault of forty years old, without a licence. Church-wardens, though they say it not, yet I doubt me most of them think it, that foul spirits in the Gospel said, "O thou bishop, or chancellor, what, art thou come to torment us before our time, that all is come down to the ground?" The truth went out once in this phrase, "*Zelus domus tua exedit ossa mea*;" but now, *vice versa*, it is "*Zelus meus exedit domum tuam*." I hope I gall none here.

"Should Christ say that to us now which he said once to the Jews, "Destroy this temple, and in three days I will build it up again;"

we would quickly know his meaning not to be the material temple. Three years can scarce promote three foot.

"I am verily persuaded, were it not for the pulpit and the pews, (I do not now mean the altar and the font for the two sacraments but for the pulpit, and the stools as you call them), many churches had been down that stand. Stately pews are now become tabernacles, with rings and curtains to them. There wants nothing but beds to hear the word of God on: we have casements, locks, and keys, and cushions; I had almost said bolsters and pillows; and for those we love the church. I will not guess what is done within them; who sits, stands, or lies asleep, at prayers, communion, &c. but this I dare say, they are either to hide some vice, or to proclaim one, to hide disorder, or to proclaim pride.

"In all other contributions justice precedes charity. For the king, or for poor, as you are rated, you must give and pay; it is not so in benevolence. Here Charity rates herself. Her gift is arbitrary, and her law is the conscience. He that stays till I persuade him, gives not all his own money: I give half that have procured it. He that comes persuaded gives his own; but takes off more than he brought, God paying use for nothing. But now comes your turn to speak, or God in you by your hands; for so he useth to speak many times by the hands of Moses and Aaron, and by the hands of Esay and Ezekiel, and by the hands of you his minor prophets. Now prosper, O Lord! the works of these hands, O prosper thou our handy-work!—Amen." Vol. III. p. 80.

But if we were to detain the reader with particulars of the multiplied passages which have most agreeably amused and informed us, we should extend this article to an unreasonable length. We shall, therefore, only subjoin one more, which must be considered, as it really is, a very valuable fragment. It is printed from a manuscript dissertation on a statue of Diana, found near St. Paul's church. It was written by the celebrated Dr. Woodward, and given to the author by Alexander Chalmers, Esq.

"Tacitus seems to convey an idea that London was not walled, or but imperfectly so, when *Suetonius Paulinus* arrived, who was sent by Nero as governor; but he (Dr. W.) insists that the wall now in being was at some distance from the more antient boundary of the city, as urns were found within it, contrary to the law of the Twelve Tables, which orders all burials without the walls. This he takes as proof that London did not extend so far East; and that this wall was built after the urns were deposited, probably about the time of Antoninus, as one of his coins had been placed with them. As the finding of urns, &c. marks the boundaries of the city, so *patere, simul, praefericula*, and other vessels of sacrifice, point out the sites of temples. He instances the disco-

veries at St. Paul's, and mentions a figure of Diana found near it, of which I have a drawing (see the engraving annexed), made for or by him; and the following manuscript dissertation, left by him unfinished, and obligingly lent me by Alexander Chalmers, esq.

" But what gives no small additional proof of the worship of that Goddess here is, that about forty years ago, at not a very great distance to the South-west, in digging betwixt the Deanery and Black Friars, there was turned forth an icunculus of Diana, made of brass, and two inches and an half in height. It is in the habit of an huntress, unquestionably antient, and of Roman make. The hair is very handsomely plaited, made up into a wreath, passing on each side the head, and collected into two knots, a larger at the top and a lesser behind the head. The arms are both bare, and quite naked. At her back, towards the right shoulder, hangs a quiver, tied on by a fascia passing over that shoulder, by the breast, under the left arm, round to the back. In the left hand has been a bow, in the right an arrow. The habit is shortened, and girt up about the waist, after the manner of the *cinctus Gabinus*; so that it reaches not quite down to the knees before, nor to the hams behind. On the feet are the hunting buskins, extending over the ankles, up to the lower part of the calf of the leg.

" For the two last centuries, learned men have been very solicitous in their enquiries after the remains of antient works, inscriptions, basso-relievos, statues, icunculi, medals, intaglios, and the like. General books have been wrote, to fix a standard, and settle the rules of judging of these things, to distinguish the genuine from the counterfeit, and those that are truly antient from those of later date. This small image, though it has had the good fortune to be well preserved, and very entire, yet has marks enough of time upon it to put its real antiquity quite out of all question; and the best judges of Italy, of France, and other nations, as well as England, agree that it has all the characters of a Roman work. It is not of the very best manner; but good, and artfully enough done for a piece of workmanship in a colony, and at so great a distance from the capital.

" What greatly confirms the opinion that this figure is antient is, that the habit and insignia are the same with those exhibited by the other representations of this Goddess yet extant in various parts of Europe, whose antiquity is indubitable, and allowed of all hands. Thus, in that admirably fine statue in the gallery at Versailles, there is a bow in the left hand, a quiver at the back, and the habit is girded up above the knees. The statue of this Goddess in the Palace Farnese is little different. The figure of her in the triumphal arch of Constantine has the habit girded up in like manner; as have also the two icunculi in the Brandenburg collection. But the Diana exhibited upon an antient lamp, in the custody of Pietro Santo Bartoli at Rome, has not only the habit girded

girded up, but the quiver, the bow, the buskins, and all other things, so nearly after the manner of this small image, that they could not well have been more like, though both had been made after the same original. So, in an antique gemme in the cabinet of M. Smetius, in her left hand she carries a bow, in her right an arrow. In the coins of the Ephesians, and of the Mytilenians, she is represented with the habit girded up, a quiver, a bow, and the hunting buskins; which insignia are likewise observable in the coins of the Delians, of the Cretans, of the Raphiensians; as also in those of the family of the Posthumi at Rome, of Augustus, of Gordianus Pius, and Gallienus.

"Then this figure exactly, and in every respect, answers the descriptions and accounts of the antients. Callimachus exhibits Diana with her *bow*, *arrows*, and *quiver*, her *habit girded up*, and her *hunting buskins*; in which manner she is likewise represented by the rest of the Roman poets and mythologists.

"But a more exact judgement may be passed in this affair by looking a little into particulars. In order to which, I shall begin with the disposition of the hair in this figure, which is plaited, wreathed, and gathered into two knots, the one upon the crown, the other behind the head. The statues of this Goddess have the hair wrought in nearly the same manner; as have also the figures of her upon the gems, the coins, and the lamp above mentioned. And it is very remarkable there should be so near an agreement in the dress of the hair of the different representations of Diana, when there appears so incredibly great a variety in that dress in the statues, coins, and gems, of the Greeks and Romans. But the antients were very accurate in this particular; and their most finished and exact pieces, exhibit usually the same deity with the same face, mien, habit, and insignia. Though the poet might allow Venus the liberty to leave her hair loose, and *flowing with the wind*,

—— dederatque comas diffundere ventis;

yet to a huntress, in chace through woods and brakes, such a dress could not but have been extremely incommodious, and it was necessary the hair should be bound up. Thus, Claudian says of Diana,

—— Levibus projecerat auris  
Indociles errare comas,

*she had exposed to the fleeting winds her hair, uncovered, and without other head-dress, but tied up, and consequently incapable of being ruffled or disordered.* For this I take to be his real sense, though I see one, who is a very good judge, of another opinion. Be that as it will, though it were the intention of the poet to imply that she had let loose her hair, it will be no objection, since



since she was not engaged in chace. And when she had let loose the bow-string too,

— arcuque remisso,

Otia nervus agit.—

“And as the arms of this figure are naked, so likewise constantly are those of the statues, and other antique representations, of this Goddess. And so is she herself described by Claudian :

*Brachia nuda nitent.*

“In like manner the *bands* of Atalanta, when habited as a huntress, were bare; and her arms *naked*, quite up to her *shoulders*, that they might the more readily be turned to *action*, and managery of the bow.” Vol. III. p. 512.

A great number of plates, neatly executed by Mr. Malcolm himself, accompany the work; copious and accurate indexes are added, nor does there appear to be any important omission of any kind. We have no doubt that when finished, this will be the most comprehensive account of London that has ever been published; and we rejoice to find, that in every branch of his pursuit, with very little exception, the author has met with the most kind and prompt assistance, from those whose particular situations best entitled them to facilitate his views. The labour of such an undertaking is so manifest, and its utility at the same time so obvious, that it seems a sort of public duty to promote it by all possible accommodation. The remainder of the work is in the press, and will we trust soon be completed. Perhaps, to render it as perfect as possible, Mr. Malcolm may be induced to give his purchasers a neat map of London, in its earlier state, like that of Hollar's, prefixed to Howell's History of London, as well as one representation of the present improved condition of this vast metropolis.

ART. VI. *Monumenti Persepolitani e Ferdefo Poeta Persarum Heroico Illustratis.* By Godf. Ern. Hagemann. 4to. pp. 32. Gotting. 1801.

FROM the account of Mr. Lichtenstein's *Tentamen Palæographiæ Assyrio-Persicæ*, given in a former Number of this Review\*, and the general observations which we

prefixed to the notice of that interesting work, our readers may have perceived, that curiosity has been excited to a considerable degree by the venerable ruins, the sculptures and inscriptions of Persepolis; and that many learned men of different countries have endeavoured by the most laborious researches, to ascertain the age and origin of those stupendous edifices, the extraordinary scenes represented in the carvings; and the language and subject of the mysterious characters found among them.

In the little work before us (which the author dedicated to the celebrated Professor Heyne), an attempt is made to illustrate the antiquities of *Isfakhar*, or Persepolis, from a passage in the *Shahnameh*, or *Book of Kings*; the great heroic poem of *Ferdusi*, which, however romantic; is universally considered as founded on historical facts; and; as the poet himself declares in many places, on traditions preserved in ancient manuscripts, still existing when he wrote, between eight and nine hundred years ago.

Mr. Hagemann has compared the descriptions given us by travellers, who have visited the remains of Persepolis, with the passages of *Ferdusi*, in which are described the palace and throne of *Gemshid* (or *Jemshid*), one of the earliest Sovereigns of Persia; and he has proved, with much ingenuity, that they correspond in several respects. But every reader must lament, that he has used only one manuscript (a copy deposited in the Gottingen library), and that this manuscript was imperfect and replete with errors. In the seventy or eighty distichs, which he has extracted from it; there are almost as many faults as lines. We do not allude to various readings, as it is impossible to find two copies which exactly agree; but words which are either without any meaning, or altogether inapplicable.

We shall notice a few of the most conspicuous mistakes, and correct them; after an examination of four perfect and accurately written manuscript copies of the *Shahnameh*.

Page 7, line 14; for *بند* read *پیدا* — line 19, for *قر* read *تر* and the corresponding word in the 20th line should be *خر* not *خر*; which emendation will relieve Mr. Hagemann from a great deal of perplexity, and render his learned note (p. 10) unnecessary in a future edition.

Another note which occurs in p. 12, on the line beginning *هر ان روزا* may also be omitted, as the first word should be *مر* (*mer*) an obsolete particle prefixed by the

old Persian writers to nouns in the oblique case, and considered as merely expletive.

In page 9 (distich 14th), Ferdusi informs us, that during the space of three hundred years, death was unknown in the world: his words are

چنین سال سیصد هجی رفت کار  
ندیدند مرگ اندر آن روزگار

In the second line Mr. Hagemann puts *مرگی* for *مرگ* —this, however, may be a typographical error—

Many similar blunders of the press we have refrained from noticing, because it appears from the Latin version, that the translator was not ignorant of the true reading; but putting *روزگار* for *کارزار* in the second line, he thus translates the distich:

"Ita trecenti transierunt anni

"Nec mortem viderunt homines in belli arena."

Now as *آن* (*aun*) is a relative, it should be (supposing the word *کارزار* as Mr. Hagemann gives it) *ista belli arena*; but as the word most certainly is *روزگار* there cannot be a more literal translation than "*in illo tempore*."

Having noticed these errors, which seem to have proceeded rather from the faultiness of his manuscript than from any want of skill in the translator, we shall acknowledge, that the concluding distichs, which he condemns as spurious (p. 13), are only found in two of the four copies that we have collated. Whether genuine or not, he again mistakes the particle *mer* for *ber*, and in the 18th distich, page 9, should read

مرفان تخترا دیو برداشتند

(adding *ر* the sign of the oblique case to *takht*) "*the demon lifted up that throne*," instead of "*totum hunc thronum demon elevavit*," (p. 13).

So much for verbal criticism. This ingenious author discovers in the sculptured figures of Persepolis (as Chardin, de Le Bruyn, Niebuhr, and other travellers have represented them)

them) the division of his subjects into four classes, by King Jemshid, and the institution of the celebrated feast called *Nuruz*, not yet forgotten in Persia. The descriptions of Ferdusi, in Mr. Hagemann's opinion, sufficiently agree with the sculptures; and in several learned notes he remarks the dresses, arms, and ornaments, by which the different orders were distinguished; also, the combats of ancient heroes with dæmons, griffins, dragons, and other monsters, described by the poet; and still to be seen on the walls of Istakhar. Mr. Hagemann, however, is not the first who has entertained an opinion; that the Persepolitan sculptures might receive illustration from the writings of Ferdusi, as appears in an "*Essay on the Antiquities of Persepolis, Istakhar, or Chehlminar*," by Sir William Ouseley, published in the first volume of "*Oriental Collections*," 1797.

It is to be observed, that the name of *Istakhar* does not occur in the *Shah-nameh* during the history of the first or Peishadian dynasty, of which Jemshid was the fourth monarch. We do not, indeed, find any mention of it (in the copies before us) until the reign of *Cai Kobad*, who is said to have made it his favourite place of residence. In the subsequent parts of Ferdusi's poem, Persepolis (*Istakhar*) is frequently named as the ornament of the country, the boast and glory of the Persian Chiefs.

Most of the historians, however, ascribe the foundation of Persepolis to the first sovereign of the first dynasty, Caiumeras; and it is probable, that Ferdusi alludes to this, (if in the context he does not indicate any other city,) whenever he speaks of the capital, or royal palace.

Mr. Hagemann displays, in the little essay before us, considerable learning and ingenuity; and only wants an opportunity of collating different copies of the *Shahnameh*, to render himself an able commentator on Ferdusi.

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ART. VII. *The History of the Manners, Landed Property, Government, Laws, Poetry, Literature, Religion, and Language of the Anglo-Saxons.* By Sharon Turner, F.A.S. 8vo. pp. 520. Vol. IV. 10s. 6d. Boards. Longman and Co. 1805.

THIS fourth volume, which completes the undertaking of the Anglo-Saxon History, we reserved for separate consideration; not only because we thought the private history should be separated from the public transactions of

our ancestors, but because we hoped to present a few specimens of ancient literature equally interesting to the scholar and the casual reader.

The first, as a preliminary book, is devoted to the Manners, Government, Laws, Literature, Religion, and Language of the Saxons in their Pagan state. On all these topics our information is extremely incomplete. Their Laws are totally unknown to us in detail: our knowledge of their Religion is confined to little more than the imperfect names of the Deities they worshipped: and of their early Literature not a single composition has survived. It has been much doubted, indeed, whether the Anglo-Saxons had the use of letters, when they possessed themselves of England. Yet though no specimen of Saxon writing can be produced, anterior to the time of their conversion to Christianity, Mr. Turner has stated some reasons, and we think it proper to abridge them, which make it not altogether safe to assert too positively, that our ancestors were ignorant of the art of writing in their Pagan state. In the first place, Alphabetic characters were used by the Northern nations on the Baltic, before they received Christianity; and the origin of these is ascribed to Odin, who heads the genealogies of the ancient Saxon Chieftains, as well as those of Sweden, Norway, and Denmark. In the next place, we have sufficient authority to say, that the Runic characters were used, for the purposes of writing, as early as the middle of the *sixth* century. In the third, though it cannot be doubted that the letters of our Saxon manuscripts, written after the arrival of St. Austin, are of Roman origin, yet are there two characters among them, the *thorn* and *wen*, (th and w) which are allowed by the best critics to be of Runic parentage: and if this be true, it shows that the Anglo-Saxons were acquainted with the Runic as well as with the Roman characters, when they commenced the handwriting that prevails in their manuscripts. Lastly, had the use of letters been derived from the Roman Ecclesiastics, it is fair to suppose that words would have been taken from the Latin language, to express them. This would have been consonant with the custom of other nations, who have been so indebted. But the Saxons, as a people who had known letters before they became acquainted with Roman literature, had indigenous terms for them.

In the succeeding Books, in proportion as the materials are more abundant, the Anglo-Saxon character is delineated with still greater accuracy. The progress of social life, the gradations of Science, the Manners, Practices, Laws, Language,

geage, and Opinions of our Ancestors, at a more enlightened period, are all contemplated with equal care.

"The Anglo-Saxons," says Mr. Turner, "must have been materially improved in their manners and mental associations by the internal state of Britain at the time of their invasion.

"They came among a people who, for above three centuries, had been the obedient subjects of the Roman government; to whom the peaceful acquisition and enjoyment of regular property had become familiar; who had cultivated the luxuries which create a distaste for war, and love of indolent tranquillity; and whose country abounded with those works of art, that distribution of wealth, and those articles of convenience, which a rude mind cannot contemplate without feeling new wants and expecting new comforts; without having its curiosity agitated and its comprehension enlarged. It is true, that the feuds which followed the departure of the Romans had disturbed the prosperity of the island, and the struggles with the Saxons must have spread much devastation. But the monuments and the fruits of the preceding civilization, though diminished, were not destroyed. After all the disorders of the period, Gildas still boasts of the island containing twenty eight cities and some castles, with houses, walls, gates, and towers; and from the ruins of Caerlleon, as they continued even to the twelfth century, when they were seen by Giraldus, we may form some notion of the interior improvements of Britain in the fifth and sixth centuries. "He says, 'It was elegantly built by the Romans with brick walls. Many vestiges of its ancient splendor are yet remaining; stately palaces, which formerly, with their gilded tiles, displayed the Roman grandeur. It was first built by the Roman nobility, and adorned with sumptuous edifices, an exceeding high tower, remarkable hot baths, ruins of ancient temples and theatres, encompassed with stately walls, partly yet standing. Subterraneous edifices are frequently met with, not only within the walls, which are about three miles in circumference, but also in the suburbs, as aqueducts, vaults, hypocausts, and stoves."

"We learn from Tacitus, that so early as the first century, the Romans applied themselves to civilize the Britons. The intelligent Agricola endeavoured to draw the natives from their dispersed population to those enjoyments of civilized life which tempt mankind to peace and leisure. For this purpose he exhorted and assisted them to build houses, forums, and temples; he urged the nobles to have the minds of their sons imbued with the liberal arts, and to cultivate their talents by rhetorical studies. The Britons submitted to the pleasing yoke of civilization: the Roman costume became fashionable; and the luxuries of their baths, porches, and entertainments, were valued and imitated. These facts will enable us to conceive that the Britons had become so much more advanced in the improvements of arts,

knowledge, and luxury, than their fierce invaders, as to have been useful instruments in mitigating their barbarous customs, and accelerating their civilization.

"The first great change in the Anglo-Saxons appeared in the discontinuance of their piracies. They ceased to be the ferocious spoilers of the ocean and its coasts; they became land-owners, agriculturists, and industrious citizens; they seized and divided the acquisitions of British affluence, and made the commonalty of the island their slaves. Their war-leaders became territorial chiefs, and the conflicts of capricious and sanguinary robbery were exchanged for the possession and inheritance of property in its various forms; for trades and manufactures; for useful luxuries, peaceful industry, and domestic comfort." P. 42.

After a short description of their infancy and childhood, we have a few observations on the *names* of the Anglo-Saxons, which appear to have been imposed by their parents. From these we learn, that they frequently consisted of compound words rather expressive of caprice than of appropriate meaning; and that many of them, when considered as applied in infancy, appear as fantastic, and as much the effusions of vanity, as the lofty names so dear to modern parents. Such were *Sigeric*, victorious and rich; *Eadfred*, the happy pregnancy; *Ethelbald*, the noble war-goddess; and others, both too numerous, and needless to recite. From Mr. Turner's observations also, we learn, that, in a few instances, surnames or appellations added to the Christian names, have been discovered, but never appropriated as a family distinction.

To follow Mr. Turner too minutely would extend our observations beyond convenient limits. Let it suffice then to observe that, in the more pleasing and expressive representations of domestic life, in what relates to the food, the drink, the dress, the houses, the furniture, and luxuries of the Anglo-Saxons; their conviviality and amusements, their marriages, and their classes and conditions of society; he has enriched the history of our ancient manners both with new and valuable accessions. His observations on their trade and money are extremely interesting; and could we afford room for the chapter which follows, we should certainly extract it. It relates to their *Chivalry*.

There is no evidence, Mr. Turner observes, that the refined and enthusiastic spirit of gallantry, which accompanied chivalry in its perfect shape, prevailed among the Anglo-Saxons; but that chivalry, in a less polished form, and considered as a military investiture, conferred with religious ceremonies, by putting on the belt and sword, and giving the  
Knight

Knight a peculiar dignity among his countrymen; that this kind of chivalry existed in England before the Norman conquest, he thinks he has fairly ascertained. The principal authorities on which Mr. Turner seems to have placed reliance, in this investigation, are Ingulph and William of Malmesbury: the latter expressly mentioning this military dignity, as early as the days of Alfred; and the former giving the ceremony of Investiture, as practised in the time of the Confessor.

Without entering on what relates to the landed property, the government, or the laws of the Anglo-Saxons, we shall principally confine the remainder of our observations to their Literature and Language.

Their poetry, Mr. Turner considers under two heads; their *Latin*, and their *Vernacular Poetry*. The most ancient specimens of their Latin Poetry, with which we are now acquainted, are the compositions of *Aldhelm*, who died, in 809. The extracts, however, which Mr. Turner has exhibited, are too numerous; and the pains he has taken to translate them, are certainly too great for the merit of the compositions. The specimens of *Bede's Poetry* are, if any thing, inferior: their style is humbler, and they have little other merit than that of an Anglo-Saxon labouring at Latin prosody, in the dark period of the seventh century. Those of the Latin poetry of *Boniface*, *Alcuin*, and others, are still less entitled to regard. But to Mr. Turner's observations on their native poetry, we give attention with the utmost pleasure.

"The vernacular poetry of the Anglo-Saxons had not soared far above a peculiar versification when it first appears to our notice. But in this early state we find it distinguished from prose by some marking circumstances.

"One of these was the omission of the little particles of speech, those abbreviations of language and thought which contribute to make our meaning to be more discriminatingly expressed and more clearly apprehended. The prose and poetry of Alfred's translation of Boethius will enable us to illustrate this remark. Where the prose says, 'Thee the on tham ecan sette ricfast,' the poetry on the same passage has, 'Thee on heahsetle ecan secfast,' omitting the explaining and connecting particles the and tham. So 'Thou that on the seat,' is in the poetry, 'Thou on seat.' The omission of these particles increases the force and dignity of the phrase, but requires a greater exertion of the mind to comprehend the sense, because *as it reads it*\* must gain the habit of instantaneously and almost imperceptibly supplying them.

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\* Very awkwardly expressed. Rev.



" Another mark and practice of their poetry was the inversion of their phrases. Thus where the prose says, ' The darkness extinguishes of the swarthy night,' the poetry is, ' Of swarthy night darkness extinguishes.' This inversion of phrase will always ensue when it becomes a custom to place words in an order different from their natural construction. It abounds in the Saxon poetry :

" Thro' thy might,  
With pale light,  
Bright stars  
Moon tempereth.  
Thro' thy mighty power  
Awhile also him, the sun  
Of his, bereaves  
Bright light.

" So in the opening of Cedmon :

" To us it is much right  
That we ruler of firmament  
Glory-King of Hosts,  
With words should praise,  
With minds should love.

" The Anglo-Saxon poetry, like all other poetry, does not merely omit particles, but exhibits a contraction of phrase. It expresses the same idea with fewer words than prose, unless where it seeks amplification as a purposed ornament. Thus the phrase ' So doth the moon with his pale light, that the bright stars he obscures in the heavens,' is in the poetry

" With pale light  
Bright stars  
Moon tempereth.

" But the examples on this point need not be multiplied, because they appear in all poetry.

" The three peculiarities already stated produce a style very different from the common phrase of prose; but when to these is added a peculiar collocation of words in a peculiar rhythm, or according to established rules, which are followed as essential to the composition, independent of the sense, and to which the sense must be made to conform, then what may be called the poetical versification of the nation is formed, and its poetical diction forever separated from prose. The nature of the Saxon versification will be the subject of a separate chapter.

" But when the versification is formed, and genius, after accustoming itself to its trammels, has begun to exert itself in them, it then proceeds to alter not merely the words but the thoughts and phrases of the composition. The two most ancient and most universal peculiarities of the poetical conception, as expressed in the old Saxon poetry, are the paraphrase and the metaphor.

zaphor. It is probable, that these are the earliest figures of the poetry of every nation. In time the metaphor becomes prolonged into the simile, and the paraphrase into the description. The combination of incident to form a story, the effusions of a cultivated sensibility, and all the other constituents of refined and elegant poetry, also succeed. But these belong to happier periods than those which we are now recording." P. 375.

The most ancient piece of Anglo-Saxon poetry we possess, is that fragment of the song of the ancient Cædmon, which king Alfred inserted in his translation of the venerable Bede. It is principally remarkable for exhibiting the early use of the periphrasis; one of the chief component parts of Saxon poetry. Mr. Turner's translation of it is correct.

" Now should we praise  
The Guardian of the heavenly kingdom;  
The mighty Creator,  
And the conceptions of his mind,  
Glorious Father of his works!  
As he of every glory,  
Eternal Lord!  
Established the beginning;  
So he first made  
The earth for the children of men,  
And the heav'ns for its canopy.  
Holy Creator!  
The middle region,  
The Guardian of mankind,  
The eternal Lord  
Afterwards made,  
The earth for men,  
Almighty Ruler!" P. 378.

Other specimens of Alfred's taste, from the translations of the poetry in Boethius, are well intitled to a favourable notice. The passages selected have been translated by Mr. Turner with sufficient correctness; and convey the full spirit of their prototype.

The principal specimens of Saxon poetry, however, are those which are taken from the celebrated paraphrase on the book of Genesis by Cædmon. The original was published by Junius, as the work of the ancient Cædmon, of whose poetry one specimen has been already given. But the generality of writers attribute it to a second Poet of that name: and though, in a judgement of this kind, the name of Junius should be of high authority, yet we cannot but confess that the sublimity and extreme polish of the verse inclines

inclines us to attribute it to the most advanced period of Saxon poetry.

"In its first topic," says Mr. Turner, "'the fall of the angels,' it exhibits much of a Miltonic spirit; and if it were clear that our illustrious bard had been familiar with Saxon, we should be induced to think that he owed something to the paraphrase of Cædmon. No one at least can read Cædmon without feeling the idea intruding upon his mind." P. 385.

Cædmon's description of the Creation is well entitled to perusal.

"There was not yet then here,  
Except gloom like a cavern,  
Any thing made.  
But the wide ground  
Stood deep and dim  
For a new lordship,  
Shapeless and unsuitable.  
On this with his eyes he glanced,  
The King stern in his mind,  
And the joyless place beheld.  
He saw the dark clouds  
Perpetually press  
Black under the sky,  
Void and waste;  
Till that this world's creation,  
Thro' the word was done,  
Of the King of Glory.

"Here first made  
The eternal Lord,  
The patron of all creatures,  
Heaven and earth.  
He reared the sky,  
And this roomy land established  
With strong powers,  
Almighty Ruler!

"The earth was then yet  
With grass not green,  
With the ocean covered,  
Perpetually black;  
Far and wide,  
The desert ways.

"Then was the glory bright  
Spirit of the Warbler of heaven,  
Borne over the watery abyss  
With great abundance.

The Creator of angels commanded,  
The Lord of life,  
Light to come forth,  
Over the roomy ground.

“ Quickly was fulfilled  
The high King's command;  
The sacred light came  
Over the waste  
As the Artist ordered.  
Then separated  
The Governor of victory  
Over the water-flood,  
Light from darkness,  
Shade from shine;  
He made them both be named,  
Lord of life!  
Light was first  
Thro' the Lord's word,  
Called day,  
Creation of bright splendor. P. 389.

Other specimens of Anglo-Saxon poetry, equally striking, are given from the fragment which remains to us of the History of Judith; and from a curious unpublished Poem among the Cotton Manuscripts in the British Museum. The latter of which well deserves to be submitted to the world entire.

To follow Mr. Turner through the lives of those to whom Anglo-Saxon literature was so much indebted would be needless. The three greatest luminaries among our countrymen, in the century preceding Alfred, were Aldhelm, Bede, and Alcuin; these, with Boniface, Eddius, and Elfric have their appropriate niches; but, in presenting a short history of the latter, Mr. Turner seems not to have been aware of the treatise by Mr. Rowe Mores, in which the three Elfrics are considered, and their works appropriated.

Yet here we cannot but lament, that Mr. Turner has neglected to give something like a catalogue of Anglo Saxon Literature. The curious stores, which are yet remaining in our public libraries, are known to few; and while the general reader would have had an opportunity of forming a true estimate of Saxon science, from its existing monuments, the enquiries of the student might have gained advantage.

In treating of the structure and mechanism of the Anglo-Saxon language, the Diversions of Purley have been principally followed. “ Nouns and verbs,” says Mr. Turner,  
“ are

"are the parents of all the rest of language; and it can be proved in the Anglo-Saxon, as in other tongues, that of these, the nouns are the ancient and primitive stock from which all other words have branched and vegetated." Having in this manner exhibited the Anglo-Saxon language in a state of decomposition, he proceeds to state his own notions of its mechanism and progress; and, as a specimen how the language has been formed from the multiplication of simple words, he selects four instances in illustration of preceding observations. On the *originality* of the Anglo-Saxon tongue, this author's observations are too few; and in the notion that the verb *beo* seems to have been derived from the Cimmerian or Celtic language, because the Welsh, which has retained most of this tongue, has the infinitive *bod*, and some of its inflexions, we by no means agree. Whoever would write on Saxon with propriety, must carefully keep the Celtic out of sight. If the opinions to which Mr. Turner alludes, on the affinities of the Anglo-Saxon tongue, are of this kind, we are not very sorry that he withheld them.

Taken however in the aggregate, Mr. Turner's work is truly valuable: and we may safely class it among the best books of English historical research.

ART. VIII. *A Help to the Unlearned, in the Study of the Holy Scriptures; being an Attempt to explain the Bible in a familiar way. Adapted to common Apprehensions, and according to the Opinions of approved Commentators. By Mrs. Trimmer; Author of Sacred History, selected from the Scriptures, with Annotations and Reflections; and other Works; and Editor of the Guardian of Education.* 8vo, 822 pp, 12s. Rivingtons, &c. 1805.

**T**HAT we estimate very highly the services rendered by this truly charitable author to the public, particularly to the poor; and that we have good ground for making such an estimate; has appeared on several occasions, in our Review, Vol. V. 81; XIX. 22; XXII. 451. With great pleasure, therefore, we take up another book from the same hand; and with confidence, that the fresh benefit to the public will be equal to our own satisfaction. The Preface says,

"The following book was composed with the hope of rendering the study of THE BIBLE easy and profitable to those who have

have but little leisure, or who may not be able to understand explications of Scripture in which more learning is displayed. The endeavour of the compiler has been to explain what is difficult, as far as is necessary for Christians in general to understand it; and to direct the attention of the *Bible student* to such passages and texts, as require particular consideration, in order to produce a *rational faith*, and a right practice, founded immediately upon the *WORD OF GOD.*" P. i.

A few extracts will make our readers acquainted with the manner in which this very useful design is executed. We had marked, in perusing the work, a multitude of passages for that purpose; any of which may be exhibited, without the care of selection. First then respecting Hagar and Ishmael.

"Observe that Hagar's faith failed when she saw her child ready to perish. She had forgotten the promise which God had given her concerning Ishmael before he was born, *chap. xvi.* and those which had been made to Abraham, *chap. xvii.* which, in this chapter, no doubt, he told her of. But the Lord showed that he had not forsaken Ishmael though he had sent him away from his father's house: let us from this learn never to despair. Young people, in particular, who are obliged to leave their parents in order to get a livelihood, may take comfort from this part of Ishmael's history, as it proves that they may be under the protection and care of their heavenly Father in every place, and that God is ever ready to hear the prayer of those who call upon him in the time of their distress, and to help their necessities." P. 25.

#### Respecting Judah and Joseph:—

"Read with attention Judah's address to Joseph when he talked of detaining Benjamin, and observe what tenderness of heart and what dutiful regard he had for the happiness of his aged father. This behaviour of Judah affords an excellent lesson to all who have either parents, or brothers and sisters. It is a dreadful thing indeed for either a son or daughter, by unkindness to their aged parents, *to bring down their grey hairs with sorrow to the grave.*" P. 42.

The author generally adds practical admonitions to her explanations. Thus on Genes. xlviii. ver. 13—17.

"Observe with what prudence and equity Joseph divided the land of Egypt among the people, giving them back four fifths of the land when their distresses had occasioned them to give all into the King's hands; and what an advantage it was to the people themselves that they submitted their concerns to his management, instead of wasting the corn, as they most probably would have done

done in the years of plenty, and been clamorous for a supply in the years of scarcity. It is certainly a great trial to poor people when bread is scarce and dear, but they never mend their condition by impatience; whereas when they behave with respect to their superiors, and submit quietly to their governors, they are sure to meet with friends to help them in the time of necessity. What a sad state thousands would have been in, if the Egyptians had gone and burnt the granaries in which the corn was laid up, instead of complying with Joseph's good rules and regulations." P. 44.

Again on Exodus xxix. 38. &c.

"Observe that the sacrifice of the LAMB, which the Lord commanded, was to be offered every morning and evening. This was called the *daily sacrifice*, and it was offered for the sins of the people. It was a type, or shadow, of the great sacrifice which the Redeemer was to offer at God's appointed time for the sins of the whole world. Those who offered it with faith in God's promises, were pardoned for the sake of the Redeemer, who was to come into the world to offer himself as a sacrifice for the sins of the world. The LAMB OF GOD, the Saviour of the world, having offered himself once for all, the sacrifice of the lamb, by which his sacrifice was prefigured, has ceased; and in the room of it christians are required to offer up to God, every morning and evening, praises and prayer, which, if offered in *spirit and in truth*, and in the name of the Redeemer, will be accepted as *their daily sacrifice*." P. 41.

On chap. xxvii. of Deuteronomy, the author takes occasion to defend the Communion service of our church.

"This chapter shows, that those only who keep God's commandments are reckoned his peculiar people, and that those who wilfully break them are accursed, or cut off, from being his people. There is an office for the Christian church in the Common Prayer Book, which answers to the ceremonies at Mount Gerizim and Mount Ebal, the COMMUNION, or *denouncing of God's judgments against sinners, to be used on the first day of Lent, commonly called ASH WEDNESDAY*. Observe that the people of Israel were required to say *amen*, as an acknowledgment that the curse of God was due; and Christians certainly ought to do the same when the minister reads the Communion; but some people entertain an absurd notion that by doing so they curse their neighbours, whereas they do nothing more than confess that those who commit the sins named in the Communion bring the curse of God upon themselves, which may be clearly proved from the Scriptures. P. 116.

On Joshua, ch. vii. ver. 30, to the end.

"Observe that after the people had gained these victories, Joshua caused the law to be written, and the blessings and curses to be pronounced as Moses had directed, Deuteronomy, chap. xxvii. This Joshua did in obedience to the command of God, to engage the Israelites to walk in the laws of the Lord, and to testify their thankfulness at the time the promises were fulfilling. After signal victories it is the custom in Christian countries to have days of public thanksgiving; on these occasions, men, women, and children, should assemble together in places of public worship, to join in giving glory and praise to God who is the giver of all victory; but unless the hope of hearing some famous preacher draws them to church, many people are apt to think they are not concerned in these thanksgivings, especially the poor, who feeling the pressure of poverty to a greater degree in time of war, imagine they have nothing to be thankful for, not considering how much worse it would be for every individual in a whole nation, were a cruel enemy to be permitted to conquer the fleets and armies which are sent against it." P. 127.

On Joshua's resolution to serve the Lord.

"If every father and master of a family would make the same good resolution as Joshua did, and keep it, there would soon be a great change in the world for the better; we should then see households joining together night and morning in family prayer, keeping the sabbath holy, going to the house of God together, and partaking at all opportunities of the blessed sacrament of the Lord's supper. But the generality of people, who bear the name of Christians, appear to be ignorant that there is such a thing as family religion, by which means parents, and masters of families, deprive themselves and their households of numberless comforts and advantages which they would enjoy if they followed the example of Joshua. P. 133.

The reflections on Ps. 109, may be distinguished among many that are good.

"We may learn, in general, from this Psalm that as God protects good men, his curse commonly pursues the wicked, and chiefly those who are cruel and hard hearted, who injure and oppress the innocent; and that the evil which these people have done, or wished to others, often falls upon themselves; but great care must be taken not to pervert the meaning of this Psalm by supposing that Christians are at any time allowed to wish that the vengeance of God may fall upon those who hate or injure them. David spoke as a prophet, and foretold the destruction of the enemies of the church; to his own private enemies, as he shows, ver. 4, he returned good for evil. What is here said; therefore, must be applied only to the enemies of God,



God, to presumptuous sinners and apostates, such as Judas Iscariot; to whom some of the words of this Psalm are applied by St. Peter; see Acts, chap. i. ver. 20. Christ has commanded us to hate no man, but to love and pray for our greatest enemies; and do them all the good in our power; see Matthew, chap. v. ver. 44. &c." P. 337.

That some of the Psalms, commonly supposed to be imprecatory, are merely prophetical, we have no doubt. But the 109th Psalm is not probably of this description. It is imprecatory indeed; not on the part of the Psalmist against his enemies, but of *his enemies* against *him*; as is nearly demonstrated (we think) in a Sermon on this subject, noticed in our 12th vol. p. 429.

On St. Luke, chapter v. respecting the conduct of St. Peter, Mrs. T. says,—

"Peter and his companions forsook all, and followed Christ. No one could be of the number of Christ's chosen disciples, at that time, without giving up his employment; because he required that they should attend him, to see his manner of life and his miracles, and also to hear his doctrine, that they might bear testimony to them after his resurrection. But the case is very different with Christians now; they may mind their business, and have sufficient leisure to follow the example and learn the doctrines of Christ; nay, they may obey Christ while they are engaged in their worldly pursuits." P. 593.

The 14th chapter of the 1st Epistle to the Corinthians gives occasion to the following reflections, never more necessary than at present.

"Observe, ver. 34, 35, what the Apostle says about women setting up for preachers in the churches. Remember, ver. 33, that God is not the author of confusion but of peace, and ver. 40, that all things relating to his worship should be done decently and in order; and reflect what a happiness it is to have such a service as we have in our churches, which perfectly answers to these directions. We have a regular form of prayer, in which the whole congregation joins with the minister; and the same is used in all the churches and chapels of the establishment throughout the kingdom. We have also an order of men set apart for the ministry, who administer the sacraments agreeably to our Saviour's commands, and preach the gospel in places set apart for these holy purposes. This cannot be said of itinerant or wandering preachers, for their proceedings are far from regular. They use extempore prayers in which the people cannot properly join; for want of knowing the words beforehand; and they often preach in such a vehement way as to hurry the spirits of their hearers

hearers, and puzzle them so with picking out difficult texts of Scripture, and explaining them wrong, that their hearers, who are for the most part ignorant people, are led into many errors which they would avoid if they kept to their parish churches and chapels, and to their proper ministers." P. 719.

Here we must conclude our necessarily imperfect specimens; which however suffice to show much judgment in the interpreter, and a laudable attention to practical utility. The appearance of such a book as this among many similar works, suggests to us a reflection, that, in spiritual as well as in temporal concerns, the poor of this church and nation are, in the present age, better attended to, than the poor have ever been in any other age or country. The great number of charitable designs and works, planned and executed within a few years, in addition to former charities, are the real glory of England. We could not enumerate them all; and we will not do injustice to any, by a partial or defective enumeration. It is enough to say, that true Christian charity was never more strenuously, nor more wisely exerted, than in the present day. We are inclined by this circumstance to conclude more favourably concerning the state of religion among us, than many well-intentioned persons are in the habit of doing: and certainly we may conclude, without danger of erring, that there is not now in the world a country, which it is so much the interest and the duty of poor, as well as rich, to defend, against all its enemies, as that in which Providence has graciously been pleased to place us.

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ART. IX. *The Synonymes of the Latin Language, alphabetically arranged; with critical Dissertations upon the Force of its Prepositions, both in a simple and a compounded State. By John Hill, LL.D. Professor of Humanity in the University, and Fellow of the Royal Society of Edinburgh.* 4to. pp. 808. 1l. 11s. 6d. Longman and Rees. 1804.

AS some time has, of necessity, elapsed, before our attention to other works would allow us to take this in hand, the author has doubtless in the mean time been told, from some other quarter, what we could have communicated long

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ago,

ago, that his plan is not, as he appears to think\*, a new one. Many years have we had in our possession, and occasionally have consulted, a work of French origin, on a similar plan; the title of which is as follows: "*Synonymes Latins, et leurs différentes significations, avec des exemples tirés des meilleurs auteurs; à l'imitation des Synonymes François de M. l'Abbé GIRARD; par M. GARDIN DUMESNIL, Professeur Émérite de Rhétorique en l'Université de Paris, au Collège de Harcourt, et ancien Principal au Collège de Louis le Grand, 12mo. 522 pp. Paris. 1777.*" When we consider how much time, thought, and reading must of necessity be employed in a work of this nature, we cannot but regret extremely, that Dr. Hill should not have had the advantage of the aid which would have been afforded by this prior work. To improve upon the performance of another is much easier than to form and execute an original design; and it is hardly possible, in the nature of things, that two persons separately forming works of this kind, must not respectively have been guilty of omissions, many of which a knowledge of the other would have prevented. We are by no means inclined to consider as unpardonable such omissions, which are surely unavoidable; but by collating the two works shall show, in some instances, how the latter author might have been benefited by a knowledge of the former. Many tedious hours of toil might probably have been saved to Dr. Hill, had he possessed the little work of Dumesnil.

The synonyms, however, are not the whole of Dr. Hill's book: it contains besides, as the title announces, "*Dissertations on the force of the prepositions, both in a simple and a compounded state.*" This part of the undertaking appears to be entirely new, and is executed in an acute and very instructive manner. We shall first notice the synonyms, and then give a specimen of the other part.

From the very first instances which occur in the synonyms, and which happen to be found in both authors, we perceive that Dr. Hill's views are more profound and accurate than those of his predecessor. The first words which occur in each are *abdere*, *condere*, *occulere*, *celare*, &c. *Abdere*, says our countryman, signifies to hide by mere removal, *condere* to hide by the intervention of certain ob-

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\* He says in the preface, "In executing a plan *both new and difficult*, much time and labour have been expended." p. xi.

*jectis*, *abscondere* unites the powers of *abdere* and *condere*; *occulere* means to hide for the sake of that which is hidden; *celare*, for the sake of him who hides, or of those from whom it is hidden. These original distinctions do not appear in Dumefnil, though in giving the summary at the end of the article, in the manner of Girard, he approaches very nearly to them.

"*Un homme qui craint, se in remotiorem et tutiorem ædium partem abdit: le laboureur, au temps de la moisson, condit fruges et fructus in horrea: un ennemi qui dresse des embûches, abscondit armatos: le soldat, après le combat, recondit gladium in vaginam. Cic. Le Jardinier couvre ses artichaux, occulit ciniras, ne frigore lædantur: celui qui a intérêt qu'une chose ne soit point connue, celat.*" The next words in Dr. Hill are *abjurare* and *ejurare*, which appear in the 7th article of Dumefnil; but the Frenchman has entirely missed the most important distinction between the words. *Abjurare*, says Dr. Hill, supposes the swearer guilty of perjury in denying; *ejurare* implies only denying with an oath, whether truly or not. Nevertheless, the examples cited by Dumefnil confirm the distinction of Dr. Hill. But, of the intermediate articles in the French work, not one is noticed in the English. These are, 2. *abdicare*, &c. 3. *abesse*, *distare*; 4. *abigere*, &c. 5. *abjicere*, &c. 6. *abire*, &c. Here therefore, though Dr. Hill might not have thought all the synonymes of his predecessor worthy of notice, it would have been well for him to have had the opportunity of examining them. On the other hand, *abnormis* and *enormis*, the next synonymes of Dr. H. are not at all noticed by the French professor; nor *alapa* and *colaphus*, *abortus* and *abortus*, with many others.

One manifest desideratum in Dr. Hill's book is, that which the French work possesses, and might with great facility be added, a complete verbal index. The alphabetical order, in which both are arranged, might seem, perhaps, to supersede the necessity of this addition; but, in fact, it would be a great accommodation to the student; and some, at this moment, to us, in comparing the two volumes. Our examination, however, without this aid, satisfies us, that Dr. H. has exerted much diligence, and displayed great sagacity and knowledge in the construction of his work. The most prevalent distinction is this, that the French author compares usually a greater number of words to one; but our countryman is much more attentive to assign the reasons for the differences which he remarks. The former is concise and quick, the latter diffuse and explanatory. To exem-

plify the first part of this remark; under *acclivis*, we find in Dr. H. *declivis*, and *præceps* compared with it; in D. *præceps* is wanting, which is perhaps too manifestly different to require distinguishing; but *proclivis*, *acclinis*, and *devertex* are added, which do certainly demand comparison. With *eloquens*, Dr. H. compares only *disertus*; whereas *facundus*, which the French Professor adds, should by all means have been considered. In some instances, it may be said of both authors, that they compare words which could not be confounded. Thus *ornare* and *redimire* seem unnecessarily brought together by Dr. H.; while the former word is by Dumefnil more properly compared with *adornare*, *subornare*, (rather unnecessary) and *parare*; and *redimire*, with *circuire*, *circumdare*, *cingere*, and others. It is perfectly evident, that a comparison of this kind might easily be carried to a very great extent. We shall therefore desist, but shall observe, that both authors might have derived advantage by making more extensive use of the celebrated work of LAURENTIUS VALLA, on the elegancies of the Latin Language; which is in a great measure a book of synonymes.

We have noted a few of these instances. *Cras* and *postridie*, as also *heri* and *pridie*, Valla, *Eleg.* II. c. 33. *Dudum*, *nuper*, *pridem*, &c. Valla II. c. 34. *Senes*, *Veteres*, *antiqui*, Valla IV. 5. *Indulgentia* and *venia*, ib. 18. *Cænaculum* and *cænatio*, ib. 22. *Conclave* and *triclinium*, ib. 34. *Pasco*, *pascor*, and *vescor*, ib. 53. (Yet Dr. H. has *vesci*, *edere*, *mandere*, *vorare*, *rodere*.) *Latebra* and *latibulum*, ib. 79. *Plura* and *complura*, ib. 90. *Lamina* and *bractea*, (noticed by Valla) which are overlooked by Dumefnil, are duly compared by the author before us. We could add greatly to this list; but what we have produced is sufficient to prove, that the undertaking has not yet been fully completed, either by the French or the English author.

These two cannot, however, be more properly compared, than by giving a specimen from each, where they are chiefly on the same ground. Thus Dr. Hill,

“ELOQUENS, DISERTUS,—agree, in denoting the power of uttering animated conceptions, by means of speech, but differ, in respect to the degree in which that power is possessed. The first term, from ‘Eloqui,’ implies the perfection of that art, by which human thought is communicated. It supposes, that the idea is accurately formed, and that the expression is so precise, as to state it exactly as it is. Mr. Pope’s definition of a person to whom *eloquens* is applicable, is a happy one.

“ ‘Fit words attended on his weighty sense.’

“ ‘Is exit eloquens, qui ad id quodcumque docuit, poterit accommodare’

commodare orationem; qui parva submissè, modica temperat, magna graviter dicere potest.—Cic. *Orat.* 208, 2. ‘Nihil aliud est eloquentia quam copiosè loquens sapientia.’—Cic. *Part. Or.* 236. 6.

“Disertus comes from ‘disserere,’ which, properly, denotes the act of separating different seeds, and sowing each in its proper place. ‘Ut sitor disserit’ in areas suas cujusque generis res, sic in oratione qui facit, ‘disertus’—Var. *L. L.* 5. 7. The native power of this verb appears in such a sentence as the following, from Columella. ‘Baccas lauri et myrti, cæterarumque viridum semina in areolas ‘disserere.’—*ll.* 2. 30. This derivative adjective, *disertus*, denotes a degree of ability, in the use of speech, superior to what is generally met with, but inferior to that suggested by ‘eloquens.’ The following definition, from Cicero, is decisive as to both terms. ‘Celer tuus disertus est magis quam sapiens. Disertos me cognosse nonnullos scripsi, ‘eloquentem’ adhuc neminem: quod eum statuebam disertum, qui posset satis acutè atque dilucidè apud mediocres homines ex communi quadam hominum opinione dicere; ‘eloquentem’ vero qui mirabilius et magnificentius augere posset, atque ornare quæ vellet, omnesque omnium rerum, quæ ad dicendum pertinerent fontes, animo ac memoria contineret.” *Ep. ad Att.* 10. 1. ‘Disertus satis putat, dicere quæ oporteat; ornatè autem dicere proprium est eloquentissimi.’ Quint. *in Proem.* 8.

“‘In causa facili cuivis licet esse disertus.’ Quid. *Trist.* 11. 21.” P. 316.

Dumefnil only cites the same definition from Cicero, and adds briefly, “disertus vient de dissérer, et eloquens de loqui.” But he adds, “FACUNDUS est un homme qui s’annonce en beaux termes, et avec agrément; de fari. Non formosus erat, sed erat facundus Ulysses. Ovid. In exemplum bene dicendi facundissimum quemque proponet sibi ad imitandum. Quintil.”

Dr. Hill’s dissertations on the prepositions are investigations of their original significations, with a regular deduction of all their legitimate uses from those sources; and concluding with a regular account of all their genuine powers. The accounts of the principal prepositions being rather too long for insertion, we shall give as a specimen one that is derivative; premising only that it is derived from A, AB, or ABS, which are thus defined: “The primary notion suggested by these three prepositions is the same; that of the continually increasing distance of a body in motion, in respect to a point from which that motion commenced. They regard not the cause of this state, and are equally applicable to a body that has the power of moving itself, as to one that is impelled by something external.” This being taken for granted, which

is indeed amply and ably illustrated, we proceed to the article on *ABSQUE*. P. 20.

"*ABSQUE*,—differs from the preposition of which it is a compound, in having no reference to the departure of any object correlative to that, whose sign it governs. It implies the absence of what is looked for as inherent in the object, but which, from not having existed, can never have been removed. That which '*sine*' governs is in the state of an accidental concomitant, not found at the time; but that which *absque* governs never could be the attendant of the correlative object, else its nature would have been different from what it is.

"The '*que*,' combined with the '*abs*,' as an enclitick adjection, without altering the part of speech, destroys the notion of departure which marks the simple preposition. An effect somewhat similar is produced by '*que*,' when affixed to other terms. It strips '*quando*,' which, by itself, is an interrogative adverb, of its interrogative power, and converts the meaning '*when*' into that of '*sometimes*.' In like manner the '*abs*,' which signifies '*from*,' is made by the '*que*' to signify something like '*without*,' that is, '*with the exception of*' what is implied in the governed word. '*Nullam a me epistolam ad te fino *absque* argumento ac sententia pervenire.*' Cic. *Ep. ad Att.* 1. 19. Cicero here announces his respect for his correspondent by his attention to the letters he sent him. He was anxious that they should be none of those silly compositions, which, though they get the name of letters, yet, by being void of matter, are in fact not worth reading. '*Postera parte purpureus *absque* cauda, in qua roseis pennis cœruleus inscribitur nitor.*' Solin c. 46. *de phœnice*. Though the authority of Solinus is not always to be trusted, yet this use of *absque* seems not to be impure. It denotes an unexpected breach of uniformity, in respect to colour, upon a part of the bird. Had '*sine*' been used in place of *absque*, the meaning would have been different. It would have been affirmed that the bird had no tail, not that this, as an adjunct, only differed in point of colour from the principal object. *Absque* again allows the co-existence of both, but expresses exception in one circumstance, as by the words '*all but*,' '*were it not for*.'

"*Quam fortunatus cæteris sum rebus *absque* una hac foret.*"—*Ter. Hec.* 4. 2. 25.

Had the one thing here excepted been removed, or, rather, had it never existed, the happiness of Pamphilus would have been complete. It, however, as an ingredient essential to the composition, and not to be extracted from it, made the temper of his mind, and the sense of his situation, very different from what they would otherwise have been.

"The Greeks use the particle '*χωρίς*' in a way analogous to this exceptive application of *absque*. '*Χωρίς* αὐτῆς Γαλατίας ἡ πόλις, ποιοῦν αὐτὴ τῆς πρὸς αὐτὴν στρατίας.' Plutarch. in *Camilla*.

*Camillo.* This exemption of the priests from military service would have been complete, had it not been for the provision made for the occurrence of a war with the Gauls *Θαυμασια δ', ἡ χυρὴ αὐτῶν, 'χυρὴ' ἢ δὲ ποταμὸς, &c.*—Herod. *Lib.* 4. With the exception of the rivers, the country is said to have exhibited no curiosities.' P. 21.

It is by no means easy to give a complete or sufficiently satisfactory account of such a book as this; suffice it to say, with respect to Dr. Hill's *Synonymes*, that it is a work highly creditable to him, as a metaphysician and as a scholar: and though it might assuredly have been improved by a fuller knowledge of previous works, it is such a book as every student should read and examine, an exercise which cannot fail to be of the highest utility.

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ART. X. *Flim-Flams ! or the Life and Errors of my Uncle, and the Amours of my Aunt ! with Illustrations and Obscurities, by Messieurs Tag, Rag, and Bobtail. And an illuminating Index.* In three Volumes, with nine Plates. 12mo. 18s. Murray. 1805.

ENQUIRERS have supposed, and we believe with reason, that the secret of the real author of this performance is disclosed in the following note on the first volume. Speaking of book-making,

“ The author begs leave to add, that he by no means would express any contempt for *any book-makers* whatever, not even for any sage who makes up *CURIOSITIES OF LITERATURE!*” P. 163.

This is the style of a jocular author alluding to himself, and therefore we conclude, as others have done before us, that the author is Mr. D'Israeli, who produced the “*Curiosities of Literature.*” There was no great need of secrecy. There is little matter of offence in the volumes, but a fair and general satire; with such occasional allusions to particular persons as cannot be gravely resented even by them. Reviewers, among others, are frequently attacked, but, as far as we are concerned, the author is perfectly welcome. As doubtless he knows us not, he probably supposes us to be all, to a man, grave and ancient personages, involved in voluminous wigs, and predescribed by Shakspeare, when he speaks of persons

———— “ of such vinegar aspect,  
They would not move their mouths by way of smile,  
Though Nestor swore the jest were laughable.”



Should we ever have the pleasure of passing an hour with him, we should perhaps convince him that this is not the exact description of us; and that we could not only enjoy that wit and humour of his, which doubtless would "set" the rest of "the table in a roar," but could also unbend so far as to attempt jocularly ourselves. He is therefore partly mistaken when he makes us say, in a supposed critique on his book,

"The author abounds with various attempts at wit and humour; these we always dislike—*wit and humour as well as the attempts!* The *salt of pleasantry* is of all faults we take the most nauseous; it is phylic to us." P. xiii.

We say that he is *partly* mistaken in attributing these sentiments to us; *attempts* at wit and humour when unsuccessful, we certainly do dislike, this we confess;—and we confess also that it is the great quarrel we have with his present book. The attempt is perpetual, the success very rare; but when he does succeed we can assure him that we enjoy his success, not perhaps so much as he does himself, (for that is an exclusive privilege) but as much as any other person upon earth. The truth is that he appears very much to have mistaken his talent; and, having chosen a most fertile subject for ridicule, the abuses of modern science, hardly ever succeeds in making them ridiculous. We say not this in malice, undoubtedly, for we have taken no offence. We heartily wish we could say otherwise: for we think his plan good, and only regret that the execution is not equal to the design.

To prove that we are favourable to the design, we shall insert the parts in which we think the attempt to be humorous most successful; premising first a short view of the plan. The book is an account of a supposed uncle, by a supposed nephew. It is not a life of him, but an account of his character and pursuits. He is stated to have belonged to that class of persons whom the author, not unhappily, calls PHILOS. The reason of this appellation is given in the following note.

"Some have discriminated among modern philosophers a certain race by the term *Philosophists*, for their profundity and discoveries in theology and politics. But I am writing of other kinds of philosophers, curious dilettanti, who are in love with every thing, but least with these. I adopt the concise and expressive term *Philo*, which means a lover of—any thing!" P. 3.

This worthy uncle, who is described and delineated as having a face like a snipe, and a very small receptacle for  
brain

brains in his skull, is pursued in the narrative through almost every branch of modern literature and philosophy; in each of which he seems to be attached to that which is new, rather than that which is useful. A club of congenial personages, called *the Constellation*, is not ill imagined or described; but the most prominent characters in it are *Mr. Caco-nous*, unreservedly pointed at the author of "Political Justice;" and *Mr. Contour* a fantastical *Amateur* of the fine arts; who becomes the *Cecifbes* of MY AUNT. This lady is a female philosopher of the first water; who, when she dies, leaves "piled up in one of *our* garrets, three complete editions, of three complete works, which unknown to us all she had printed." These works were prudently burnt, and my Aunt wisely forgotten. We give the author great credit for the quantity of reading amassed in his notes; where he produces the actual authorities for all the absurdities which he ridicules; the tendency also of his satire is always good; and had he been gifted with the natural talents for wit and humour, which *Sterne*, whom he attempts to imitate, possessed, his book would have been an invaluable treasure. The following ridicule of the bibliographical mania is, in our opinion, the most successful in the book. One reason is that the author probably knows more of books, than of many other branches on which he touches. Vol. iii. P. 187.

"When my Uncle became what is emphatically termed a collector, a virtuoso in rare and curious books, in all his feats of bibliomania, touched by the hallowed fire of the departed spirits of *Pinelli*, *De Missy*, and *Cracherode*, still breathing in their priced catalogues\*, the emptiness of his purse could not satiate the ardour of his soul.

"Any vulgar person would have imagined that the ancient printers were our intimate neighbours, from the daily conversations he held about them—the *Aldini*, [*Aldi*] the *Stephenses*, the *Elzevirs*! Ah! little did these honest souls imagine what future plagues they were inflicting on families with small incomes! A true collector, though all his family stand before him shivering without a shirt or a shift, will deem his table well covered, if he sees on it an *editio princeps*—a Greek *Psalter* illuminated—or, oh! too great a treasure!—at least to pay the money down for it, as my Uncle did!—*Biblia Sacra Polyglotta*!—Ah! (cried I) I wish the *Polyglots* had been all sent up to heaven in vellum

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\* "Catalogues of book-sales from the last century, with the prices at which they sold affixed, are excessively precious—they form the chronological value of books, and are necessary to every bibliographer."

N. B. No priced catalogue of *Mr. Cracherode's* books was ever published. *Rev.*

rockets \* ! A five shilling bible is bible enough for any honest christian ! Do you (said I to my Uncle) believe a chapter more, for all this gigantic plaything with which the old proud Cardinal Ximenes diverted his melancholy fits when twitted by the Spanish grandees ? Do you believe at the rate of the fifty guineas, at which they nailed you for your Polyglot ?

" I trembled whenever he talked of an unique copy, and once, particularly, had a fit of sickness occasioned by " the most magnificent, and largest book ever printed on vellum !!! It cost two

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\* " The first Polyglot was projected by Cardinal Ximenes, who at sixty began to study the Hebrew, and paid 50,000 ducats for MSS. and for learned men. The MSS. from which this much-famed Polyglot was composed, were sold to a dealer in fire-works, *como membranas inutilis* ! 'Tis a provoking circumstance, I acknowledge—but still the librarian or waste-paper merchant, in this instance, who sold them, might have been as ignorant as the rocket-maker who fired them off—and neither might intend any mischief.—The learned Michaelis is in a rage to immortalize him ! declaring he was the greatest barbarian of the 18th century ! Another professor flew from Germany to Spain just in time to snatch a few scattered leaves which are luckily preserved at the University of Alcala ! and shewn, I conceive, at a great distance, to the virtuosi on saints-days, with the great thumb-nail of St. James.

" But an important controversy is now going forwards in the learned world whether these MSS. were paper or vellum ! Mr. Marsh, a profound biblical critic, would console us for the loss of these MSS. by supposing them to have been only paper ! But he encounters a formidable adversary in Mr. Dibdin, who laboriously investigating the *membranas inutilis*, infers that possibly they might have been vellum !! Mr. Marsh says, they never make fire-rockets of vellum—Mr. Dibdin says, that " a delicate sort of vellum might, in his own opinion, make a squib, cracker, or a rocket ! Nay, adds he, with an argument like a clap of thunder, " I have seen parchment on the exterior of a rocket !!—Then, gentlemen ! I imagine the whole affair is at length gravely decided, whether the MSS. Cardinal Ximenes used for his Polyglot were paper or vellum—No ! says Mr. Dibdin, after all this close examination, *de rerum natura*—" If I could obtain a sight of the few scattered leaves, preserved in the University at Alcala, then I think I should be able to decide whether they are paper or vellum !"—I believe not ! For if such a genius as Mr. Dibdin were to inspect those few scattered leaves at the University of Alcala, he would set the whole University in a flame, and madden the Spaniards by conjecturing the few scattered leaves were neither paper nor vellum ! !

" See T. F. Dibdin's Greek and Latin Classics, p. 111.

hundred

hundred guineas !! large paper, lovely type, and sumptuous ornaments ; all these, he said, rejoiced the eye, and gave a new pleasure to the reader. So they do ; but I never like to pay for pleasure more than the pleasure is worth ; I wished to the devil the famous edition of the Latin Vulgate, by Pope Sixtus Vth ! What do you think, dear reader, it is famous for ?—because it is full of errors !!! His holiness blundered through the Latin Vulgate, and my Uncle gave sixty guineas for what he called a very fine copy\*.

“ Day following day, he and his perpetual rival, Dr. Glum, were measuring, and comparing, and quarrelling about their margins ! The Doctor had bought a most curious thing ; it was an uncut Martial on vellum, an Aldus ! With more honesty than wisdom, he paid forty pounds for it ; observe, every leaf was uncut, so the value of that book consisted in not being read !

“ Now my Uncle had an *editio princeps* of Virgil ! but, sir, it had a margin that maddened the collectors ! It certainly was one of those interesting singularities that stupify one with astonishment ; a thing one is more likely to hear of, than so fortunate as to behold ! My Uncle fairly offered to measure margins with Dr. Glum’s Martial ; but the Doctor would have cut off the margins of his fingers rather than those of his Martial—yet still he went running about the town, asserting (oh the provoking animal !) that his were the broadest !! This was extremely uncandid, and as far as I know, if I may be allowed the expression, it was a lie ! My Uncle hit him a sly stroke ! Jacob gave out that the Doctor preferred Martial to Virgil ; which did the latter no credit among his classical friends at Oxford.

“ However, the Doctor and my Uncle were like the two kings of Brentford, smelling at one nosogay ; they were all day long gratuitously taxing catalogues, telling titles, collating books, and settling with “ an infinite deal of nothing ” the respective merits of the editions of 1640 ! and 1650 ! and 1670 ! They were sure of finding ready at the shops of our great Bibliopoliasts, a clean chair in summer, and a bright fire in winter. Who, to see them so busied together, could imagine they were watching one another’s downfall !

“ My Uncle often spoilt the Doctor’s dinner by his severe roystering ! The Doctor vaunted he had 20,000 volumes—yes,

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\* “ This book emphatically called “ The famous Edition of the Vulgate, by Pope Sixtus Vth.” was published in 1590. The Pope superintended the work both before and after it was committed to the press. It was no sooner published than it was discovered to be full of errors !!! Every copy was called in and destroyed ; a very few escaped ! and when these are to be met with on large paper, the collector will cover this Book of Blunders with new guineas to be suffered to become a purchaser ! ! ”

“sir, replied my Uncle, your library is learned ! When the Doctor talked he was lost in his library, by the immense variety of human knowledge, my Uncle compared him to a dwarf dragging a giant’s shoe—When the Doctor exulted in his knowledge respecting editions, my Uncle would say, the edition does not make the scholar, but the scholar the edition—When the Doctor said, he knew this author, and that author—yes, the place in which they stand on your shelves—when, after collating an author, the Doctor, in the bibliographical phrase, pronounced he was perfect !—my Uncle declared, that that was the only idea of perfection in an author the Doctor could conceive !

“ Often at a book-sale, when my Uncle caught in an auspicious moment the mild and polished eye of Mr. Leigh, the Raphael of book-auctioneers, or the stern grandeur of Mr. King, the Michael Angelo, those nice adjusters of the scale of literary fame, just as their relenting hearts melted at my Uncle’s bidding, and the shadow of their hammer glanced over the desk—pop screamed out the Doctor, Very cheap ! Very cheap ! A fresh sigh breathed in the panting heart of some blunderer of a collector, and another and another crown refounded ! In this cruel manner was my Uncle compelled to raise the price of all literary lumber. A sign, a squeak, and a wriggle of the Doctor’s was a pound out of our pockets !

“ Often have I observed my Uncle writhing in agony at the prices he bid ; moaning over the possession of those things for which he would have bit his lips off had he suffered them to have gone by ! But when he bought a book cheap, it mortified him ! One day, I heard him bid twelve pounds for the first edition of ‘Thirty Sonnets of Spenser !—I started, and clapt both my hands to my ears ! I heard him congratulated on his bargain ! My Uncle sorrowfully shook his head acknowledging, they were, indeed, too cheap ! I fear such bargains too evidently shew the rage of collecting is on the decline ! Oh, gentlemen ! pray pray, keep up keep up, the prices ! the prices !” P. 187.

My Uncle meets at last with a philosophical, though tragical end. Being confined in the Fleet, in consequence of his liberal collections in various ways, “ he daily inhaled, to keep up his spirits, the *gaseous oxyd*, or philosophical brandy,” which produced, in all respects, the effects of the most common brandy. The consequence is thus related.

“ On the morning of the 21st of December, 1804, I entered his apartment—My Uncle was not a-bed ! there was a strong smell in the gaseous apartment. I hastened to the warden to announce the escape of his prisoner—and that he must pay all his debts ! The warden swore, and stamp’d, and rushed into my Uncle’s apartment—we could not see him, but we perceived a dancing blue flame, which for above a quarter of an hour bore the perfect  
resemblance

resemblance of my Uncle's small head and miniature features ; his snipish nose, his grinning lips, and his gimlet-hole eyes—I then suspected how matters stood—and, looking in his bed, we found nothing but the cinerous remains of this great chemist ; like an ancient body in a state of decomposition in the Herculaneum, we traced every part except his head perfect ; but when you touched my unfortunate Uncle, he crumbled into mere carbon, black smut!" Vol. 111. p. 277,

Though we have not laughed, in reading this book, so much as we wished to laugh, we have been yet well entertained. The topics for satire are throughout admirably well chosen, and the candid critic, when he does not smile, will often gravely approve.

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ART. XI. *An Historical Account of the Black Empire of Hayti: comprehending a View of the principal Transactions in the Revolution of Saint Domingo; with its ancient and modern State.* By Marcus Rainsford, Esq. late Captain third West-India Regiment, &c. 4to. 2l. 2s. pp. 467. Cundee. 1805.

**T**HIS is a costly book, yet the engravings which accompany it are very mean and unworthy ; but as we have no regularly detailed account of the rise and progress of the revolution in St. Domingo, this for the present will be resorted to for information. The book, indeed, as far as it goes, may be considered as satisfactory, for the public documents themselves are collected and arranged at the end, and here given to the reader.

The history consists of six chapters : the first gives a succinct account of Domingo from its first discovery to the year 1789 : the second represents the origin of the revolutionary spirit in the colony : the third explains the progress and accomplishment of its independence.

The fourth chapter describes the state of manners of the Blacks after their independence, with a memoir of the author's own visit to Domingo, his danger, and escape. This is the most entertaining part of the volume, and from it we make the following extract : P. 214.

" A violent hurricane having dismasted the little bark \*, in which he was proceeding from Jamaica to join his regiment at Martinique, (having been before accommodated in the cabin of

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\* The Maria, Danish schooner, commanded by James Frazer.

his friend, Admiral Smith †, as far as the Mole St. Nicholas,) it was driven under the walls of Cape François, and in that state compelled to wait the relief of the brigands, an appellation which the superior policy that already appeared in this extraordinary republic, had not yet obliterated from its members. To avoid the suspicion in which, notwithstanding the recent treaty, the English yet continued to be viewed, and to prevent the probability of injury to his companions, the writer was induced to assume the character of an American, which was easy to be effected, as the vessel was ultimately bound to that continent. The crew were permitted to land after certain ceremonies, and the first object which excited their attention, was no less than the hero of this novel empire. Toussaint was conversing with two privates of his forces on the batteries, and when he saw the Europeans approaching, immediately walked towards them, and, addressing them in French, inquired the news, from whence they came, and their destination. One served as respondent for the whole, who spoke in such terms as his character demanded, and the General civilly took his leave.

“The number of Americans at this port could not fail to attract particular notice, and every attention seemed to be paid to the accommodation of their commerce, and a striking degree of interest in every occurrence that concerned them. Even the women seemed to renew a fondness long repressed for the whites, in favour of the meanest of the American sailors. The present writer, however, requiring some rest after his recent voyage, hastened, on receiving his directions to the purpose, to the Hotel de la Republique, the principal house, usually resorted to by Americans, an edifice of rather elegant appearance; and on his way, except the preponderancy of the black complexion, perceived but little difference from an European city. On entering the house, however, he immediately perceived that the usual subordinations of society were entirely disregarded, and that he was to witness, for the first time, a real system of equality.

“Here were officers and privates, the colonel and the drummer, at the same table indiscriminately; and the writer had been scarcely seated at a repast in the first room to which he was conducted, when a fat negro, to initiate him in the general system, helped himself frequently from his dish, and took occasion to season his character by large draughts of the wine, accompanied with the address of “*Mon Americain*.” The appearance of the house, and its accommodations, were not much inferior to a London coffee-house, and on particular occasions exhibited a superior degree of elegance. Toussaint not unfrequently dined here him-

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† The liberal reception which the military always met with on board the Hannibal, is too well known to require any compliment on the present occasion.

self, but he did not sit at the head of the table, from the idea, (as was asserted,) that the hours of refection and relaxation should not be damped by the affected forms of the old regimen, and that no man should assume a real superiority in any other place than the field. He was in the evenings at the billiard-table, where the writer conversed and played with him several times; and he could not help, on some occasions, when a want of etiquette disturbed him for a moment, congratulating himself, that if he experienced not the refinement of European intercourse, he saw no room for insincerity: and that if delicate converse did not always present itself, he was free from the affectation of sentiment.

"In traversing the once superb city of the Cape, though presenting a tolerable appearance from the shore, desolation every where presented itself. On the site where elegant luxury had exhausted its powers to delight the voluptuary, all was magnificent ruin! and to mark the contrast stronger, of the wrecks were composed temporary houses for the American merchants, and petty shops inhabited by the natives. Several spacious streets towards the centre, displayed the walls of superb edifices of five and six stories, with gilded balconies, of which the beautiful structure exhibited the devastation that had occurred, with additional horror. Nor was this all, for in different parts of these ruins the sad remains of the former possessors were visibly mingled with the crumbling walls:

'There—heedless of the dead,  
The shelter-seeking peasant rears his shed,  
And wonders man could want the larger pile.'

"Having been informed of a review which was to take place on the plain of the Cape, the writer availed himself of the opportunity, accompanied by some Americans, and a few of his own countrymen who resided there under that denomination. Of the grandeur of the scene he had not the smallest conception. Two thousand officers were in the field, carrying arms, from the general to the ensign, yet with the utmost attention to rank; without the smallest symptom of the insubordination that existed in the leisure of the hotel. Each general officer had a demi-brigade, which went through the manual exercise with a degree of expertness seldom witnessed, and performed equally well several manœuvres applicable to their method of fighting. At a whistle a whole brigade ran three or four hundred yards, then separating, threw themselves flat on the ground, changing to their backs or sides, keeping up a strong fire the whole of the time, till they were recalled; they then formed again, in an instant, into their wonted regularity. This single manœuvre was executed with such facility and precision, as totally to prevent cavalry from charging them in bushy and hilly countries. Such complete subordination, such promptitude and dexterity, prevailed the whole time, as would



would have astonished any European soldier who had the *smallest* idea of their previous situation.

"The pleasing sensations inspired by the ability manifested in this review, were checked by the additional monuments of human ferocity which presented themselves on his return to the city; the conflagration of which, and of the surrounding plantations, was still in the memory of several Americans, who described the effect, as awfully grand beyond conception.

"In one of the squares in the north-west quarter was placed an edifice that made some amends for the desolation appearing in its vicinity, from the elegance of its execution. It was an ascent to a canopy, or dome, of which the architecture was not perfectly regular, beneath which were two seats, and above them an inscription, that eminently exhibited the tolerance of Toussaint. There were two centinels to guard it, who, being asked if any one might ascend the steps, answered in the affirmative, but with a strict prohibition against touching the cap of liberty, which crowned it. It was a tribute of respect to the memory of Santhonax and Polverel, the French commissioners, and had been erected by some of their advocates at a time when their largesses obtained for them what they would not otherwise have enjoyed, a transitory popularity. An extract from a speech of one of them formed part of the inscription, in French, and which countenanced the opinion, that the abolition of slavery was a primary object of their mission. It was to the following effect:

"My Friends,

We came to make you free.

Frenchmen give Liberty to the World.

You are free.

Guard your Freedom.

Vive la Liberté.

Vive la Republique;

Vive Robespierre.

"The remainder of the inscription consisted of a selection from the proclamation for abolishing slavery. The prevailing opinion of these men, notwithstanding they had been execrated for their conduct, was favourable to their talents, and to their spirit."

A fifth chapter describes the Black army, and the war between the French republic and the Blacks: and the final chapter exhibits the writer's sentiments on the establishment of the Black empire, and the probable effects of the Colonial revolution. The writer considers the reduction of Domingo to its former state as wholly impracticable, and he supports his opinion with considerable force and plausibility of argument.

The appendix comprises the documents referred to in different

ferent parts of the work, with various illustrative remarks; a neat map of St. Domingo is prefixed; but the engravings are ill chosen as to the subjects, and of worse execution; they seem added merely as an excuse for increasing the price of the book. An octavo volume of moderate price would, we conceive, better answer the author's purpose, and would be generally acceptable.

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ART. XII. *Poems, Odes, Prologues, and Epilogues spoken on public Occasions at Reading School. To which is added some Account of the Lives of the Rev. Mr. Benwell, and the Rev. Dr. Butt.* 8vo. 264 pp. Richardson, &c. 1804.

THE poems in this collection are not numerous, nor the authors many. One prologue is ascribed to Mr. Seward; (editor of the *Anecdotes, &c.*); a few to Mr. Bolland, some to Mr. Pye, others to Mr. Benwell, and to Dr. Butt. These are distinguished by different signatures. A few, which are without signature ought, we presume, to be attributed to the master of the school, Dr. Valpy. To the high character of Mr. Benwell, whose life is here inserted from the pen of Mr. Kett, we paid a willing tribute, in reviewing his posthumous edition of *Xenophon's Memorabilia* \*. We were desirous, even then, to see some memorial of his life and character; which is here very well supplied. Dr. Butt, with whose merits and singularities we were by no means unacquainted, came before us, while living, both as a writer of sermons, and as an author of poems †. Dr. Valpy has written his life, with a friendly partiality, but without much exaggeration.

One or two very zealous friends of Mr. Benwell have been rather displeased to see compositions of his brought forward, which he had not intended for publication, and which, they think, he never would have published. But when we consider, that the editor is by marriage so closely connected with Mr. Benwell's family, that he must feel for his honour like a brother as well as a friend, and cannot be unacquainted with the wishes of the other parts of the family,

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\* Brit. Crit. vol. xxiv. pp. 409, and 624.

† Brit. Crit. vol. ii. p. 106, and iii. p. 608.

we cannot but think him fully qualified to decide on this matter. No friend can be more favourable to the fame of Mr. Benwell than Mr. Kett, yet he has given full sanction to the plan, by furnishing an account of his life. Nor is any thing here published which can be injurious to his memory. His poem on Columbus, when we consider what Dr. Valpy intimates in a note, "that it was produced, with little alteration, in less than a year after his first initiation in Latin poetry," is a very extraordinary performance; and though his matured judgment might have been unwilling to present it to the public, as a performance which he completely approved; yet as a relic preserved by friends, for the sake of marking the first steps of his literary progress, it seems to appear in this place with much propriety. This poem and the preceding have both the fault in their plan, of beginning with a poetical rather than a true account of the origin of society; they are modelled on the

Cum proreperunt primis animalia terris  
Mutum ac turpe pecus,

of Horace, instead of the real history of mankind. One poet says;

Man knew no laws but those which Nature gave,  
No arts, but those a worthless life to save;  
Wild in the woods th' unsocial creature ran,  
And brutes were savage only more than man.

the other poet, almost in the same terms,

Primi hominum vitam per devia lustra trahebant,  
Incultum genus, &c.

This is but too commonly the style of modern writers, philosophical as well as poetical; yet we read of no such period in the real history of mankind; and if savages have been found in a state approaching to this, it must be owing to some accidental dereliction, in an infant or untaught state; not to their having so sprung, as it were, out of the soil. This, perhaps, is little to the merit of the poems, nor do we wish to have it considered as much affecting it; but we were glad to oppose an opinion which is but too frequently repeated, for want of due consideration. Some passages in this poem on Columbus are certainly extraordinary, for so juvenile a performance, if they have not been more altered than the editor seems to intimate.

"Columbus, quo non præstantior alter  
Seu intrare polum, stellisque evolvere cursus,

Seu clavum regere, ac ventos immittere velis.  
Hic dum longinuos tractus, orbisque figuram  
Secum agitât, laterique latus componit utrinque,  
Parte hâc ingentis superaddita pondera terræ,  
Partem aliam vacuum et penitus gravitate carentem  
Miratur; neque enim pariter consistere possunt  
Aut gravibus levia, aut vacuis obstantia plena.  
Hinc animo ignotam fingit trans æquota molem  
Impositam, Hesperio et terras sub sole jacentes,  
Quæ librent, firmentque æquali pondere mundum.  
His super intentus, quæ pectore littora tantum  
Lustravit prius, hæc eadem lustrare carinis.  
Constituit, prisicisque novum dare gentibus orbem." P. 9.

With the poems, however, though sufficiently well adapted to their respective occasions, we confess ourselves less interested, than with the two lives. That of Mr. Benwell contains a most amiable picture of an ingenious man and a scholar, exemplary in every relation of those parts of life through which he passed; and falling a sacrifice, at an early period, to the conscientious fulfilment of a sacred duty. He was born in 1765, and died in 1796. The following passage shows him in connection with another valuable and able man, whose career was also prematurely terminated by disease.

"He was admitted a Commoner of Trinity College in the year 1783, and chosen scholar of that society at the following election. Eager to increase his knowledge, and refine his taste, he applied diligently to his classical studies. His college exercises were remarkable for strength of conception, purity of style, and justness of observation. They frequently attracted the notice of Mr. Thomas Warton, who spoke of them in terms of great approbation, entertained for their author a very high opinion and regard, encouraged his rising genius, and procured for him the offer of a lucrative situation in a literary department, which other occupations induced him to decline. He employed the intervals of his studies in cultivating an acquaintance with young men of learning and talents, who were members of his own college. Of this description was Mr. Headley, the author of a volume of poems, and other pieces, and the editor of *Select Beauties of Ancient English Poetry* \*. Mr. Headley was remarkable for vivacity of temper, and a high and noble spirit, which a bad constitution could not break or discompose. His studies were chiefly directed to English literature,

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\* In the preface to that work, after mentioning the difficulties which he had to surmount in the collection of proper materials, he adds: "For assistance received I am solely indebted to my very dear friend Mr. Benwell."

and he pursued them with unremitting application. His ardent mind found a grateful repose in the sweet complacency of Benwell's temper; and their dispositions, although different in some respects, were soon bent to mutual confidence, and cemented in lasting intimacy." P. 207.

Dr. George Butt was born in 1741, and died in 1795. To delineate a character in some respects peculiar, was a matter of some difficulty and delicacy: but as the peculiarities of Dr. Butt were all connected with great amiableness of disposition, we think that Dr. Valpy has very well succeeded in giving a view of them. To the following short account of his friends we may add, to his credit, that they were all attached to him through life, and still cherish his memory.

"During the latter part of his abode at Westminster, he formed some valuable connexions, which proved the joy and the comfort of his life, with men, who ever loved and valued him, and whose friendship has been highly honorable and advantageous to those, who have happily obtained it. The chief of these were, Isaac Hawkins Browne, Esq. M. P. John Thomas Batt, Esq. Francis Burton, Esq. one of the Welch Judges, and Dr. Cyril Jackson, Dean of Christ Church. Their attachment to him was obtained by his affectionate disposition, his generosity, his wit, his original and creative genius, his ingenuous, and even humorous simplicity, by which he became, like Falstaff, "not only witty in himself, but the cause of wit in others." P. 227.

That Dr. Valpy a little over-rates the talents of his friend, particularly in poetry, cannot be considered as a reproach. Such favourable judgment is the very natural result of a strong attachment. The following short anecdote will give as good a view of Dr. Butt's peculiar characteristics, as can be given in so short a compass.

"In his common intercourse with the world his simplicity and artlessness were his distinguishing characters. Often rallied on some laughable effects of this disposition, he clung to it as one of the firmest props of his future comfort. He often turned away anger by a soft answer, and sometimes found matter of amusement and innocent gaiety in the attacks made upon him. In consequence of a loyal Sermon, which he had preached at Reading, he received one morning at breakfast an anonymous letter, abusive and threatening: he did not leave the table till he had turned it into playful and elegant poetry." P. 238.

We have been on the whole much gratified by this volume; and doubt not that it will communicate to many the same pleasure it has given to us.

ART.

ART. XIII. *Jani Ottomii Sluiter Lectiones Andocidae. Interjectæ sunt LUD. CASP. VALCKENÆRII ineditæ, et Jo. Luzacii in Andocidem animadversiones: item nonnulla ex codicibus MSS. excerpta, 8. Lugd. Bat. apud Haak et Socies; 1804. Imported by Lunn.*

IT has been frequently observed, that the inhabitants of Athens, equalled at least in mental endowments by those of the other states of Greece, were alone pre-eminent in real eloquence: and the ardent genius of her government, which affected to bestow consequence upon every individual, was well calculated to diffuse, through the bulk of her citizens, sensibility for public deliberations. It would be needless to recount here the talents of preceding statesmen, which inspired with vigour and animation the efforts of Andocides. Pericles, the honour of his species, and the peculiar boast of Athens, has bequeathed to posterity nothing but his name. His enemies however attest, that his commanding eloquence, enforced by a majestic attitude, was capable of swaying the most wild and furious democracy:

ταχύς λέγειν μὲν, πρὸς δὲ γ' αὐτοῦ τῷ τάχει  
πειθῶ τις ἐπεκάθιζεν ἐπὶ τοῖς χεῖλεσιν  
οὕτως ἐκῆλει· καὶ μόνος τῶν ῥητόρων  
τὸ κέντρον ἐγκατέλυπε τοῖς ἀκροωμένοις.

If irritated by the base treachery of his country's allies, or the turbulence of his domestic foes,

Περικλῆς ὀδύμπιος  
ἤσπραπτεν, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα·

and though at the termination of a disastrous campaign, he would tenderly lament τὴν νεώτητα οὕτως ἠφανισθαι ἐκ τῆς πόλεως, ὥσπερ εἴ τις τὸ ξαρ ἐκ τοῦ ἐνιαυτοῦ ἐξέλοι, yet he could inspirit his countrymen with an untameable confidence in the cause of glory at that eventful period. Who can reflect, without bitterness of soul, that this noble patriot followed the examples of Themistocles and Cimon in not leaving for the instruction of posterity any monuments of his eloquence? It affords but little consolation to us to be informed that the grave and upright historian and model of the Attic tongue, Thucydides \*, possessed the reputation of imitating the preft conciseness

\* We loudly applaud the fortitude as well as judgment of the learned editor of the Edinburgh Thucydides who has replaced in

conciseness of his vigorous style, whose political conduct he abhorred. The character of Antiphon, of the Rhamnusian ward, who was probably among the first who submitted their speeches to the public eye, has been forcibly delineated by the pen of a grateful scholar; 'Αντιφῶν, ἀνὴρ Ἀθηναίων τῶν καθ' ἑαυτὸν ἀρετῇ τε οὐδενὸς ὑστερος, καὶ κράτιστος ἐν-θυμηθῆναι γενόμενος, καὶ ἃ ἂν γνῶναι εἴπῃ. The next orator, whose fragments are considerable, is Andocides, descended from a family, as he himself tells us, πατρὸς ἀρχαιοτάτης καὶ κοινοτάτης αἰετῶς δεομένης. The ΚΗΡΥΚΕΣ, who traced their genealogy to Mercury, and were employed in inferior offices at the altar, enjoyed, like the Eumolpidæ, and other sacerdotal houses, certain distinctions and privileges. We shall not dwell upon those loathsome vices which consign his name to infamy; we also forbear to enlarge on those acquirements, which did not disgrace his liberal birth, and by which he was, occasionally, distinguished in his country's councils; his orations are the best vouchers for them; and the work before us, no mean essay of a young student entering on his twenty-first year, will manifestly conduce to bring them forward to the notice of the learned.

The *Lectiones Andocidæ* are distributed into twelve chapters: the first contains an account of A.'s ancestors,—testimonies of the ancients respecting his diction,—the plan of the work,—and the dissertation of V., with which Sluiter was favoured by his master Luzac, and which would, we apprehend, have found a place more naturally in the eleventh chapter, or the scattered leavings in that chapter should have been made subservient to its improvement here. The second and third chapters relate principally to the mutilated Hermæ at Athens, and the charge of having violated the Eleusinian Mysteries: the fourth chapter to the banishment and return

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the text certain attic forms of inflection: see Panætius ap. Eustath. 1946,93=813,16.: the termination also of the second persons singular, of the present and futures passive and middle, has escaped the officiousness of the early editors of *Priscian*; and πλείονι κρείσσοι, in Musgrave, *ad Aj.* 1370, owes, we suspect, its situation to the involuntary and ill-placed indulgence of the compositor. In Thucyd. II. 49. we beg leave to suggest the propriety of restoring πλείονι for πλείονι; *Maer. Att.* Πλείονι ἐν τῷ τ. Ἀττικῶς. Photius, *Lex. MS.* πλείονι. μίλας. Λίγεται δὲ καὶ πλείονι παρὰ Θεουκλιδῆ— and Alexis ap. Athen. 107. D. would have appeared in Pierfon's note, *ad l. c.* with the true orthography, Λιγύνεται γὰρ πλείονι ὅτι τὸ χρώματι, if the printer had not envied the charitable de-  

παιρῶν.

of Andocides; in the fifth many nice points in the Attic code regulating testamentary succession, and enjoining the intermarriage of orphan females with relatives are discussed; the sixth and seventh chapters are employed upon the text of the noble speech concerning the mysteries; the eighth chapter shows cause why the oration against Andocides, generally quoted as made by Lysias, should be set aside as spurious: in the twelfth, Mr. S. resumes his concern for Lysias, and presents us with variations from a MS., or conjectural emendations or both, to eighteen orations, found in the margin of a copy of the Aldine edition belonging to the public library at Leyden. To the alterations noticed in the funeral declamation, are added lections from a MS. bound up with *cod. Demosthenis* preserved in the same collection. The ninth chapter revises the text of the oration concerning his return; the tenth that concerning the peace, which Valckenaer believed to be genuine; and the eleventh that against Alcibiades. Mr. S. acknowledges his obligations to Professor Luzac for his friendly advice and support throughout the *Lectiones*, and also to Mr. Tydeman for his kindness in procuring him the loan of a copy, *ed. Ald.* deposited in the same collection, in the margin of which are noted many variations, better or worse than the Aldine text: and some of them distinguished by γρ or C, Mr. S. suspects, and with reason, to have been taken from a Venetian MS.

From Sluiter's remarks we could produce instances which evince accurate reading and extensive research, as well as passages which demand revision; but we hasten to the consideration of those transcripts from the adversaria of a SCHOLAR, whose papers, elucidatory of the Greek orators, if published with judgment, would be a benefaction to the whole community. We shall begin by producing some defective passages from these lections, which, in our judgment, may be attributed partly to haste, and partly to an indifference to those printed works, in which that excellent critic has been engaged.

Pp. 76. 104. In Andocides, p. 1. l. 21. *ed. H. St.*—ἔστι δὲ πλεῖσται εἰς Κύπρον, ὅθεν περ ἦκει, ἡ πολλὴ καὶ ἀγαθὴ διδομένη καὶ δωρεὰ ὑπάρχουσα—γῆ πολλή restored by VALCKENÆR. An illustrious scholar has remarked that “in conjectural Criticism, as in Mechanics, the perfection of the art, I apprehend, consists in producing a given effect with the least possible force.”—Herodotus III, 5. ἀπὸ γὰρ Φοινίκης μέχρι οὐρανὸν τῶν Καδύτιος πόλις, ἥ ἐστι Σύριον τῶν Παλαιστινῶν καλεσμέναν γῆ ἐστι *Jac. Gronovius*; this correction is important and certain.



P. 100. Primæ autem ætatis nulla ad nostram memoriâ monumenta servata sunt, nisi Antiphontis aliquot Orationes, *fortasse* spuria.—Mr. S. has not escaped that fashionable propensity of the age, which is fond of unsettling by sly insinuation what it dares not fairly to encounter by strength of argument. In the word *fortasse* skulks a suggestion unfair and mischievous; unfair, because no grounds for suspicion of their being forged, have been alledged; and mischievous, because, unqualified as it now stands, the position becomes virtually a gross violation of all manner of evidence, and the ignorant, or what is worse, the ill-disposed, who are previously resolved against all conviction, might, with a little trouble, destroy the credit of all the genuine remains of antiquity. We remember the salutary precept of Epicharmus:

Νῦν φε, καὶ μέμνησ' ἀπιστεῖν ἄρθρα ταῦτα τῶν φρενῶν

but some modern writers, not satisfied with that degree of probability, which the subject in dispute is susceptible of, require such evidence as it is at this time impossible to adduce. It is surely equitable to admit the validity of their claim to be genuine, until the contrary be duly proved. Mr. S. may, perhaps, take the critical word of *Jonfius de Script. Hist. Philos.* p. 325, who denounces them as the tasteless effusions of sophists or schoolmen, and unworthy the genius of that orator. But can Jonfius bear him out against the constant tradition and general warrant of former ages? Has Mr. S. read deliberately those orations (called λόγοι φοινικοί), quas ipsi antiqui Grammatici, quorum spectata est eruditio, (Photius), *Harpocration*, *Pollux*, *Ammonius*, *Suidas*, non modo ut genuinas probarunt, verum etiam tanquam Attici sermonis normam adhibuerunt? Will he contend that the character of that orator drawn by Cæcilius is not applicable to those compositions? and is he prepared to expose the futility of Ruhnkenius's\* DISSERTATIO DE ANTIPHONTE, whose exuberant erudition has also, in our humble opinion, borne irrefragable testimony on this side of the question? If not, we would advise Mr. S. not to deal out his guesses against matters of fact, and to regard himself sufficiently not to grapple with the mighty disciple of *Hemsterhuis*.

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\* Mr. S. p. 74. has very calmly honoured *P. Van Spaan* with this noble *Disputation* †

P. 106, 18. apud Andocidem, p. 2, 3. ἐάλωσαν—ψευδομαρτυριῶντες quamvis legatur etiam in Or. *Isæi* iv. p. 52, 14. mutandum est in ψευδομαρτυροῦντες; sive potius, signata in talibus locutione, ἐάλωσαν—χευδομαρτυριῶν. sic quivis loquantur Oratores, *Lysias* p. 182, 7, *Isæus* p. 51, 40. *Demosthenes*, ceterique. VALCK. in N. F. p. 345.

P. 107, 24. The converse of this substitution at p. 144, 19, might have been instanced, as well as those specified by PORS. in *App. ad Tour. Em. in Suid*, p. 453.

P. 138, 28. τὰ δὲ sic leg. pro τὰ τε Matthiæ Misc. Philol. ii, 144. 3.

P. 134, 8. "Quo in loco, tribus inutilibus conjecturis mactato, reliquit tamen Reisk. Πειραιῶς, quod ex Attico more mutandum fuit in Πειραιῶν." Wolf. in *Leptin*, p. 229.

P. 174, 4. The passage in Suidas, v. Φιλίας, is taken from Synesius's *Encom. calvit.* p. 83. A. ed. Petavii. Φιλίας Ἀνδοκίδην ἱεροσουλίας ἐγράψατο ὥσπερ οὐκ αὐτὸς ὃς τῆς θεοῦ τὸ γοργύνειν ἐξ ἀκροπόλεως ὑφελόμενος.

Ibid. l. 25. which gloss has been copied from Photius *Lex. MS.* by Suidas v. "Ροπτρον. from whom Eustathius has borrowed it, p. 581, 25=288, 43.

P. 177, 1. Reference should have been made to the same emendation imparted by VALCK. to RUHNKENIUS ad *Homerid. hym. in Cer.* 269.

P. 206. 6.—"Igitur, si Æschines lacinia Andocidea non potuisse uti videatur, magis in illam propendebat sententiam Valckenærius, ut eam Æschineæ Orationi ab alio adsumat arbitraretur." Where has VALCKENÆR intimated his predilection for this opinion?—"in Æschinis or. de Falsa Legat. p. 51, 28. pro νεμηθῆναι, genuina marginis est lectio, τὴν χώραν τεμηθῆναι quam præbet *Andocidis* or. de Pace, p. 24. 25. ex qua multa sunt ad Æschinis orationem male adjecta"—ad Callimachea, p. 26.

P. 281. 26.—Here we would have continued "ix. 704. 58.—in ἐπιτάφιος etiam λόγοις, quibus nomina præfiguntur *Demosthenis* et *Lysiae*"—ad or. de rer. Belg. p. 218. "Sub nominibus *Lysiae* et *Demosthenis* Ἐπιτάφιοι λόγοι prostant; sed, meo quidem arbitratu, ingeniis Sophistarum multo digniores, quam *Demosthenis* et *Lysiae*." If the declamation ascribed to the latter, continue, in spite of every remonstrance, to obtain a place in collections for the use of schools—ἔρροι τ' ἂν αἰδῶς—Talia superior ætas nimis patienter tulit. Vincemur antiquitatem, sicut par est. Sed longe a nobis absit male sana religio,

Having

Having performed the invidious part of our duty, we pass to the more pleasant task of exhibiting specimens of the intrinsic value of this publication.—*Illiberale est cum ob ea, quae reliquit vitia, defraudare laude et gratia benefactorum; sed illiberale etiam non profiteri verum.*—And since communications from the *Adversaria* of a scholar, whose name needs no extension, grace the *Lectiones Andocidae*, no common interest will be excited by the announcing of these valuable accessions to ancient literature.—The fourth oration, according to the common arrangement, has been adjudged, with great parade of insufficient reasoning, to the feeble son of *Erasistratus*. RUHNKENIUS, not satisfied with that dissertation, commenced his profound researches to unravel the intricacy: enabled to penetrate the darkest recesses of antiquity, and delighted in investigating the sources, and in tracing the successive shapes of glosses, which evince their worth by their fabric, he summoned, as usual, the inedited, as well as printed remnants of theologians, rhetoricians, lexicographers, and scholiasts, who could give evidence on this litigated fact; stated with precision the credit due to each, and, conducting us with steady calmness of argumentation through the painful mazes of subtlety, established the genuineness of the composition by a force of testimony which warrants conviction. This question, however, had not escaped the unwearied and sagacious mind of V.; and his reputation as a critic will not be impaired by an inspection of this unfinished disputation: we view the efforts of a more penetrating acuteness seldom carrying us beyond *published* attestations, with the sober decisions of an enquirer, who could, in an instant, raise a host of forgotten vouchers, all ranged at will, to illustrate and confirm his argument. The occasional coincidence of these really great men evinces the truth of their induction, and their diversity shows the copiousness and competition of proofs in favour of their determination. R. has accumulated external depositions, and V. has touched upon several points of internal evidence, omitted by the pervading genius of his colleague. The discussion, indeed, of the former, reminds us of the fertile resources, nice discernment, and easy unaffected method of his venerable master, the BELGIC VARRO; while V. in this, as in other lucubrations, strongly recalls to our memory the daring penetration and instinctive wisdom of our immortal BENTLEY.

“Erudite disputans I. TAYLORUS *Leſt. Lyſ. Cap. 6.*—probabiliter evincit Orationem, quæ quarta Andocidis dicitur, *con.*

pro Alcibiadem; non esse illius, sed Phaeacis. Quamvis autem TIB. HERMSTERHUSIUM\* (ad Thom. Mag. p. 810. B.) in suam sententiam pertraxerit, existimo *probabiliter* tantum disputasse, neutiquam probasse. Venusta, fateor, et ingeniosa ista est Taylora disputatio, sed plena juvenilis jactantiae, quam sic claudit: "Tu, Lector, constanter, ubi tempus ad eam rem tulerit, meae famae periculo cites *Orationem Phaeacis contra Alcibiadem*." Ut hoc demonstraret, primum ponit tres ex *Oratione* defunctas notas, quibus auctor possit dignosci; deinde contendit, has notas Phaeaci tantum convenire. De singulis videamus.

"Io. Ait disputari in hac causâ, quemnam e tribus ostracismo plecterent Athenienses, Oratorem, an Alcibiadem, an Nicias? tum p. 695, e Plutarcho demonstrare nititur, de Ostracismo inter hos tres fuisse disputatum. Loca Plutarchi sunt Tom. I. p. 196. D. p. 530. in fine et 531. Priori loco ait Plutarchus, "cum juvenis Alcibiades ad Rempublicam accederet, facile cum reliquis Demagogis palmam praeripuisse eosque prostravisse, sed certamen habuisse cum Phaeace Erasistrati F., et cum Niciâ Nicerati F. τοὺς μὲν ἄλλους ἰὼδὺς ἰταπεινῶσι δημιουργοῦν, ἀγῶνα δ' εἶχε πρὸς τὴν Φαίακα τὸν Ἐρασιστράτου καὶ Νικίαν τὸν Νικηράτου, —hunc ducem egregium; illum, qui, ut ipse Alcibiades, potentiam tunc et auctoritate crescere inceperat, et haud ignobili furpe erat oriundus; —Φαίακα δ' ἀρχόμενον, (ὥσπερ αὐτὸς) αὐξάνεσθαι τότε, καὶ ἡνριμέναι ὅτα παύσαν, ἡλαττούμενον δὲ τοῖς τε ἄλλοις, καὶ περὶ τὸν λόγον. Cumque (addit Plutarchus,) populus videretur unum de tribus ejecturus Ostracismo, Alcibiades, initâ cum Niciâ ἰταίρειαν, effecit, ut poena in accusatorem Hyperbolum verteretur." Alii tamen, auctore ibidem Plutarcho, affirmabant istam societatem ab Alcibiade initam cum Phaeace, non cum Niciâ (p. 197. B.) αἷς δ' ἑὸν φασίν, ὃ πρὸς Νικίαν, ἀλλὰ πρὸς Φαίακα διαλεχθεῖς (ἀν' ἀλλοτρίοις;) καὶ τὴν ἑαυτοῦ προσλαβὼν ἰταίρειαν, ἐξήλασε τὸν Ὑπερβολόν. Qui inter istos ἰόντες sic senserit, cum Phaeace partes junxisse Alcibiadem, non cum Niciâ, Theophrastus citatur a Plutarcho (in Niciâ p. 531. A.) qui ipse tamen plurimum sententiam iubens sequitur. At vero nihil Plutarchus de disputatione super Ostracismo inter hos tres Viros, nihil de actione judiciaria, quae tamen claret, si haec Oratio esset Phaeacis. Tum porro, si illa habita esset a Phaeace, Alcibiades, indignissimis modis ab illo laceratus, nunquam se cum illo potuisset conciliare: Quin potius adversus hunc ipsum cum Niciâ conspirasset, non contra Hyperbolum. Ipse etiam Nicias, in suis *Orationibus* apud Thucydidem, quam recte et cautè tangit Alcibiadem, nihil aperte,

\* Pierse. ad Moerin, p. 332. was also considerably influenced by the plausibility of Taylor's reasoning: and Toup. has in vain laboured to distort one of the safeguards of its genuineness, in Em. ad Harpocr. IV, 405,

nihil quod de Ostracismo inter se actione judiciaria illos certasse sit indicio? Immo pæne suspicor, καὶ Νικίας in Andocide p. 29, v. 12. ab eruditulo adjectum vel e Thucydide, vel e Plutarcho. Permirum enim esset de Alcibiade solo, de Νικιά ne verbum quidem, dicere Oratorem in tota Oratione. Si vel hunc Ostracismo secum contendere judicasset indignum, hoc saltem meo iudicio fuisset dicendum. Quod si tamen Phaeacem hic causam egisse quis velit, suspicari poterit, Orationem ab Andocide scriptam sub personâ Phaeacis, qui illam recitaverit. Aliter quidem Taylorus, qui Plutarchum emendat; cumque apud illum legatur, φέρεται καὶ λόγος τις κατ' Ἀλκιβιάδου καὶ Φαίακος γυγραμμένος, ille, ut suam opinionem stabiliat, corrigit, ὑπὸ Φαίακος γυγραμμένος. — Contra non attingit Taylorus quod est in *Vita Andocidis*, (p. 835. A.) — σάζεται αὐτῷ (Andocidis) καὶ ἀπολογία πρὸς Φαίακα.

“ II°. Alteram notam Taylorus ponit Oratorem esse domo humili potius et ignobili quam illustri, ex. p. 33. αἱ δὲ κατὰ γένος (καὶ τὸ γένος Steph.) σποπῶν, ἡμοὶ μὲν ὑδαμῶθεν προσκῆνι τούτου τοῦ πράγματος atque illam notam in Phaeacem transfert p. 695. B. “ Phaeax, ait, Erasistrati neque domo admodum nobilis erat, neque maioribus clarus. Gens Erasistrati nullam in veteribus Monumentis dignitatem consecuta est; primus illam nobilitavit Phaeax.” — Sed

“ I°. Nihil minus dicit Orator: αἱ δὲ καὶ κατὰ γένος (sic lego) σποπῶν. Si ego et Alcibiades secundum genus sumus iudicandi, mihi hoc minime convenit. Nemo enim meorum Ostracismo fuit eiectus; Alcibiades\* vero maxime, cujus avus uterque bis fuerit eiectus Ostracismo.

“ II°. Nobili genere fuit Phaeax Erasistrati. Plutarchus p. 196. E. Φαίακα γυγρίμων ὅντα πατέρων. Scribendum ob frequentia, γυγρίμων μὴ ὄντα πατέρων. Si non nobile fuisset genus, Phaeax istam comparisonem instituere non potuisset. Nulli enim nisi nobilissimi cives ejiciebantur Ostracismo. Praeterea in tot regiones legatus missus non fuisset. Apud Diog. Laërt. Lib. ii. Segm. 63. est, ὡς δῆλον ἐκ τῆς ἀπολογίας τοῦ πατρὸς Φαίακος τοῦ στρατηγού, quam scripserit Aeschines Socraticus.

“ III°. Taylorus tertiam notam ponit in loco p. 34, v. 23. quo dicit Orator legatum se missum in Thessaliam, Macedoniam, Molossida, Thesprotiam, Italiam, Siciliam: τοὺς μὲν, αἶτ διαφ.

\* P. 236. Valckenaerii emendationem Ἀλκιβιάδῃ δὲ — jam cap. i. memoravimus, — ‘this emendation is obvious, and should have been subjoined with Markland’s δὲ; in the form of a note: — si et ipse (orator) et Alcibiades ex genere iudicandi essent, Alcibiades ostracismum convenire, cujus uterque avus, Megacles et Alcibiades, in exilium sint eiectiones, non sibi, cujus ex gente nemo hanc poenam subierit, — РУНН. Mr. S. has latinized another emendation in p. 58. cf. 121.

ποιεῖν ἄλλῃ, τοῖς δ' ἐπιτηδείους ποίεσαι. Jam vero docet e Thucyd. Lib. v. cap. 4. Phaeacem cum duobus Collegis anno belli decimo missum legatum in Italiam et Siciliam &c. Hoc, fateor, speciem habet primo adspectu magnam. Verum sensit ipse TAYLOR. p. 694. B. obesse suæ conjecturæ locum Lyfiæ p. 106. de Andocide dicentis: διώχῃσι πόλεις πολλὰς ἐν τῇ ἀποδημίᾳ, Σικελίαν, Ἰταλίαν, Πηλοπόννησον, Θερραλίαν, Ἑλλήσποντον, Ἰωνίαν, Κύπρον. Dicere potuit legationem Lyfiæ invidiose ἀποδημίαν. Nisi publicis se rebus immiscuisset his in regionibus Andocides, quomodo dici potuit illas διώχεσθαι? Mihi haec videntur in nostrum congruere. Quot non legationes hoc bello ab Atheniensibus missæ? Aetas quidem Phaeacis legati missi et Alcibiadis ad Remp. accedentis non male congruunt. Anno belli decimo missus Phaeax legatus; undecimo Alcibiades innotuit. Incipiebant tamen tantum uterque auctoritate florere. Apud Plutarchum est: Φαίᾱκος—ἀρχόμενος (ὑποὶ αὐτοῖς) αἰξάνεσθαι τότε. At vero tum temporis cognitus jam dudum in Rep. Andocides legationem obierat; atque in foro dicere consueverat."

Sluiter attempts to remove this inconsistency by alledging that the two orators are alluding to different events;—that Lyfiæ, or Pseudo-Lyfiæ, refers to A.'s travels abroad after his impeachment, because not a vestige of the countries specified appears in the oration against Alcibiades, and because Andocides's embassy took place, probably, between the 86th and 89th Olymp., whereas the tyranny of Dionysius, which manifestly existed at the time of A.'s peregrinations, prevailed in the fourth year of the 93d Ol. Edified as we are by the keen penetration of V. and RUHNKENIUS, we cannot help suspecting that the author of this speech has not made himself competently acquainted with some leading facts in the life of his supposed antagonist. Granting, however, the authenticity of this composition to have been made good, the character of an exiled, sacrilegious statesman, and the most depraved of his race, would not have operated to gain him that influence at foreign courts, which it insinuates; and, under these circumstances, Sluiter's supposition, we submit, is not admissible.

"IV. In quo tandem arcem causæ collocat TAYLORUS p. 695. 696. levissimum est argumentum et facile refelli potest. Plutarchus p. 196. E. ait: φέρεται δὲ καὶ λόγος τις κατ' Ἀλκιβιάδου καὶ Φαίᾱκος γεγραμμένος, ἐν ᾧ μετὰ τῶν ἄλλων γέγραπται καὶ ὅτι, τῆς πόλεως πολλὰ πομπὴν χρυσᾶ καὶ ἀργυρᾶ κεκτημένος, Ἀλκιβιάδης ἐχρητο πᾶσι αὐτοῖς ὥσπερ ἰσίοις πρὸς τὴν καθ' ἡμέραν διαίταν. Taylorum pro καὶ Φαίᾱκος legere ὑπὸ Φαίᾱκος, supra animadvertimus. Si mutatione opus sit, legerim ego καὶ Φαίᾱκι γεγραμμένος, quibus verbis indicat Plutarchus: "Cum plures scripserint Orationes contra Alcibiadem."

cibiadem." (καὶ 'Αλκιβιάδου scriptis Orationem Antiphon acēssiffimam, cujus insignem locum habent Plutarchus (p. 192. F.) et Athenæus (XII, 525. B.) πρὸς 'Αλκιβιάδην Lyſias. Vid. Fragg. p. 619, 620.)—"Cum igitur plures scriptæ sint Orationes contra Alcibiadem, exſtare et unam, quam habuerit Phæax." Crendendumque eſſet, hunc ipſum λόγον Plutarcho designatum, ſive a Phæace ſcriptum ſive Phæaci, ab Andocide nimirum, ut a Phæace pronunciaretur, ſi ea, quæ habet Plutarchus, in Oratione legerentur, quæ nunc Andocidis eſſe dicitur: at vero 1° non dicit Andocides vel Orator, τὴν πόλιν πολλὰ πομπῆια κατεγαίνθη. 2° Non memorat πομπῆια χρυσοῦ καὶ ἀργυροῦ. 3° Non dicit Alcibiadem his uſum πρὸς τὴν καθ' ἡμῶν διαίταν. Verum in ſolemmitate Olympicâ commodato petita adhibuiſſe, tum in epulo, tum in ſacrificiis, ſed tantum Olympiæ."

Such is the ſickleneſs of a naturally doubting mind! Taylor himſelf *left. Lyſiac.* p. 695. b. admits this fragment "certe ad *Lyſiam* multo minus ſpectare quam ad *Andocidem*," and yet inſerts it among the remains of that orator: this want of deciſion, however, is not extraordinary; in his notes *ad Demofth. contra Mid.* p. 296, 8°=190, 4° this Attic lawyer aſcribes the oration κατ' 'Αλκιβιάδου to *Andocides*; at p. 298=192, he hesitates; and this too long after his reader had been exhorted, in the language of boyiſh triumph, to cite for the future, and at the hazard of his literary reputation, this inveſtive as the oration of Phæax againſt Alcibiades!—Here alſo we again deeply regret the want of common ſenſe in collecting and digeſting the hints of the great VALCKENÆR\*: it τὸ "*Lyſias*" were permitted to ſtand in the context, the following caution of V. ſhould have been annexed: "Errat (Taylor.) errorem ſecutus Athenæi, ut ſecutus etiam eſt Euthatius ad Od. A. p. 33. v. 48. = 1401, 10. verba enim ſunt Andocidæ, non *Lyſiæ*." p. 231, 2. It is alſo evident from this paſſage of Plutarch that Phæax had recited, at leaſt, an oration againſt Alcibiades, and, compared with the quotation from Andocides, it is nearly demonſtrative that they were *two* orations upon *different* ſubjects. Taylor, however, averring that theſe paſſages are ſubſtantially the ſame, has made this violent preſumption the baſis of judicial determination. We may add,

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\* Quum autem illa quæ ex tempore et ſubito in mentem veniunt viris etiam doctiſſimis quosdam ſcriptorum locos legentibus, plerumque parum tuta ſint: quid de illis dicendum eſt, quæ aliquis ſciolus ἀντιοχιδεύς, et quidem ἀντιοχιδεύς, ſibi, non aliis? H. St. in *Ap. Rhod. Argonaut.* III. 1171.

that H. Valesius, qui nihil ferme ignoravit, has availed himself of the passage in this speech, which is referred to in the foregoing paragraph, as unsuspected; *πομπὴν* etiam vocat ejusmodi vasa Andocides κατ' Αλκιβιάδου,—ad Harpocrat. 296. l. ult.

Praeterea nihil in rem suam adfert Taylorus: Ego vero et alia ipsi argumenta obmovenda existimo.

“V. Mirum est, si hanc ut Phæacis legerit Orationem Plutarchus, nihil inde, quod ad Alcibiadem spectet, cum excerptis, prætur illud perpusillum sane. Multa ibi habentur Historica vitæ Alcibiadis, quæ Plutarchus attigisset, si cognita habuisset.

This argument cannot be brought to bear on the point so as to give it any support. It was, if faithfully transcribed, drawn up without much deliberation, and should not have been thus prematurely obtruded upon the public, as proceeding from the pen of VALCKENÆR. In the preceding section, the extract preserved by Plutarch has been proved, from its utter discrepancy with the passage in the speech, not to be borrowed and disguised from Andocides, but to be taken from an oration, now lost, made either by Phæax, or for his use, upon another occasion. This great compiler, who explored every repository for materials, and gave the impartial result of different statements compared and combined, has, without doubt, profited from that document; at the same time he has given clear proofs of his obligation to the speech under consideration, not indeed by implicitly following it as an unerring guide, but by judiciously selecting from it some striking incidents in the character of Alcibiades\*. What he states respecting the ill-treatment of his consort Hippareta, her brother Callias, and father Hipponicus, is abridged from this oration; and the frolick of this dissolute rake played upon Agatharchus, is derived from the same source.—“The first scene was made by Agatharchus for one of *Æschylus's* plays,” as *Vitruvius*† tells us; Primum Agatharchus Athenis, *Æschylo* docente Tragoediam, scenam fecit, et de ea commentarium reliquit. This Agatharchus was a painter, who learned the art by himself without any master; as *Olympiodorus* says in his MS.

\* Plutarch. in Alcib. 193. Α. ἀλλὰ ταῦτα μὲν οὐκ ἔστιν ἱστορεῖν ἢ τι λοιδόρεισθαι τις αὐτῶν δ' ἔχθρας ἀπολογεῖται, εἰποι.

† Pref. Lib. vii.



commentary on Plato's *Phædo*, Τηγόνει τις ἀποδιδάσκει Ἡράκλειτον ὁ Αἰγύπτιον γεωργός . . . Φήμι, Ἀγάθαρχον ὁ γράφει. For it is most probable he means the same *Agatharchus* that made *Æschylus*'s scene for him.—Ἀγάθαρχον, says *Harpocration*, τούτου μνημονεύει Δημοσθένης. ἢ δὲ Ζαγρέφον ἐπιφανῆς, Εὐδήμου υἱόν, τὸ δὲ γένος Σάμιον. The very same words are to be found in *Suidas*. Now the passage, where *Demosthenes* speaks of him, is in his oration against *Midias*, p. 360. (164=189, Taylor.) But there is a larger account of him in *Plutarch*'s Life of *Alcibiades*, and the largest of all in *ANDOCIDES*'S ORATION AGAINST *ALCIBIADES* \*. Hence, as a lover of truth, *Plutarch* adopted from *Phæax* what tended only to promote his object, and perused, evidently, with the same virtuous intention, the representations in his speech. Surely this objection has been trumped up by a stranger!

“ VI<sup>o</sup>. Vis dicendi in hac Oratione elucet admirabilis, et profus Andocidéa. *Plutarchus* autem p. 196. E. Phæacem dicit διατρίβοντον τοῖς τι ἄλλοις καὶ περὶ τῶν λόγων ἐντετακτός γὰρ ὥς καὶ πλοῦτος ἰδοὺς πᾶλλον, ἢ φέρει ἀγῶνας (αὐτὸν φέρειν;) ἐν δόμῳ δυνατὸς ὡς γὰρ (ὡς Εὐπολὶς φησὶ.)

Δαδὼν ἀρίστος, ἀδυνατῶτατος λέγει.

Hæc *Plutarchus* non nisi de *Phæace* dixisse videtur, (vid. *TAYLORUM* p. 695. A.) quamvis a Scholiastæ *ARISTOPHANIS* ad *Equites* v. 1374. διπλὸς πῆγερ perhibeatur. Ipsa *ARISTOPHANIS* verba sunt obscuriora, neque disertum fuisse *Phæacem* probant.

“ VII<sup>o</sup>. Hanc Orationem, ut *Andocidis*, sine dubitatione (quod et novis *Taylorus*) citat *Harpocr.* in γ. εὐαδρία. Et, si vera est conjectura mea in *MOERIDE*, v. τομῶν, iste *Atticista* hunc ipsum locum designaverit, ob quem potissimum *Phæaci* Orationem tribuit *Taylorus*.

Again we notice, with poignant feelings, the seeming absence of ardent attachment to the memory of *VALCKENÆR*; the substance of the rambling note at pp. 250—4. should have been incorporated with, or at least annexed to this objection: “ Frustra quæsitus locus in *Thucydide*. Pro *Θουκυδίδης* in *Scholiis MS.* ad *Aristidem* p. 68. legitur *Θαυκυδίδης*.” Here also we meet with the restorations *ταμίνια*, *ποτεταιζα*—anticipated by his illustrious and affectionate scholar, the editor of *Mæris*. As to *χερνιβίους*, *Wolfius* in

\* BENTLEY'S Answer to Boyle, p. 354, and Addenda; see *Sluiter*, pp. 218, 9.

Leptineam, p. 376. has been prevented in his kind offices by Eustathius, Meurfius, Taylor, and Pierſon.

"VIII°. Mihi quidem viſus eſt idem ſtilus in hac Oratione atque in reliquis, quæ ſine controverſia ſunt Andocidææ, eadem dicendi vehementia, eadem libertas.

" Multa quoque infunt, quæ uni videntur convenire Andocidi.

" Pag. 29. v. 8. *Μαγίſτοις περιπίπτωκα κινδύνους, προθύμως μὲν καὶ ἀγαθῶν ἀνδρῶν τυγχάνων, διότι περ ſώζομαι· πλείστοις δὲ καὶ δεινότητοις ἐχθροῖς χρόματος, ὅφ' ὦν διαβάλλομαι.*

" Pag. 30. v. 6. *Τετράκις ἀγωνιζόμενος ἀπέφυγον*,—uti mox pag. 33. v. 40. *Ἐγὼ ἐν τῷ κοινῷ κέρματι τετράκις, ἰδίᾳ τε οὐδὲν (leg. οὐδὲν) δεικνύσας δικάζεσθαι βουλόμενος* denique pag. 34. v. 3. *τοσαυτάκις ἀγωνιζόμενος καὶ δικαίως νικήσας* (ſic legendum puto) Sæpius accuſatum Andocidem, ex ipſis ejus Orationibus conſtat, ob Hermas dejeſctos, ob Cereris myſteria vulgata, ob reditum in templa. Conf. Lyſiam p. 117. v. 10. p. 129, &c. Iſtos autem Andocidis caſus perſequitur TAYLOR. Lect. Lyf. p. 691, 692.

" Pag. 34. v. 5. *Αἶν ſe habuiſſe validiſſimos accuſatores, καὶ λέγειν καὶ πράττειν, οὔτινες δύο τῶν τὴν αὐτὴν ἰμὸν αἰτίαν ἔχοντων ἀπέκτιπαν.*

" Pag. 32. v. 2. *Τῶν νῦν αἱ διατριβαὶ οὐκ ἐν τοῖς γυμναſίοις, ἀλλ' ἐν τοῖς δικαſτηρίοις ἔσθ'—δημιγοροῦſιν οἱ νῦντεροι.* Hæc Andocidi conveniunt jam tum provecctiori, non Phæaci, qui, ut e Plutarcho conſtat, tunc juvenis erat.

" Pag. 35, v. 29. *Choragum ſe fuiſſe, victorem εὐανδρίᾳ καὶ λαμπράδι καὶ τραγῳδοῖς* Andocidem choragum et victorem dediſſe caſſe tripodæ, conſtat e vita ejus Plutarchæa in fine."

Thus had this great man, in 1756, eſtabliſhed the genuinenefs of this oration, by evidence which would have been ſanctioned by all competent judges.—Equidem libenter ejus laudes celebrandas ſuſciperemus, ſi par nobis adeſſet voluntati facultas. We would dwell upon his fervid and comprehensive mind, which diſdained the employment of refining an uncouth but manly ſtyle; would view, with nobler feelings than thoſe of admiration, his ſerious and hearty love of ancient literature, ſacred and profane, and the vehement deſire of imparting it to others, by that "deep, majeſtic, ſmooth," yet irrefriſſible ſtream of recitation, which conveyed to the hearts of his audience the workings of high tragical paſſion, or thrilled them with the awful tenets of Anaxagorean theology.\* Yes, the ſplendour and fair achievement of

\* Vita RUHNK. p. 139.

Valckenær's discoveries will, like ἀδελφωτικὰς νύκτας, support and perpetuate his name to the remotest ages. The benefits, however, derived, at an early stage of life, from that great fund of erudition, from which the minds of youth must ever be refreshed and invigorated,—the edition of the PHŒNISSÆ—has impelled us to perform, as a tribute of gratitude, the humble, but, we hope, not unimportant office of enumerating those works, and literary favours, which are recommended by the authority of his name.

—De ritibus in jurando a veteribus Hebræis maxime ac Græcis observatis; Franq. 1735. 4.

—Specimina Academica. 1. Dissertatio de Byrsa. 2. De Herodotea urbe Cadyti. 3. Glossæ sacræ ex Hesychio decerptæ; Franq. 1737. 4.

We have been favoured with a sight of these disquisitions by a "prime scholar, acute critic, excellent man, and faithful friend; the urbanity of whose manners is equal to the depth of his erudition; and both confessedly place him at the head of literary characters most eminent in this Nation."

—Observationes ad aliquot Hesychii Ἀλέξ. ὑπομνήδων. Misc. Obs. V. viii. T. 1. pp. 148—156. et T. 11. pp. 157—179.

—De Hygini Fragmento Dositheano Misc. V. x. T. 1. pp. 108—123.

Ammonius de adfinium vocabulorum differentia. Accedunt e Mōto Erannius Philo de differentia significationis, Leshonax de figuris Grammaticis 4. Lugd. Bat. 1739.

—Oratio Inauguralis de causis neglectæ literarum Græcarum culturæ, Franq. 1741. fol. Oratio de sacra Novi Fæderis critica a Literatoribus, quos vocant, non exercenda, Franq. 1745. 4.—The latter was republished with a corollary in 1784.

—ap. Schrader. ad Mus. p. 374.

Virgilius collatione scriptorum Græcorum illustratus opera et industria Fulvii Urfini.

Editioni ad exemplar Plantini renovatæ accesserunt Ludo. Casp. Valkenarii

1. Epistola ad Matthiam Roverum, Ictum.

2. Iliadis Homeri liber xxii. cum scholiis Porphyrii et aliorum nunc primum editis.

3. Dissertatio de præstantissimo Codice Leidensi, et de scholiis in Homerum ineditis.

4. Schediasma de Epistola ad Balogium, Hesychio præfixa, operisque inscriptione.

ap. Lennep. ad Coluthum, p. 65.

—Oratio

—Oratio de prisca et nupera rerum Belgicarum vicissitudine. (in annum 1748) Francq. 1749. fol. republished, 1784.

—ap. РУМНИК. Ep. Crit. 1, 56, ed. pr.

—ap. Abresch. ad Aristænet. Epp. 114, 18. 20. 2. 6. 7. 9. 31. 2. 3. 4 ter. 7 bis. 8. 9 ter, 40 bis. 1. 3 bis. 4. 5. 6. 7.

—ap. Hering. in Observ. pp. 10. 280. 309.

—ap. Venem ad Daniel xi, 4—45. xii, 1—3; inserted also in Bibl. Crit. V. 11. p. 5, 107—111.

—ap. Piers. Verisim. pp. 59. 101. 94.

Euripidis Phœnissæ; Francq. 1755.

—ap. Piers. ad Moser. Atticist. 74. 132. 200. 11. 18. 57. 93. 306. 33. 81. 400. ad Herodian. 435.

—ap. Ernest. ad Fr. Callim. xli, vii. viii. lxi. —ad h. in Cer. 96. "Cl. Valckenarius hunc versum spurium judicat."

This assertion is questionable, or time altered his sentiments; for in Adoniaz. Theocr. p. 351. A. he cites it as corroborative testimony—*ἡ θηλαστέρα, μαστὸς* ab ipso Callim. v. 96." We shall not enter into Ernesti's merits as an *aditor*: "be they what they are." The remainder of the correspondence may be found in the posthumous notes to the fragments of Callimachus; viz. pp. 27. 203. 5, 6, 30, 67, 81 and 85;—*Callimachea* cum sub auspiciis renovarentur et alibi et per Germaniam imprimis nobilitati *Ernesti*, hic meas secum ut conjecturas communicarem rogavit: unas ad ipsum dedi literas, quibus priora tantum carminum fragmina sumseram tractanda, hujus generis centena daturus, si fuissent desiderata: sed ad istam epistolam responsum demum accepi, nec sane mirabar, quum Callimacheis jam recentatis donarer.—ad El. vi. (Fr. C. 1.) p. 210."

—ap. Muigr. in Exerc. Eur. p. 1. which alteration Erfurdt ad l. (v. 293.) has given to Toup (Em. in Suid. i, p. 114.\*)

—ap. Albert. ad Hesych. Vol. ii. *Αἰώας*.

—ap. Wesseling. ad Herodotum; to whom V. generously imparted copious and valuable annotations; which, however, would have been more ample†, if the venerable editor had been less jealous; and more useful, if the same profound historian had indulged V. with a sight of his collations‡. Our limits will not permit us to insert the references.

† Ad quem (Herodotum) sæpe mea contraxi, ne copia Wesselingius offenderetur, quem, præceptorem olim meum, tum ob virtutes animi, tum ob veteris historiæ peritiam faciebam sane maximi. In Adoniaz. Theocr. p. 267.

‡—Ex optimis Codd. quorum usum valde desiderabam, dum scriberem in Herodotum adnotata,—Adnot. in N. F. 376.

—Dux Orationes, altera de publicis Atheniensium moribus, pro temporum diverfitate, crescentis labentisque reipublicæ caufis: altera de Philippi Macedonis, Amyntæ F. indole, virtutibus, rebusque gestis, caufis externis fractæ Græcorum libertatis, (in annum 1760) Lugd. Bat. 1766. 4. the latter was republished 1784, and corroborated with those ancient authorities upon which the narrative rests.

—ap. Koën. ad Greg. de Dial. Pr. xxxiv. vii. 10. 22. 65, 94. 119. 68. 228.

—Diatribæ in Eur. perdit. dram. reliquias. Lugd. Bat. 1767. Euripidis Hippolytus, Lugd. Bat. 1768.

—ap. Koppiers. in observatis philologicis pp. 5. 11. 4. 5. 6. 7. 9. 21. 8. 9. 36. 42. 7. 52. 60. 6. 74. 5. 6. 7. 8 bis. 9. 82. 6. 91. 3. 7. 117. 19. 23. 31. 33 bis. 34. 35. 36. 37. 39. 40. 41, 2—5. 49. 50. 51. 2, 3, 65. 68. 70. 72—6.

—ap. Ernesti ad Xenoph Memorabilia; pp. 238—51. Lugd. Bat. 1772.

—ap. Wyttenbach ad Plutarch. de S. N. V. pp. 8. 53. 54. 66. 67. ad Fragm. Plutarch. p. 133. and more communications will, probably, be found in W.'s animadversions, quas ut brevi pertexas et publices. omnes docti mecum exoptant. Pors. ad Med. 139, 140. p. 23.

Theocriti Decem Eidyllia; Lugd. Bat. 1773.

—ap. Lennep. ad Phalar. Epist. Præf. Adnot. in Phalar. et in not. p. 146.

Theocriti, Bionis, et Moschi Carmina Bucolica, Lugd. B. 1781.

—Animadversiones ad duas Orationes Jo. Chrysofomi in laudem Paul Apostoli.

—Tres Orationes (sc. in annos 1745, 1749. 1760), quibus subjectum est schediasma, specimen exhibens adnotationum Criticarum in loca quædam Librorum Sacrorum Novi Fœderis, 1784. 8.

In Græcis istis Bibliis, dum juventa vigebam, a me diligenter tractatis, sexcenta possent similia demonstrari; sed quam pauci hoc tempore talia sibi monstrari desiderarent! L. C. V. in Adon. Theocr. pp. 229, 30.

In March, 1785, V. ceased from this "frail and feverish being;" this year also closed the life of Toup: an awful but not uncommon visitation! Pope and Swift died in 1744; and Cervantes and Shakspeare changed their existence on the 23d of April, 1616.

—ap. Brunck. ad fragm. Soph. 8=394=598 bis; 13=410=614. 44=484=691.

Br. ad Fr. incert. LXXVII. has used irreverently the name of VALCKENÆR, and has complimented a scholiast

at the expence of the tragic poet : Schol. Cód. Leid ad Il. T. 292. ἐπιτείνεται τῇ ὄψει τὰ παθήματα. καὶ Σοφοκλῆς. ὄψει γὰρ ὅτων κριτικωτέρα πάντως for the last word of this measured gloss V. ad Ph. p. 526 (1554) substitutes πᾶσι, and adds, *ultimum quod posui senario saltem congruit*. Can it be elicited from this expression that V. had given this *would-be* verse a place in his (admirable, without doubt) collection of Sophoclean fragments transmitted to Brunck\*, or that it would have been deemed worthy to appear undisturbed in his projected edition of that favourite bard †? We suspect not; this illustrious scholar in l. c. refers to Ph. 1490, where he has cited from Sophocles the very passage, to which the gloss belongs, ἡ γὰρ ὄψις οὐ πάρα. Tyr. 1258.—Has not the Göttingen professor rectified this mistake? His critical materials were stored with jewels; but he wanted the ivory rake and golden spade in Prudentius; in *suppl. et em. ad Il. T. 292.* Versus Sophocleus in Schol. B. laudatur: (ἐπιτείνεται τῇ ὄψει τὰ παθήματα καὶ Σοφοκλῆς ὄψις γὰρ ὅτων κριτικωτέρα πᾶσιν) vitiose scriptus, magis etiam decurtatus est in Schol. Viet. ἡ γὰρ ὄψις οὐ πάρα. Well said; honest friend! Is the learned professor prepared to prove that κριτικωτέρα would have been endured in a tragic iambic in the age of Sophocles? If *obs. in Il. O. 125.* had been recollected, the text furnished by Schol. Viet. would have been properly replaced before Schol. B. and all would have gone well.—See H. Stephens de Criticis Græcis.

In Lex. Soph. ad vv. ΑΡΤΥΜΑΤΑ, ΒΑΙΖΕΙΝ.

Callimachi hymnus in Apolinem cum emendationibus ineditis Ludov. Casp. Valckenærii et interpretatione Laur. Santenii; 8. 1787.

Having repeatedly and seriously weighed V.'s answer to Wytttenbach recorded in Bibl. Crit. P. x, pp. 125, 6. we entertained some scruples respecting the propriety of recapitulating the following imperfect hints:—RUHNKENIUS, indeed, has left us some happy instances of the manner in which his admirable masters inculcated their notions of analogy; see Hemsterh. ap. Lennep. v. στρατός. Valck. Adnot. in Phalaridea, xvi. and Ruhnken. ad Tim. v. στρατιά but V., we are well assured, would have reprobated the manner, in which a few dispersed dictata of this illustrious school have met the public eye.

\* Diatr. in Eur. pp. 5, 96. Br. præf. ad Soph. vii.

† Ep. ad Röver. pp. vi, vii. RUHNK. Ep. Cr. i. p. 123.



ut diu aluimus, ita brevi expletum iri auguramur\*.—The adversaria, containing animadversions upon Xenophon's works, comprize also annotations upon all the Greek orators, Æschines and Demosthenes excepted;—Sluiter, præf. ad Left. Andocid. xv, vi. Who remembers not the beautiful restorations of Isæus, in Diatr. in Eur. pp. 261. 294. in Adonias, p. 314.; and of Antiphon, Diatr. pp. 189. 292. 3. ad Hipp. 1002. repeated in Adonias. p. 290.? “Est hujus Viri, quem nihil latebat in litteris Græcis, nec quæ sacræ dicuntur, nec quæ profanæ, inedita *Dissertatio de ARISTOBULO JUDÆO*†, *Scriptore Commentarii in Legem Moysis, et conditore versuum sub nominibus Linæ, Homeri, et aliorum*, fidei nostræ credita a Valckenærii Filio, Jurisconsulto clarissimo, Jano Valckenærio, quam Dissertationem absolutam (in qua versamur), *Callimachæorum Fragmentorum* editionem, opus quidem posthumum sed consummatissimum, cum *Historiæ Maccabæicæ*‡ *veteri Epitome*, Græce et Latine, publicæ luci donabimus. Luzac, Exercit. Acad. p. 132. Clemens Alexandrinus, and other early fathers, unconscious of their shameless fabrication, have deceived the ignorant, and embarrassed the well-disposed, by appealing to them as genuine. Those defects, not of probity, but of sound discretion, urge us strenuously to repel the keen shaft of RUHNKENIUS's sneers;—“vetustissimus Grammaticus (perhaps Philostratus the Alexandrian referred to by Eusebius) libro *de scriptorum furtis*, quem Clemens Alexandrinus, nihil similem furti actionem veritus, compilavit.—Hist. Crit. Or. Gr. lii. BENTL. Ep. Mill. pp. 11, 12. 78—80.

A treatise termed *Diatriba de demis Attices*, ad Herodot. 224, 22, a, if found among V.'s posthumous papers, would be viewed with peculiar enthusiasm: the loss of tracts drawn up by the ancients upon this important and intricate subject renders a disquisition of this kind, executed by the hand of a master, a very material desideratum to the History of Athenian *isonomy*.

Those unpublished remains, however, cannot exalt the name of a Critic, whose labours are richly rewarded in the honourable record which they have already obtained in the annals of Criticism:—*πάντα τὸν αἰῶνα μεταρτυοῦνται*,

\* Bibl. Crit. II, v. 106. Maty's Rev. ix, 132.

† Diatr. in Eur. p. 34. (1),

‡ Ad Eur. Ph. 1378—80. Hipp. 431. in decem Eid. Th. p. 8. ad Callim. pp. 43. 212.



432 *Gilpin's Observations on the Coasts of Hampshire, &c.*

διαβώμεναι τῷ θεοτάτῳ τῆς ἱστορίας στόματι.—Mr. S. also has undoubtedly consulted his fame by interweaving in the body of this probationary essay V.'s animadversions, which will, we fervently hope, induce the curiosity of the public not to rest satisfied with the first edition: in this case we would venture to recommend to Mr. S.'s attention. Photius's *Lex. MS.* νν. ἑταιρία· λογισται· νεωρία, etc. and a more assiduous perusal of the *Lex. Rhet. MS.* to which this youthful author has access.

P. 414, l. 8 from bottom, after compositor, insert, Not so προσωι in *Fragm. incert. Menand.* CLXXXIV. (93. *Jo. Clerici*), which, though a typographical error, happily restores the text, and was properly translated by *Grotius, fugis*. Hence it is probable that our great BENTLEY (p. 97.) was not aware of this pristine form; He, indeed, (p. 76.) ridicules *Jo. Clericus* for rendering ὤψιν *videbit*; but ὤψιν is one of those three verbs, which, as *Clericus* had been taught in the rudiments of Grammar, have escaped the general metamorphosis.

ART. XIV. *Observations on the Coasts of Hampshire, Sussex, and Kent, relative chiefly to Picturesque Beauty: made in the Summer of the Year 1774. By the late William Gilpin, M. A. Prebendary of Salisbury, and Vicar of Boldre, near Lymington. Cadell and Davies. 1804.*

OUR respect for the memory of Mr. Gilpin, as well as indeed the entertainment we have had from the perusal of the present posthumous publication, induces us to place it among our principal articles. There is another motive with us also, why we should endeavour to make it conspicuous and popular. It is published for the benefit of a school founded by the benevolence of Mr. Gilpin at Boldre.

The object of the work is explained by the title page; and it is hardly necessary to say that it is executed with much spirit and vivacity, and will be an entertaining companion to all who shall visit the place here described.

He had intended to dedicate it to his wife in the following affectionate terms:

“ This little journey is inscribed to the blessed memory of her who accompanied me both in it, and in several other journeys through England, and wished to have our names united in one of them. These were journeys of little moment; but in one of more importance she was a constant and most invaluable companion. It

was a journey extending through a period of more than fifty years. In a journey of this length through this troublesome world, it may be supposed that a variety of accidents fell out; to all of which the energy of her mind was generally equal. She had a heart for friendship. Sincerity and affection were its chief features; and her prudence rarely gave an advantage to accident. — But her heart was too large to grasp only private objects. Her benevolence" — — — *The reader will probably regret that the manuscript terminates here.*

We subjoin also the following short specimen from the body of the work.

" At Sandgate we leave the sea at Folkestone, which is about three miles farther, we began to mount the cliffs towards Dover. The rivulet in the valley where Folkestone stands, divides a rocky substratum from a chalky one; which latter extends to the eastern extremity of the island, ending in the north and south forelands. It may be observed, too, that the chalk hills are, throughout Kent, higher than the rock hills.

" These high grounds are sometimes intersected with vallies, of which one or two are beautifully wooded. Much of these lands belonged formerly to religious houses; particularly to the knights-templars, who had large possessions in this country. Here also, about two miles on the left from Dover road, stands the abbey of St. Rodigunda; seated, as abbeyes seldom are, on high ground; but no part of it remains that is worth examining.

" The saint to whom this abbey is dedicated, was of German extraction, and is little known in England: indeed the legends of popish saints are generally too ridiculous to deserve notice; but the story of St. Rodigunda is told with such an air of probability, and is enlivened with circumstances so agreeable to the manners and superstitious piety of the age in which she lived, that if it be not a true story, it is at least a consistent one. The industrious Dugdale has given us her history; from whom the following circumstances are extracted.

" Clothair I. king of France, having engaged successfully in a German war, over-ran Thuringia; where among other plunder his troops carried off Rodigunda, the daughter of Berthier, king of that country. She was yet a girl, yet of so beautiful a form, that she was presented to Clothair. The king, struck with her birth, beauty, and modest demeanour, instantly resolved to make her his queen; and in the mean time consigned her to the care of a neighbouring convent to complete her education. But Rodigunda soon shewed an utter contempt for pomp and worldly grandeur. A settled piety took possession of her heart. The rigid fasts and penances of the cloister, though in her situation not required, were her supreme delight; and many times she wished that her hard fate, instead of ordaining her to wear a crown, had placed her in  
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the humble situation of her envied sisters.—Her destiny, however, withstood. Her age had now attained the prime of youth and beauty, and Clothair thought it time to lead her from a cloister to a throne.

“ But the *possession* of worldly grandeur made no more impression on Rodigunda's heart, than the *contemplation* of it had done. She was a mere pageant of state. Her lifeless form was in a palace; but her heart and soul in a cloister; and though she could not practise all that strictness, which a sequestered life allowed, yet what she could do she did. She religiously avoided all amusements, in which young people take most delight;—she abstained from all food, that was most palatable to her; and beneath her robes of state she always wore, like her sisters, a haircloth shift.

“ Yet even thus she could not quiet the remonstrances of her conscience. In short, after much inward conflict, she withdrew suddenly from court, and retired to a convent, where she took the veil. If any scruple arose, she eased it by reflecting that religion had her first vows—that she had been espoused to Christ,—that her matrimonial ties were only secondary,—that her heart had never been given with her hand,—and God regarded only the marriage of the heart.

“ Clothair, however, was not satisfied with such reasoning; and prepared to invade the convent, and carry off the fair refugee by force. But the archbishop of Paris withstood; and boldly opposing the king, pointed out the crime of robbing the church of so distinguished a saint.

“ Rodigunda, thus left to herself, founded the convent of Holy Cross at Poitiers. Here she became eminent, beyond all the religious of those times, for works of piety and austerity. It is recorded of her, that her greatest earthly pleasure was to dress, with her own hands, the sores and ulcers of persons afflicted with leprosy, and other loathsome distempers. Thus, full of good works, she died in the year 1587; and having disdained to be a queen, she received the higher honour of a saint.

“ Such is the story of St. Rodigunda, as recorded in popish legends; and though it is more naturally coloured than most of the portraits of this kind, yet perhaps it will still be more true to nature, if we add a few other touches from *probability*.

“ Rodigunda, we may suppose, was a pious, weak woman; and had her head filled with visions and ecstasies, in the convent in which she had been educated. When she was advanced to a throne, her confessor, and other priests, instead of pointing out to her the duties of her station,—what good she might do in it,—and how wrong it was to break her plighted faith,—were continually impressing her imagination with the glories of saintship, which they would tell her she might certainly obtain, if she would purchase them with a crown. Her religion, too, it might have been suggested, and in particular the whole monastic order, would receive

receive an everlasting triumph from a votary, who had scorned a palace for a convent." P. 16.

They who possess Mr. Gilpin's other works will not fail to obtain this also, which has some engravings in aquatinta in the manner of those which accompany his preceding publications.

## BRITISH CATALOGUE.

## POETRY.

ART. 25. *The Penitence of Hugo, a Vision on the French Revolution: in the Manner of Dante. In four Cantos. Written on the Occasion of the Death of Nicola Hugo de Bassville, Envoy from the French Republic at Rome, January 14, 1795. Translated from the original Italian of Vincenzo Monti, into English Verse. With two additional Cantos. By the Rev. Henry Boyd, A. M. Vicar of Drumcath in Ireland, and Chaplain to the Right Hon. Lord Viscount Charleville. 12mo. 180 pp. 5s. Longman and Co. 1805.*

The original Italian poem of Monti was mentioned by us last month, among the Italian publications of M<sup>r</sup>. Mathias, (p. 302,) and we then promised to speak further of it, when we should have the translation before us. We cannot longer delay our mention of two poems so excellent as the original, and its translation. Mr. Boyd, already distinguished as a translator of Dante\*, has here applied his powers with equal success to a very able imitator of the old poet. The subject of the poem is thus related: "Nicola Hugo de Bassville, a native of Abbeville in France, had been sent, some time in 1792, to effect a revolution at Rome. After many attempts, by private intrigues and harangues in public, he found the people so firmly attached to their religion and government, that every proposal of innovation was rejected with disdain. Impelled by national arrogance, and the hope of planting the tree of liberty on the banks of the Tiber, he still continued his machinations; but on the

\* See Brit. Crit. Vol. xxi. p. 255.

14th of January 1793, as he was proceeding in his carriage, on some design of this nature, he was met by the populace, who surrounded his coach, and without any symptom of outrage, at first endeavoured to prevent his journey. Bassville, incensed at the interruption, fired a pistol among them, which raised their fury to such a degree, that they immediately dragged him out of the carriage, and dispatched him on the spot. The tumult immediately subsided, no other Frenchman received the least injury; and the widow and child of this victim of his own arrogance and folly, were taken care of by the humanity of the reigning Pope." Preface, p. vii.

The poem opens at the moment when the soul of Bassville is dismissed from his body, and relates the first emotions and views of the Frenchman in the world of spirits, under the guidance of his guardian angel. The Italian is lenient to the delinquent, and considers him as liable only to purgation for his crimes, not ultimate condemnation. We can have no hesitation in saying of the original, and of the translation, that they are very fine poems. Poems which excite attention, and well reward it. A short specimen of each must suffice, which we shall take from the close of the 1st canto. After viewing some of the horrors of the Revolution;

Fremè d' orror, di doglia generosa,  
Allo spettacol fero e miserando,  
La conversa d'Ugon alma sdegnosa;

E fi fè del color ch'il cielo è quando  
Le nubi, immote e rubiconde a sera,  
Par che piangono il dì che va mancando.

E tutta pinta di rossor, com 'era  
Parlar, dolersi, dimandar volea,  
Ma non usciva la parola intera,

Chì la piena del cor lo contendea,  
E tutta volta il suo diverso affetto  
Palesamente col tacer dicea;

Ma la scorta fedel, che dall' aspetto  
Del pensier s'avvisò, dolce alla sua  
Magnanima seguace ebbe sì detto:

Sospendi il tuo terror, frena la tua  
Indignata pietà; chè ancor non hac  
Nel immenso suo mar volta la prua.

S'or sì forte ti duoli, oh! che farai  
Quando l'orrido palco e la bipenne,  
Quando il colpo fatal,——quando vedrai!——

E non

E non finì ; che tal gli sopravvenne  
 Per le membre immortali un brivido.  
 Che a quel truce pensier troncò le penne  
 Sì che la voce in un sospir morì.

The Italian *lerza rima* has seldom been attempted in English, and Mr. Boyd has substituted for it our stanza of six lines, thus :

But to his better feeling rous'd at last,  
 Th' emancipated spirit stood aghast,  
 To see the frenzy of the godless crowd.

Such was his colour as the clouds put on,  
 When low and louring o'er the setting sun,  
 They seem in dismal red his fall to mourn ;  
 With burning shame suffus'd, he try'd in vain  
 To give due utterance to his inward pain,  
 The falt'ring accents died as soon as born.

His heart was full of its uneasy guest,  
 His varying hue the inward pang confess'd,  
 The winged saint, companion of his way,  
 Observ'd his agony, and thus began :  
 " Keep your strong horror down, O son of man !  
 Nor let weak grief your mental powers betray.

You scarce have left the strand, and little know,  
 Thro' what a dreadful sea your vent'rous prow  
 Must stem the storm, before you seek the shore ;  
 But if your tears begin to flow so soon,  
 What will you feel, when, glimmering to the moon,  
 You see the gliding steel, that drops with gore ?

More shall you soon behold"—he meant to say,  
 But the dread image seem'd with deep affray  
 To seize and harrow his celestial form,  
 Upon his cherub lips his accents died,  
 In vain to speak the heavenly inmate tried,  
 Mute, tho' with holy indignation warm.

The translator here does not quite so well as the original convey the idea of the murder of Louis XVI, to which the spirit is supposed to allude ; and which follows in the second canto. But his version in general is spirited, and sufficiently exact. The original is in four cantos ; Mr. Boyd has added two, on the fortunes of Bonaparte, with great vigour and sublimity of imagination, and felicity of style. We would willingly give a specimen of these also, but must pause. To Mr. Mathias's edition of the ode is prefixed a sketch of the life of Bassville, which

which should have been translated, as it throws much light on the subject. Instead of this, Mr. Boyd has prefixed a poetical address to Mr. Mathias; and has subjoined a spirited parody of Gray's descent of Odin, alluding to Bonaparte. Both the English and the Italian are illustrated with notes. Monti has written, besides this poem, two applauded tragedies, and some smaller pieces.

ART. 16. *The Song of the Sun. A Poem of the Eleventh Century; from the more ancient Icelandic Collection, called The Edda. Imitated by the Rev. James Beresford, A. M. Fellow of Merton College, Oxford. With a Preface, Notes, and Short Account of the Author.* 8vo. 189 pp. 3s. 6d. Johnson. 1805.

In a well-written preface to this imitation of an Icelandic Poem, Mr. Beresford admits (what indeed cannot be wholly denied) that "the ancient and genuine fire of poetry has been long and visibly abating in our island;" and, as a remedy for this evil, he recommends (if we rightly understand him) translations or imitations from foreign writers of earlier times: for, as he expresses it, "what we cannot grow may be obtained by importation; and in the present instance, we have hitherto but sparingly resorted to certain regions from which our wants may be amply supplied."

Every attempt to enrich the stores of English poetry is so consonant to our wishes, that we will not enter into the question whether this opinion be not rather too sanguine, or state with what abatements we would receive it. Undoubtedly there are in the Edda, and other ancient collections, many poems worth transfusion into the English language; and we think the *Solar Lied, or Song of the Sun*, is one of that number; though it will not, we apprehend, be found to merit the very high encomium bestowed on it by the present translator, or imitator. Our limits will not permit us to follow him through the various discussions contained in his preface (which the reader will find amusing and instructing) but we must hasten to the poem itself; the plan of which is thus delineated:

"The author," says Mr. B. "assumes the character of a father, who, after his death, returns to earth, for the purpose of delivering admonitions, reciting examples, and revealing the condition of departed mortals, in the infernal and celestial worlds, to his son. The above communications are supposed to be made through the medium of dream or vision."

The poem begins rather inauspiciously. It describes a "*man of blood*," who had "long robbed and slain the children of the earth," suffering by the first good deed, and only which he seems ever to have done, being treacherously slain by a traveller, whom he had received with kindness and hospitality. No punishment is inflicted on the murderer; but the soul of the "*man of blood*" (who indeed we are told had repented an hour or two before his

death)

death) is conveyed by angels to heaven. This is surely not very consistent or interesting. It is however but justice to say, that no other part of the poem is liable to the same objection.

Detached instances of the ill effects of love, pride, and credulity are next given, followed by a number of proverbial sentences and admonitions. But the passages in which the state of departed souls is described, have the most force and sublimity. We select the following as a specimen.

"Now, hear me tell what fights assail'd mine eyes,  
When to the realms of punishment I came:—  
First—Birds, all fear'd in fires, with conscious souls;  
Like flies they swarm'd, whirring from flame to flame.

Westward, on wing, huge Dragon-forms I saw,  
"Dragons of Hope"—hope, eager to devour!  
All parts they throng'd, and work'd their roaring wings—  
That Heav'n and Hell seem'd bursting at the fount!

Next, from the South, the Solar Stag I saw,  
Forth-speeding, with two Leaders marching nigh:  
On the firm ground his footing was; his horns,  
Ambitious tow'ring, pierc'd into the sky.

I look'd, and tow'rd the North, together spied  
Sev'n Worthies, crown'd with glory, borne sublime:  
From the full chalice quaffing liquid joy,  
Drawn from the founts of yon celestial clime.

The winds were dumb; each torrent stay'd its course;—  
When, sudden, shook mine ear a withering yell!  
Up-sent by Women, featur'd like the Fiends,  
Clawing—their husband's meal—the dust of Hell!

Stones, dash'd with blood, were those black Beldams seen  
Rolling in tragic fort; for, as they bent,  
Their hearts, gore-dropping, far out-hung to view,  
With lacerating torments rack'd and spent!" P. 42.

There is a wildness and incongruity in this description; but it is the wildness of a real poet. A copy of the original is subjoined, with a literal translation in Latin, from which, Mr. Beresford candidly confesses, his Imitation is derived, he being, as he admits, unacquainted with the Icelandic language. After the specimen which we have given, it is needless to add, that the Imitation is executed with spirit and energy.



## DRAMATIC.

- ART. 17. *The Honest Soldier, a Comedy: in five Acts.* 8vo. 172 pp. 3s. Longman, &c. 1805.

It was facetiously said (we believe by Swift), that "if you meet a woman with a band-box under her arm, it is ten to one but she is a woman of easy virtue, and if you meet a woman without a band-box,—it is ten to one but she is so too." We may thus truly aver of modern dramas, that if we meet with a play which has been performed, we usually find it execrable; if with one which has not been performed, it is equally or even more so. Dulness, indeed, rather than absurdity, is the prominent feature of the drama before us. It would be useless to give a sketch of its plot, or a delineation of the characters, as we never met with a play so unlikely to be read by any persons, except reviewers. We may observe, however, that the title of "*Honest Soldier*," seems to have been chosen after the model of the famous derivation of *Lucas, a non lucendo*: for this soldier's honesty consists in his passing himself off for a peer, and thus deceiving the father of a lady whom he loves, and obtaining his consent by this imposture.

- ART. 18. *The School of Reform; or how to rule a Husband. A Comedy in five Acts, as performed! at the Theatre Royal, Covent Garden. By Thomas Morton, Esq.* 8vo. 88 pp. 2s. 6d. Longman and Co. 1805.

The most absurd, incoherent, improbable, impossible tiffue—But hold.—There is nothing characteristic in these expressions. They apply, almost equally, to every modern English Comedy. Let us endeavour to be more descriptive.

"Lord Avondale. What my wife?—my child?—both, both restored?—O All-merciful! Accept my contrition, deign to receive my gratitude. (*The curtain slowly falls, while Lord Avondale kneeling, lifts his hands to heaven. Emily leans on the shoulder of Frederick, who with one arm infolds her, while the other points with affection to Lord Avondale. Julia takes the other hand of Emily. General Tarragan rests on his sick, with his handkerchief to his eyes. Tyke, with joyful satisfaction, points to the group.*")

To this conclusion is brought, after the true German style, the long absurdity of the play. The implied moral of which is, that Lord Avondale, one of the most degraded scoundrels that ever disgraced a stage, is supposed in a moment to be in the way to pardon and perfectibility, because he had, most impossibly found both his wife and son, in a moment; both of whom he had abandoned, and the former of whom he had endeavoured, by the cruellest means, to destroy. Formerly Dramatists attempted to  
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express the feelings of their characters in writing, now it is all reduced to "inexplicable dumb show." Formerly they drew characters; now they dash out a few caricature features, without regard to consistency or even possibility.

How strange! that in such a state of society as now subsists in Britain, the Art of Tragedy should be relinquished, and that of Comedy as completely lost as if it had never existed!

ART. 19. *Hearts of Oak. A Comedy in five Acts, as performed at the Theatre Royal, Drury-Lane. By John Til Allingham.* 8vo. 2s. 6d. Ridgway. 1804.

This is a most inartificial performance, and how it could linger out the few short nights it did, is more than can be easily comprehended. The moral is however good, and the sentiments chaste and unobjectionable. Why it should have been called *Hearts of Oak*, is not so obvious. The *Honest Irishman*, would have been more rational and proper.

## NOVELS.

ART. 20. *The Duellists; or, Men of Honour: a Story calculated to show the Folly, Extravagance, and Sin of Duelling. By William Lucas.* 12mo. 183 pp. 3s. 6d. Cundee. 1805.

The folly and impiety of duelling have in vain been demonstrated by philosophers and divines: for, alas! the practice has not ceased! To paint its atrocious guilt, and illustrate its fatal tendency is the laudable purpose of the writer before us; who, in a short tale, has displayed the character of a true Christian, not only rejecting this practice in his own conduct, (though on all proper occasions a man of undaunted courage) but making converts from among those whose sentiments were the most adverse to his own. The incidents of this story are few, but some of them are interesting, as the following extract (which closes a long argument on the subject of duels) will evince.

"Well, then, to close the argument," said the officer, "let the evil of duellists rest upon themselves. The world, at all events, suffers but little from them."

"And are you," said Mr. Barclay, "so enamoured of *self*, as to have no regard for the feeling of your surviving friends?—It was but last night that I met an object, moaning on her way. I heard her complaining to a hapless child, and talk of wanting bread. I addressed her, and bestowed my mite.—She told me her sad tale.—It was brief, yet, full of interest. Her husband had been a surgeon in the army, and had fallen in a duel on the continent."

"His name?" said the soldier, with strong emotion.

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"Mountain!"

"Mountain!" said Mr. Barclay.

"Sacred heaven!" exclaimed the other, and starting from his seat, "you have pierced me with remorse!—I am his murderer?"

"Mr. Barclay fixed his eyes upon him with reproach; yet mingled with pity. He remained stationary for a time; his countenance transmitting the feelings of his mind. At last he grasped the hand of Mr. Barclay, and exclaimed, "Christian; I reverence thy virtue!—O! thou hast softened my callous heart!—thou hast aroused my dormant conscience!—I am awake, and am a man!—But, ah! how full of guilt!—canst thou admit me to thy friendship?"

"Rise!" said Mr. Barclay, embracing him, and scarcely able to articulate for joy, at his repentance, "rise, my brother! this is indeed a triumph!—now art thou indeed a *man of honour*!—A higher power has now made thee ashamed of error, and in love with truth." P. 81.

The remainder of this dialogue, in which the duellist is completely converted, is also highly interesting. We think this author's hero, Mr. Barclay, rather too solemn and sententious for so young a man. His sentiments, however, are those of truth, and are, in general, expressed with nervous eloquence; his good offices procure happiness to all around him, and he is at last made happy himself in the possession of an amiable woman, whom he had rescued from poverty and wretchedness. Upon the whole, we have received much pleasure from this little work. It manifests the best intentions, and is executed with skill and ability.

ART. 21. *Belville House; a Novel in two Volumes.* 8vo. 8s. Chapple. 1805.

A fair friend of ours, and of great experience and sagacity in the novel line, happened to call the other morning, whilst Belville House was on the table in the act of being read—"Oh dear Mr. Reviewer!" exclaimed the lively creature, "have you read *Belville House*?" "No madam, have you?" "Oh yes, sir, indeed I have, and I hope you will speak favourably of it, for I have found it very amusing." As our female friend is a respectable judge in these matters, the reader and the author shall mutually have the benefit of her opinion.

ART. 22. *The Secret. A Novel; in four Volumes.* By Isabella Kelly, Author of *Madeline*, *Abbey St. Asaph*, *Avondale Priory*, *Era*, &c. &c. 2 Vols. 8vo. 18s. Longman, Hurst and Rees. 1805.

It requires no moderate portion of skill and ingenuity to contrive and execute any fable with the appearance of novelty through a process of four volumes. This is, however, done in  
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the performance before us, beyond the ordinary merit of similar undertakings: We should however be somewhat inclined to make a change in the title, &c. of this work, not *The Secret*, but *Secret upon Secret*; for the secret is the fertile parent of many secrets, and these again multiply into various ramifications. The whole, however, is entertaining, and deserves a respectable situation in the circulating library:

ART. 23. *The Hop-Boy, or, Idalia's Grove. A Novel, by Peter Pindar, Jun. Esq.* 12mo. 6s. Chapple. 1804.

It is beyond our ability to penetrate into the meaning of this rhapsody. Whether it is intended as a satire upon the unmeaning, turgid stuff, which, under the name of novels, daily issue from the press, or whether it is a plain, dull, serious attempt at novel writing, cannot easily be decided. One thing is, however, obvious enough, that from the beginning to the conclusion it is all—*nonsense*:

## MEDICINE.

ART. 24. *Observations on Water, with a Recommendation of a more convenient and extensive Supply of Thames Water to the Metropolis; and its Vicinity, as the best Means to counteract Pestilence, or pernicious Vapours. With an Appendix addressed to the Gentlemen Subscribers to the intended South and East London Water Works. By Ralph Dodd, Civil Engineer.* 12mo. 116 pp. 2s. 6d. Cook, Power, &c. 1805.

A long and desultory dissertation on the utility of water for preserving the human body in health, and for various other purposes, but containing only common-place observations, serves as an introduction to the reports addressed to the subscribers to the intended South and East London water works. In the reports the writer seems principally solicitous to impress on the minds of the proprietors the vast profit likely to accrue from the speculation; the comparative easiness of the expence, and the largeness of the revenue to be derived from it. None of the calculations, however, on which the estimate of the expence or profit of the undertaking are founded, being given, and the arguments used in recommending them being such as might, with equal propriety, be applied to any other similar schemes, no opinion can be given of their correctness.

The plan for making a tunnel to pass under the Thames, from Gravesend to the opposite side of the river, projected by this gentleman, which is, we find, abandoned, might, he tells us in a note, have been completed, if the execution of it had been confided to one competent person; there were, it seems, too many meddlers; too many cooks spoiled the broth. We are not dis-

posed to deny the practicability of such a work, but the expense must have been prodigiously greater than what it was estimated; the proprietors are therefore fully justified in desisting from the works, as it was better for them to sacrifice 30,000*l.* the sum said to have been subscribed, than to expend 200,000*l.* to obtain a revenue, which would not have paid the common interest for a fourth part of the money.

ART. 25. *The Domestic Medical Guide, in two Parts. Part I. The Family Dispensatory; or, A complete Companion to the Family Medicine Chest. Part II. The modern domestic Medicine, comprehending the most approved Methods of treating and obviating the different Diseases that assail the Human Frame; with the most important Information relative to the Cure of those chronic Diseases which have been generally considered incurable. 3d Edition, considerably enlarged and corrected. By Richard Reese, M.D. 8vo. 500 pp. 9*s.* Longman, Hurst, Rees and Orme. 1805.*

Besides corrections and alterations, the author has made considerable additions to this impression of his Medical Guide. The part of the title promising important information, relative to the cure of certain diseases hitherto deemed incurable, has a reference to the method recommended by Dr. Lambe, of giving such patients the Malvern water, or water which has been purified by distillation. The alterative properties of this simple substance, our author is enabled, he says, from experience to affirm, to be superior to those of any known medicine. As he gives a more detailed account of the mode of administering the water than we find in the publication of Dr. Lambe on the subject: see our last number, p. 311, the following passage taken from p. 176 and 7 of this volume may not be unacceptable to our readers.

"It may appear extraordinary," the author says, "that an article so perfectly innocent, should be capable of curing the most formidable disease (cancer) that assails human nature; but simple as it may, on the first view, appear, I am persuaded that it is a more powerful alterative than any article in the materia medica. In cancerous complaints, the use of distilled water changes the blackish appearances, and fetor of the stools. It alters the peculiar countenance of the patients, prevents the dark incrustation of the teeth, and corrects the fetor of the breath. It promotes digestion, and prevents the acid corruption of the food in the stomach and bowels, thus promoting the production of a more healthy chyle. By continuing the process for months, the constitution is renovated, and the disease destroyed. "But to produce this change," the author continues, "distilled water, or the Malvern water, which is found to be equally pure, must be employed

ployed in every article of diet, for tea, broth, pudding, &c. and for boiling their meat. It must also constitute the principal part of their drink. If beer is drank it must be made with it. Genuine claret, perry, or cyder may be allowed in moderate quantities, but port wine and spirits must be abstained from. The diet should principally consist of milk, vegetables, and a small proportion of animal food."

The author has two patients, with cancer, under his care, who have received so much benefit, he says, from this regimen, that he has no doubt, but in a short time they will be completely cured. We do not, however, entertain such sanguine expectations of the efficacy of the specific; nevertheless as the process is easy, and perfectly safe, it is desirable it should be subjected to numerous trials, by which its real value may at length be ascertained.

ART. 26. *Report on the Progress of Vaccine Inoculation in Bengal, from the Period of its Introduction in November, 1802, to the End of the Year 1803; with an Appendix submitted to the Medical Board at Fort William. By John Schootbred, Superintendent-general of Vaccine Inoculation.* 8vo. 93 pp. 2s. Blacks and Perry, London. 1805.

To the account we have before given of this report, see Vol. XXII, p. 55, which was printed at Bombay, under the direction of Dr. Kier, in the year 1803: we have only to add, that the whole number of persons who had been inoculated with the cow-pock matter, in India, to the 31st of December, 1803, was 11,166, and that they all passed through the disease with perfect safety.

## DIVINITY.

ART. 27. *Religion essential to the temporal Happiness of a Nation. A Sermon preached at Grantham, Aug. 11th, 1805, before the Boston Loyal Volunteers, on permanent Duty there. By Samuel Partridge, M. A. F. S. A. &c. Chaplain to the Corps.* 8vo. 1s. Rivingtons. 1805.

At p. 81 of our present volume, we noticed the second edition of Mr. Partridge's "Sermons, altered and adapted to an English Pulpit, from French Writers;" and we then made an observation which had been omitted in our former account, concerning the author's attention to his duty, as *chaplain of a corps of volunteers*. In the sermon now before us (greatly altered from *Brevitas*, tom. ii. p. 1.) we find another instance of the same attention.

From Psa. xxxiii. 12. the preacher shows that *religion is essential to the temporal happiness of a nation*. The discourse is chiefly occupied in removing a common and plausible objection:—"But here you may ask (for it is a difficulty which naturally presents itself to the mind) 'by what means have most of the great and flourishing empires of the world been formed? Has not their aggrandizement usually been effected by fraud, injustice, violence, and usurpation? And, if they must have respected the maxims of religion, and the rights of other nations, would they not have renounced all those advantages which led them to power and glory?'—To this objection I answer, by laying down four limitations of the proposition of the text, that "blessed is the nation whose God is the Lord." We have not room for producing these limitations, but we shall gratify, we think, our readers with the *peroration*, which is evidently very different from that of the French preacher; and which may serve to show the degree of Mr. P.'s success in adapting his sermons to an English pulpit.

"Such is the doctrine contained in the text, "blessed is the nation whose God is the Lord." In discussing and proving the truth of this doctrine, I have stated many circumstances, that must strongly have reminded you of the public happiness which we of this nation still continue to enjoy. But let us remember always, that "the Lord is with us only while we are with him; and that, if we forsake him, he will forsake us." Let us consider then most seriously, with what evils we are now threatened by a hostile people, still in array against us, under a most ambitious and sanguinary chief; and let the thought of these things revive and awaken our fainting piety, and send us to "seek the Lord while he may be found of us." I will indulge the pleasing hope, that we are thus rightly disposed; and, instead of reproofs, I will conclude with happy wishes and forebodings.

"May our gracious sovereign receive, in his latter days, the fruit of his pious and exemplary life! and may the nations of the world find that safe and stable PEACE which he and his people have so long exerted themselves to obtain! May his fleets and armies, under the divine blessing, subdue that inordinate ambition which is seeking to reduce under one domination the powers of Europe, and of the world! May his ministers, his counsellors, and his august parliament, prosper all his designs, by their wisdom, and fortitude, and unanimity! And may all of us, my brethren;—not excluding our enemies—peace being established throughout the world, live in tranquillity and charity; serving God, without fear, all the days of our life! And finally, may we meet again, through God's mercy, in that abode of glory and blessedness, which has been opened to, and prepared for us, by the GREAT REDREMER of our souls!" P. 23.

ART. 28. *The Order for the Visitation of the Sick, from the Book of Common Prayer; interspersed with Prayers, Exhortations, and Interrogatories, taken from different Authors: together with some Observations and Directions which may be useful towards a due Performance of that important Duty: designed for the first four Visits. With an Appendix, containing a few Prayers, which may, according to different Circumstances, be profitably used by the Sick themselves. By Richard Mant, D.D. Rector of All-Saints, Southampton, and of Fontbill, Bishop's, Wilts. 12mo. 107 pp. 1s. 6d. Rivingtons. 1805.*

We consider this as a most judicious compilation. The office for the Visitation of the Sick is given, divided into four visits, with prayers, interrogatories, and exhortations, sanctioned by the venerable names of *Kenn, Warren, Wilson, Nelson, Kettlewell, Gibson, Dodwell, Hearne, Stanhouse*, and others. Dr. Mant seems to think too humbly of himself and his tract, when he considers it as presumption in him to offer this aid to the elder part of his brethren. Whatever they may have provided for themselves, to use on such occasions, it is very little likely that they should, in general, have drawn up any thing so judicious as what is here offered. Respecting the younger clergy, he ventures so far as to say "perhaps I may be entitled to a small share of acknowledgement from my younger brethren, who will here find exhibited to them, not only a form, or if a form, a pattern to be improved upon, for their first visits to a sick person;—not only some occasional prayers for them to recommend to the private use of the sick, but also the names of some authors, to whom they may have recourse, and from whom they may receive such information and assistance in qualifying themselves for the due discharge of so solemn a service."

All this, and much more, may, with ample propriety, be said of this tract, which is indeed of a most edifying and useful kind.

ART. 29. *The Destruction of Jerusalem an absolute and irresistible Proof of the divine Origin of Christianity: including a Narrative of the Calamities which beset the Jews, so far as they tend to verify our Lord's Predictions relative to that Event. With a brief Description of the City and Temple. 8vo. 96 pp. 2s. 6d. Sael. 1805.*

A very important and convincing part of the Bishop of London's Lectures on St. Matthew, is the application of our Saviour's prophecy in the xxivth chapter of that Evangelist, to the siege and destruction of Jerusalem. This author, (who signs himself G. H.) considers the whole subject more at length, inserts the history of the siege from Josephus, and endeavours to bring to a demonstration the proof drawn from this fulfilment.



The author has ventured even to introduce the prodigies recorded by Josephus, to have what weight they may, though there is no doubt that some of them have very much the air of fiction.

The tract is certainly well calculated to be useful, as it gives, in a small compass, what must otherwise be sought in larger books. A very forcible and just exhortation to public piety concludes the publication; and though one or two expressions in it seem to betray a religionist of the class of Cowper, nothing exaggerated in doctrine, or censorious against those of less enthusiastic minds, has been suffered to appear in it.

ART. 30. *A Charge delivered at the Primary Visitation of the Reverend the Archdeacon of Sarum, on the 9th, 10th, 11th, and 12th of July, 1805. By the Reverend Charles Daubeny, Archdeacon of Sarum.* 8vo. 32 pp. 1s. Rivingtons. 1805.

What claims the present Archdeacon of Sarum possesses, to peculiar attention from the members of the Church, can be unknown only to those who are regardless of the welfare of the Church, or of its contests with very unjust assailants. Mr. Daubeny has wielded, with great skill, the weapons of Truth, Reason, and Scripture, against the votaries of unlimited Calvinism, and the unwearied slanderers of the Church and Clergy of England: such at least of the Clergy, as are untainted with those errors, and will not pronounce condemnation upon thousands to whom Christ has promised salvation. These works of the worthy Archdeacon have been duly noticed by the British Critic, and consist (beside occasional discourses) of his "Guide to the Church \*," his "Appendix to the Guide †," his "Vindica Ecclesie Anglicanae ‡," and his "Trial of the Spirits §." These, and a Volume of Excellent discourses §, have all demanded our notice, and deserved our commendation; and we sincerely rejoice to see so worthy a labourer in the vineyard honourably advanced to a situation, which may give new weight to his discourses, and new force to his example.

The present Charge, preserving "the due medium between an affected humility on the one hand, and the assumption of an unbecoming consequence on the other," is divided into two principal parts. In the first, he consults the elder Clergy on the means of giving the best effect to his office, in the relaxation of the present times; and, in the second, he admonishes the younger part of his brethren how to give the best operation to their ministry under the actual circumstances of Religion. In the

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\* Brit. Crit. vol. xi. p. 549. † Brit. Crit. vol. xv. p. 239.  
‡ Brit. Crit. vol. xxiii. p. 591, xxiv. p. 24. § Brit. Crit.  
vol. xxiv. p. 244. § Brit. Crit. vol. xx. p. 399.

first part he speaks like a sincerely zealous, in the second like a truly wise and prudent officer of the Church. The present times are thus characterized, in a religious view, by this judicious observer.

“ The character, by which the present day is distinguished, is a relaxation of religious sentiment, which has generated, more or less, a licence of opinion inimical to existing establishments; by inculcating a dangerous belief, that his own private notions, however imperfectly formed, provided they are sincerely maintained, are to constitute the standard of his own actions. This principle, which supercedes the experience of all ages, and the wisdom of every human institution, though inadmissible under (because incompatible with) any civil Government, is still considered as a principle which may be safely exercised without controul in the affairs of Religion. It is not my present business to mark the line within which this principle of private judgment may be exercised; but after adverting to its present prevailing influence, in the production of an almost total indifference with respect to all modes of worship, to point out, consistently with my duty, the means best calculated to counteract the evil to which it too generally leads.” P. 11.

To say that this duty is admirably performed in the remaining part of the Charge, is sufficient to point out its great merit.

ART. 31. *A Sermon on the Religious Advantages offered by the Church of England to the Members of the Communion. Preached at St. Mary Le Bow, on St. Mark's Day, April 25, 1805, in conformity with the Will of the late Mr. John Hutchings, by the Rev. Thomas White, A. M. of Queen's College, Oxford, and Minister of Welbeck-Street Chapel, by St. Mary-le-Bone.* 8vo. Price 1s. Hatchard. 1805.

The pious founder of this annual sermon required instructions to be given on the excellency and use of the Liturgy of the Church of England, shewing that great advantages must necessarily accrue to the poor children educated in the doctrines and principles of the said church.

This is a very sensible and pious discourse, in which suitable and forcible arguments are introduced; and the object for which the sermon was instituted, effectually answered.

ART. 32. *Interesting Conversations on moral and religious Subjects, interspersed with a Narrative.* By a Lady. 8vo. 5s. Williams and Smith. 1805.

We should hardly imagine this book to have been written by a lady, but be it written by whom it may, it is a most sensible, judicious, and pious work. The arguments and sentiments of our

holy religion, in opposition to those of what are called the rational and liberal dissenters, are introduced with great force and success, and interwoven in a narrative of domestic occurrences in which no violence is done to probability. They who would bring revelation to the standard of reason, and not reason to the standard of revelation, will do well to peruse this little volume carefully and often. If we do not, in every minute point, coincide with this author's sentiments, particularly with regard to extemporary preaching, and one or two others, we think so highly of the spirit and the principles conspicuous in every page, that we have no reluctance in pronouncing it worthy of the highest commendation,

### POLITICS.

ART. 33. *Remarks on the probable Conduct of Russia and France towards this Country; also on the Necessity of Great Britain becoming independent of the Northern Powers for her Maritime Supplies, and recommending (as the only Means of attaining that most important Object) the Encouragement of the British Shipping Interest, and the Cultivation of Naval Stores in Upper and Lower Canada; including Observations on the Report of the Society of Ship Owners; the Commerce of the Mediterranean, the Canal, Wet Docks, and other Improvements in the Port of London, and on the British Settlements in North America. Dedicated to the Right Hon. William Pitt. 8vo. 107 pp. 3s. Aspernc. 1805.*

The prolix title-page to this pamphlet enables, and indeed obliges us to be more brief than we otherwise should be, in describing its contents. They are, however, so multifarious, that it is not easy to comprehend them in one general character. One of the author's objects, which we cannot consider as laudable, is to excite a jealousy against our ally, the Emperor of Russia, and to prove that power to be almost as hostile to us as France. Nothing, we conceive, need be said to expose so pernicious a doctrine. It may, indeed, be good policy to encourage the importation of timber, and other naval stores, from our American colonies, but whether supplies from the northern countries of Europe could be wholly dispensed with, is a serious question, which we will not here discuss. The hardships imposed on the shipping interest, and a consequent decrease in the tonnage of British shipping are much insisted upon, but, as we believe, with little or no foundation; and indeed the author founds most of his assertions on the authority of anonymous writers in the newspapers. Much is also said against relaxations in the navigation laws, against the heavy duties on shipping, against the wet docks, and indeed against almost every late invention and regulation

tion that respects trade. Upon the whole, this is a desultory tract, containing little or no forcible reasoning, useful suggestion, or novel information.

## MISCELLANIES.

ART. 34. *An historical and descriptive Account of the Royal Hospital, and the Royal Military Asylum at Chelsea: to which is prefixed an Account of King James's College, at Chelsea. Embellished with Engravings, and interspersed with Biographical Anecdotes.* 12mo. 115 pp. 3s. 6d. Faulkner, Chelsea; Egerton, London. 1805.

Of this publication little more need be said than that it relates to two noble and interesting national institutions, one of which (the asylum for the children of soldiers) originated during the present reign, and that it appears, so far as we are enabled to judge, authentic and accurate. The long account of King James's College, (for polemical divinity) and all its members, was not, we think, called for by the occasion. A slight notice might have been sufficient, as the institution has long ceased.

ART. 35. *A Map, illustrative of the Changes of the Planet Venus, in respect to her apparent Situation in the Heavens, (as seen from the Earth,) East or West of the Sun; and whereby she becomes successively an Evening and a Morning Star.* 8vo. 12 pp. 1s. Allen. 1804.

Nothing more can be said of this little tract, than that it is extremely clear and illustrative of the subject. The only fault is, that, in the explanation of the map, it gives the astronomical marks for the Sun, Venus, &c. instead of those by which they are distinguished in the map itself, where the Sun is represented by a flaming figure in the centre, and Venus by a small orb, not by ☉ and ♀.

The four last pages of the tract are occupied by proposals for "a small classical treatise, being a genealogical History of the most celebrated heroes of ancient Greece, from Japetus, (or Japhet, the son of Noah), to the recovery of the Peloponnesus by the Heraclids."

ART. 36. *The Horrors of the Negro Slavery existing in our West India Islands fully and ably demonstrated from Official Documents recently presented to the House of Commons.* 8vo. 1s. Hatchard. 1805.

Some atrocious examples of negro sufferings are here brought together and published, without doubt, from benevolent and worthy motives. For our parts, nothing is necessary to increase our

war detection of the thing itself, although we do not undertake to pronounce as to the expediency of its immediate and abrupt termination.

ART. 37. *A Plan for the Establishment and Regulation of Sunday Schools: to which is prefixed, An Address to the Public on their Importance and Utility, with an Appendix, containing ruled Forms of Books for keeping a methodical Account of the Scholars.* 8vo. 2s. 6d. Kent. 1805.

The author of this tract, a zealous friend to the establishment of Sunday schools, has here given some judicious rules for their better regulation and conduct. He gives his opinion separately on their importance, their place of meeting, hours of attendance, business, teachers, superintendants, visitors, &c. &c. Some very useful hints are given, which will merit the attention of those, for whose examination the work is intended.

ART. 38. *The Thespian Dictionary; or Dramatic Biography of the present Age; containing Sketches of the Lives, Lists of the Productions, various Merits, &c. &c. of all the principal Dramatists, Composers, Commentators, Managers, Actors and Actresses, of the United Kingdom: interspersed with numerous Original Anecdotes, forming a compleat Modern History of the English Stage. Second Edition, with considerable Improvements and Additions.* Small 8vo. Chapple. 1805.

Dramatic authors and popular actors will form a topic of inquiry, as they are a source of amusement in every civilized nation; and we seldom mix in any tolerably informed society, where the lives, characters, and respective merits of these persons (especially of actors) do not furnish the most frequent subject of conversation; consequently a work like the present is very convenient as a book of reference to every person of the least taste and curiosity. Many a critic, at least, equal to *Dic Manim* (so well described in the *Idler*) might be formed from the diligent perusal of it; and the *Box Lobby-Loungers* (as they are called) might be enabled to attend with real profit, to the performance, instead of annoying and disturbing the few persons who do. We have read many of the articles in this dictionary, and have found them, so far as we could judge, as accurate as can be expected. The dramatic anecdotes are numerous; and the whole forms an entertaining and not uninstrusive work.

ART. 39. *Propectus of a Work, intitled, A Philosophical and Experimental Inquiry into the Laws of Resistance of Non-Elastic Fluids, and Cohesion of Fibrous Solids, as far as either is connected with the Theory, or Practice of Naval Architecture: Also Political and Commercial Structures on the Comparative State of Naval*

*Naval Architecture in Great Britain and India, in Three Parts. Part I. A View of the present State of Oak Timber in England, the Causes of its Scarcity, with the Prospect of a future Supply. Part II. A View of the Timber Trade of India, with a Plan for its Improvement, so as to obviate the increasing Scarcity of Oak Timber in England. Part III. A View of the present State of Naval Architecture in India, shewing in general the vast Resources in Naval Staples, contained within the British Dominions in that Country; from the due Cultivation of which, it is presumed, Great Britain might be rendered effectually independent of the northern Nations of Europe, for the means of supporting her Navy. The whole to conclude with an Address to Jacob Bosanquet, Esq. Chairman of the Honourable the Court of Directors, on the Advantages which the Honourable East India Company, in particular, would derive from the Extension, Improvement, and liberal Encouragement of the Naval Resources of British India, In Two Volumes, Quarto. By Alex. Mackenzie, Esq. of Bangalore, near Calicut, Malabar. T. Egerton. 1805.*

The subject of the work, of which the above is a prospectus, is of the highest importance to this as a maritime and commercial country; and so highly do we think of the author's abilities, that we look forwards to the final accomplishment of his undertaking with particular satisfaction.

**ART. 40.** *The History of England; related in familiar Conversations by a Father to his Children: interspersed with Moral and Instructive Remarks and Observations on the most leading and interesting Subjects; designed for the perusal of Youth. By Elizabeth Helme. 2 Volumes. 12mo. 7s. Longman. 1804.*

This writer is entitled to much and great commendation for various useful works for the benefit of juvenile readers. The history of their own country cannot be considered as the least important part in the education of youth; and should be made, perhaps more frequently than it is, a portion of their daily and familiar application. The present undertaking is well adapted to the purpose, and is rendered engaging by the easy and agreeable dialogue in which the most important facts of British history are communicated.—It is also a very cheap publication.

**ART. 41.** *Notes, relative to the late Transactions in the Maratta Empire, Fort William, 16 December, 1803. Illustrated with five Military Plans. 8vo. 13s. Stockdale. 1804.*

This may be considered as an authentic exhibition of most important State Papers. The subject is of universal interest, and the public will receive with sincere satisfaction documents so honourable to the valour and the glory of the British Empire.  
Many

Many perhaps would be glad to purchase the Narrative without the Plans, which are only essential to those who wish to follow with accuracy the progress of the Military Expedition:

ART. 42. *Essays, in a Series of Letters to a Friend, on the following Subjects: I. On a Man's writing Memoirs of himself. II. On Decision of Character. III. On the Application of the Epithet Romantic. IV. On some of the Causes by which Evangelical Religion has been rendered less acceptable to Persons of cultivated Taste: By John Foster. 2 vols. Longman and Co. 1805.*

There is an ingenuousness, with a certain air of originality, in the Advertisement to this Publication, which induces us to insert the whole:

"Perhaps it will be thought that pieces, written so much in the manner of set compositions as the following; should not have been denominated Letters; it may therefore be proper to say that they are so called, because they were actually addressed to a friend. They were written however, with the intention to print them, if, when they were finished, the author could persuade himself that they deserved it; and the character of author is too well known for any one to be surprized that he *could* persuade himself of this. The general character of readers is also too well known for an author to have any cause to wonder, if they are delighted to find out that he has deceived himself. He may be ashamed, if he has not benevolence enough to be gratified in thus knowing that his being deemed to have written ill will not prevent him from giving nearly as much pleasure to his readers, as if he were deemed to have written well.

"When the author began these letters, his intention was to confine himself within such limits, that essays on twelve or fifteen subjects might have been comprised in a volume. But he soon found that an interesting subject could not be so fully unfolded as he wished in such a narrow space. It appeared to him that many things, which would be excluded, as much belonged to the purpose of the essay as those which would be introduced.

"It will not seem a very natural manner of commencing a course of letters to a friend, to enter formally on a subject, in the first sentence. In excuse for this abruptness it may be mentioned, that an introductory letter went before that which appears first in the series; but as it was written in the presumption that a considerable variety of subjects would be treated in the compass of a moderate number of letters, it is omitted, as being less adapted to precede what is executed in a manner so different from the design.

"A remark or two seems requisite respecting the following essays taken separately—There may be some reason to apprehend that the spirit of the third will appear so different from that of the

the second, as to give an impression of something like inconsistency; the former appearing to assert the possibility of achieving almost every thing, the latter, to deny the possibility of achieving scarcely any thing. It is presumed however that an attentive reader will perceive the cause of this to be, not any contrariety between the principles of those essays, but merely the contrast between an animated, and a gloomy, style of illustration. To a certain degree, the nature of the subjects rendered this contrast inevitable. If it is thought too strong, the writer is willing to appeal to the experience of reflective men, whether they have not often perceived the train of sentiments, and of recollected facts, which were strictly appropriate to the principles of one subject, so uncongenial with those which they had previously felt appropriate to another, as to excite a doubt whether the opinions, which they adopted in the latter instance; did not amount to a rejection of those, which they had asserted in the former; till, on examination, they have been satisfied of their consistency. The mind naturally seeks the strongest illustrations of a subject, and the strongest manner of illustration necessarily displays the principles of that subject in their *extreme* character.

“ In the fourth essay it was not intended to take a comprehensive or systematic view of the causes which are injurious to evangelical religion, but simply to select a few which had particularly excited the Author's attention. One or two more would have been specified, if the essay had not been already too long.”

We do not know Mr. Foster, but cannot help being seriously impressed with his forcible and manly manner of expressing his opinions, which deserve serious attention from every description of readers.

The fourth Essay is particularly interesting, and contains many novel and ingenious observations.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

Sermons on the Existence of the Deity; the Immortality of the Soul; the Authenticity of the Bible, and other important Subjects. By the Rev. John Adams, M. A. 7s. 6d.

A Charge delivered to the Clergy of the Diocese of Exeter, at the primary Visitation of John, Lord Bishop of Exeter, 1804 and 1805. Published at the Request of the Clergy. 1s. 6d.

A full and complete Analysis of Dr. Paley's Natural Theology. 3s.



Index to the Bible, in which the various subjects which occur in the Scriptures are alphabetically arranged, with accurate References to all the Books of the Old and New Testaments, designed to facilitate the Study of those invaluable records. By Joseph Priestley, L. L. D. &c. 5s.

Notes on all the Books of the Old and New Testament. By Joseph Priestley, L. L. D. &c. 4 vols. 1l. 16s.

The Doctrines of Heathen Philosophy compared with those of Revelation. By Joseph Priestley, L. L. D. &c. 4s.

Letter to a Country Gentleman on the Subject of Methodism. From a Clergyman of his Parish. 1s. 6d.

A Funeral Oration to the Memory of his Royal Highness the late Duke of Gloucester, and Edinburgh. Delivered at Grosvenor Chapel, on Sunday the 8th of September, 1805, by the Rev. T. Bazeley, A. M. Chaplain to the Right Rev. the Lord Bishop of Lincoln. 2s.

A Sermon preached in the Parish Church of Grantham, on Saturday May 25, 1805, at the Visitation of the Rev. the Archdeacon of Lincoln, and in the Parish Church of St. Martin, in Leicester, on Wednesday, June 19, 1805, at the Visitation of the Rev. the Archdeacon of Leicester. By George Gordon, B. D. Precentor of Exeter, &c. &c. 1s.

A Sermon preached at St. Mary's Church, in Truro, at the primary Visitation of the Right Rev. the Bishop of Exeter, on Wednesday the 17th of August, 1805. By the Rev. William Gregor, M. A. Rector of Creed. Published at the Request of the Right Rev. the Bishop of Exeter. 1s. 6d. For the Benefit of the Cornwall Infirmary.

Milner's Ecclesiastical History reviewed, and the Origin of Calvinism considered. A Discourse preached at the Visitation of the Archdeacon of Northampton, on Thursday, May 30, 1805. By the Rev. T. Wilkinson, M. A. Rector of Great-Houghton. 1s.

A Sermon preached before a Female Friendly Society in the Parish Church of Rochdale, on Monday, the 5th of August, 1805, and published at the Request of the Members. By the Rev. Thomas Postlethwaite, A. M. Curate. 1s.

Religion essential to the temporal Happiness of a Nation. A Sermon preached Aug. 11, 1805, at Grantham, before the Boston Loyal Volunteers on permanent Duty there. By Samuel Partridge, M. A. F. S. A. Vicar of Boston, and Chaplain to the Corps. 1s.

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ACKNOW.

## ACKNOWLEDGEMENTS TO CORRESPONDENTS.

The *authors* (we did not know that the plural form was requisite) of *Flim-Flams*, have sent us a note, in which they inform us, that *Eubantu Tirinzio* is the appellation of Mr. J. C. Walker, author of the *Memoir on Italian Tragedy*, as well as of Mr. *Muthias*. It may be so, which we cannot now enquire; but our remark (September, p. 298) must be ascribed entirely to the obscurity of their own note, in which they certainly *seemed* not to consider those words as appellatives at all. The same note announced a new edition of *Flim-Flams*, with many novelties: but alas, we had reviewed the first edition, and printed our critique, before we received this intimation.

HISTORICUS may be assured that the *Work* he enquires after is not abandoned.

*The Chart of the Canon of Scripture, mentioned in our last,*  
p. 283.

The title is this, "A Table of the Evidence of the Authority and Perfection of the Canon of Scripture."

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It contains in parallel columns, for each book of the New Testament, the citations of every sacred writer, from *Bar-pabas*, A. D. 72, to *St. Chrysoſtom*, 393. With a general view of the Canon of the Old Testament beneath; and, in the left-hand margin, a list of apocryphal books, explanations, &c.

## LITERARY INTELLIGENCE.

Mr. *Frend's Annual Volume of Evening Amusements* is in the press, and will be out in the course of this month. This volume for 1806 is constructed on a similar plan to the foregoing volumes, but gives the fixed appearances in the heavens in such a manner, that it may be consulted without any material error for a century. At the time that he points out the means of amusing persons with the objects presented to their view every night without doors, he gives them employment within, which is easy of instruction, and will materially advance their knowledge both in geography and astronomy.

Mifs



Miss Hawkins, daughter of the late Sir John Hawkins has in the press a translation of the German work, *Siegwart*, a domestic tale.

Miss Knight's *Latium*, or the *Country about Rome*, with plates from designs by the authoress, is almost ready for publication.

Mr. Beloe's new edition of the Translation of Herodotus, with large additions and corrections, is completed, and will be published next month.

Mr. Southey has printed one volume of his *Specimens of the more modern English Poets*, which we understand to be intended as a continuation of Mr. Ellis's plan.

Mr. Cumberland is proceeding very expeditiously in the interesting *Memoirs of his own Life*.

The *Rev. Edward Nares's Bampton Lectures*, containing a View of the Evidences of Christianity, at the close of what has been called *The Age of Reason*, will be published early in November.

*Britton's Architectural Antiquities of Great Britain* are proceeding without loss of time. The second part, containing seven highly finished prints of King's College Chapel, is now ready: the third part, containing a History of Round Churches, will be published at Christmas.

#### ERRATA IN LAST NUMBER.

Page 226,	line 1,	for <i>consequences</i> read <i>circumstances</i>
— 227,	— 2	from the bottom, for <i>treatise</i> read <i>teachew</i>
— 231,	— 32,	for <i>wording</i> read <i>meaning</i>
— 233,	— 33,	— <i>writers</i> read <i>critics</i>
— 234,	— 16,	— <i>were</i> read <i>was</i>
— 238,	— 26,	— <i>deserved</i> read <i>demand</i>
— 240,	— 1,	— <i>as</i> read <i>or</i>
— 304,	— 33,	— <i>as</i> — <i>or</i>
— 305,	— 33,	— <i>pervades</i> read <i>precedes</i>
— 307,	— 24,	— <i>beaves</i> read <i>beaus</i>
— 308,	— 25,	— <i>professional</i> read <i>professorial</i>
— 311,	— 7,	— <i>best</i> read <i>least</i>

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THE  
BRITISH CRITIC,  
For NOVEMBER, 1805.

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Ὡς γὰρ οἱ θεοὶ προνοῶσι, ἐκείνοις παρασκευάζουσι καὶ συμβούλους ἀγαθοὺς αὐτομάτως, καὶ λόγους ἐπιτηδίας καὶ ἐυμφίροντας ἐκζητοῦσι.

DIO. CHRYSOSTOM.

For those to whom they are propitious, the Gods provide good voluntary counsellors, and words of useful import, which are duly spoken for their advantage.

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ART. I. *A Northern Summer; or, Travels round the Baltic, through Denmark, Sweden, Russia, Prussia, and Part of Germany, in the Year 1804. By John Carr, Esq. Author of the Stranger in France, &c. &c.* 4to. 490 pp. Pr. 2l. 2s. Phillips. 1805.

OF this Gentleman's agreeable talent in describing the places he has visited, and the manners he has observed, the public have already had an acceptable specimen; an account of which may be seen in Vol. xxii. p. 129, of this work. The countenance which he then received has probably encouraged him to new and better undertakings, for most of the present volume is employed in representing scenes which are seldom visited by Englishmen for other purposes than those of commerce, or speculations of emolument. The reader will, therefore, here find a very lively and interesting account of Denmark, Sweden, Russia, Prussia, and parts of Germany, which Mr. Carr visited in the summer of the year 1804. The author commences his narrative with the patriotic ardour of an Englishman, proud of his country,

I i

and

and anxious for her glory, though desirous of contemplating man as exhibited in the sterner regions of the north. We follow him, greatly interested by his cheerfulness and vivacity, till we land him safely at Hufum; nor shall we suffer him to proceed further, without expressing our cordial sympathy in the sentiment, "that in the first step which an Englishman makes out of his own country, he is sure to meet with something to satisfy him that he cannot find a better."

From Hufum the traveller proceeds over the Little and Great Belts to the Metropolitan island of Zealand, describing the villages and peasantry of Denmark as he goes along.—The Dane is a good-natured, industrious character, fond of spirits, and what by the way seems a paradox, rarely intoxicated. We are next detained very agreeably by the description of Copenhagen, and its inhabitants, and here we shall present the reader with our first specimen of the author's powers of entertainment.

"Copenhagen is a small but very neat city, its circumference between four and five English miles; the streets are broad and handsome; the houses, of which there are about four thousand, exclusive of the quarter belonging to the sailors, and garrisons for three regiments, are generally of brick stuccoed to resemble stone, and some are of free-stone, and in an elegant style of Italian architecture: the shops are in the basement story, and by making no prominent appearance, do not disfigure the beauty of the rest of the building. Such is the case upon every part of the Continent which I have visited. In England, every tradesman's shop is the raree-show of the street, and perhaps it is in allusion to this as much as to any other cause, that our neighbours on the other side of the channel, have pronounced us to be a nation of shopkeepers. The streets are divided by canals, which afford great facility to the transport of goods, but have narrow and inconvenient foot-paths: the population is estimated at eighty-two thousand. La rue de Goths is a beautiful street, and is about three quarters of an English mile long. The Kongens nye Tow, or King's place, which is also the market-place, is a noble, spacious, irregular area, adorned with many fine houses, several of which have been raised since the late fire. The only theatre in the city is here: it was not open during our stay. This building is detached, small but handsome without, and within is elegantly decorated: in the season, the performers play four times in the week, alternately opera and play, which is generally in the language of the country. On account of the vast number of persons who have free admission to it, amongst whom are all marine and land officers, the receipts are but very little, and the deficiency, which is supplied by the king, generally amounts to about one hundred thousand rix-dollars per annum. Upon the whole, the court is not a very munificent patron

patron of the drama, and the performers seldom exceed mediocrity. In the middle of the market-place is an equestrian statue in bronze of Christian V. but too deficient in merit to attract the notice of a traveller. One of the large buildings in this place is the castle of Charlottenberg, part of which is devoted to the royal academy of painting, architecture, and sculpture; it has eight professors and four masters: the day for the annual distribution of the prizes is the 31st of March, the birth-day of the prince, Frederic, who is the patron. Those pupils who obtain the golden medal are sent to travel at the expence of the crown. Such of the productions of the pupils and professors as I saw, did not excite a very high opinion of the arts in Denmark.

"No respectable stranger can enter Copenhagen without speedily becoming the object of its frank and generous hospitality. The day after our arrival enabled us to partake of the hearty profusion of a Danish dinner; it was given at the country house of one of the most respectable inhabitants of the city, and appeared in the following succession: soups top and bottom, Norwegian beef boiled, ham strongly salted, fish, pigeons, fowls, stewed spinnage, and asparagus; the meat is always cut into slices by the master of the house, and handed round by the servants. Etiquette prohibits the touching of any particular dish out of its regular course, although the table may be groaning under the weight of its covers: this ceremony is occasionally a little tantalizing. Creams, confectionary, and dried fruits followed: the wines were various and excellent. Our party was composed of English, Norwegians, Flemish, Swiss, Russians, Danish, and French: would to heaven that their respective nations could for ever be as cordial and joyous as was this chequered collection of their merry natives! The repast lasted a formidable length of time: it was two hours of hard stuffing in a fog of hot meats. The appetite of the fair ones present was far, I might say very far, from being puny or fastidious, but in the homely phrase, what they eat did them good.

"The Danish ladies are *en bon point*, and possess that frank and generous countenance, which, the moment the eye sees, the heart understands and loves; they much resemble the higher class of Wouvermann's figures, and very largely partake of that gay good humour, which is so generally the companion of a plump and portly figure. Having said so much in their favour, which they eminently deserve, I cannot help hinting that they are not so attentive to neatness of dress as their neighbours; they want such a man as Addison to rally them with his delicate satire out of a slovenly habit, which induces them, when they buy a gown, almost always to prefer a dark cotton, because *it does not want washing*. The Danish ladies would immediately feel the force of the remark, without being offended at its freedom. They speak English with its proper accent, as well as French and German fluently. The English language forms a prominent part of female education.

" Upon my complimenting a Danish lady on her accurate knowledge of the English language, she said, " We are obliged to learn that, and French and German, *in our own defence*, otherwise we should frequently be obliged to sit mute, which you know is a very unpleasant situation for any woman, for beyond the islands," meaning Zealand and Funen, " our language, which is a dialect of the Teutonic, is not understood." This I found afterwards verified: upon my return to Holstein from Prussia, a Danish serjeant, in drilling a recruit from the former place, was obliged to speak to him in German." P. 42.

A great many curious anecdotes are related of the famous battle of Copenhagen, of the gallant Lord Nelson, and of the bravery of the Danes; the city also, and its many important structures, as well as the manners of the people, are described with considerable interest. But we do not yet leave Denmark, we accompany the author in a very pleasant excursion to Fredericksburg, a royal residence, and listen with much satisfaction to some anecdotes which are very honourable to the character of the present Duke of Gloucester: pause to read some elegant verses on the late Queen Dowager of Denmark; have our enthusiasm for Shakspeare revived by the description of the gardens of Hamlet; and finally, view with indignation the fortrefs of Cronberg, where the unfortunate Queen Matilda was confined. Several pages are occupied with a curious detail of the circumstances which led to, and which followed that most unfortunate transaction.

We now cross the Sound, and enter Sweden; and what must be very useful to travellers, a table is given of the value of Swedish money, which Mr. Carr had before done on entering Denmark. The author did not visit Carlscrona, the famous Swedish arsenal, but proceeded directly to Stockholm, describing the intermediate villages, with the manners of their inhabitants. Great praise is bestowed on the hospitality, faithfulness, and quiet demeanour of the Swedes. The description of Stockholm is calculated to inspire far greater ideas of respect than that not long since exhibited by Mr. Acerbi. Our deepest sorrow and most heartfelt indignation are excited by the lively representation of the horrid assassination of Gustavus III. and his intrepid and heroic behaviour under his sufferings. The following is an animated account of Swedish manners.

" An invitation into the country enabled us to contemplate a little of the rural character of the Swedes. In our way we passed by the observatory, which stands upon an inconsiderable eminence in the north suburbs: its horizon is too circumscribed on account of the rocks which surround it; and as the artificial heat of stoves  
would

would cloud the glasses in the winter nights, which are the best for observation, it is of very little utility. Our ride to our friends was occasionally very beautiful, but the funereal heads of our old acquaintances the firs were ever and anon presenting themselves, and shedding melancholy upon us. The chateau to which we were invited was of wood, small, but very tastefully fitted up: the grounds, which were very extensive, were delightfully laid out, and on one side rippled the waters of the Mæler, embellished by vessels of various sizes gliding upon its tranquil bosom. A short time before dinner was announced, a table was set out with bread, cheese, butter, and liquours: all these good things in this hospitable region are considered as mere preparatives for the meal which is to follow; amongst the superior orders this custom is universal. Our dinner was in the following order: pickled fish, meats, soups, fish, pastry, ice, and dried fruits; preserved gooseberries formed the sauce of the mutton, and the fish floated in a new element of honey; by the bye it rather surprizes a stranger to meet with so little sea-fish in a country which is washed by so many seas. The herring-fishery, which has hitherto been of so much importance to Sweden, has nearly disappeared. To return to our dinner: each dish was carved and handed round, as in Denmark; a regulation truly delightful to one who abhors carving, and carves badly.

“The spirit of French fashion, but a little disciplined, reigns in Sweden, and gives a lightness and elegance to dress: the table, and the furniture, and even their manners, partake considerably of its gaiety, except that as soon as our amiable and elegant hostess arose, upon our rising at the same time, we stood solemnly gazing upon each other for half a minute, and then exchanged profound bows and curtsies; these being dispatched, each gentleman tripped off, with a lady under his arm, to coffee in the drawing-room. Nothing else like formality occurred in the course of the day.

“Just as we were quitting this spot of cordial hospitality, we were stopped by the appearance of two fine female peasants from the distant provinces of Delecarlia: their sisterhood partake very much of the erratic spirit and character of our Welsh girls: they had travelled all the way on foot, to offer themselves as hay-makers; their food on the road was black bread and water, and their travelling wardrobe a solitary chemise, which, as cleanliness demanded, they washed in the passing brook, and dried on their healthy and hardy frame, which, however, was elegantly shaped: the glow of Hebe was upon their dimpled cheeks, not a little heightened by the sun, “which had made a golden set upon them;” their eyes were blue, large, sweet, and expressive; their dress was singular, composed of a jacket and short petticoat of various colours; and they were mounted upon wooden shoes with prodigious high heels, shod with iron. There was an air of neatness, innocence, delicacy, and good-humour about them, which would have made even a bilious spectator happy to look upon them.

Unextinguishable loyalty, great strength of body, content, and sweetness of temper, beauty of face, and symmetry of person, are said to be the characteristics of the Delecarlian mountaineers, a race rendered for ever celebrated in the history of one of the greatest men that ever adorned the historic page of Sweden, Gustavus Vasa. It is thus he describes them, after he has discovered himself to them in the mines, in the beautiful language of the bard, whose dramatic genius has conspired to render his hero immortal :

————— here last I came,  
 And shut me from the sun, whose hateful beams  
 Serv'd but to shew the ruins of my country.  
 When here, my friends, 'twas here at length I found  
 What I had left to look for, gallant spirits,  
 In the rough form of untaught peasantry.  
 Yes, I will take these rustic sons of Liberty  
 In the first warmth and hurry of their souls;  
 And should the tyrant then attempt our heights,  
 He comes upon his fate.

Led on by Gustavus Vasa, they restored liberty to their country, and expelled the bloody tyrant misnamed *Christian*. These, too, were the peasants who, having heard in the midst of their mines and forests, that their sovereign Charles XII. was a prisoner in Turkey, dispatched a deputation to the Regency at Stockholm, and offered to go, at their own expence, to the number of twenty thousand men, to deliver their royal master out of the hands of his enemies. Their sovereigns have ever found them the incorruptible and enthusiastic supporters of the throne. Surrounded with treason and peril, their king has found them faithful amongst the faithless, and never sought their succour in vain. In consequence of the terrible defection which appeared in the Swedish army in the campaign of the year 1788 against the Russians, when, owing to the machinations of the Swedish traitor Sprengporten, who was in the pay of the Empress Catherine, the Swedish officers, although confident of victory, refused to march, because Gustavus III. had commenced the war without consulting the estates, the King was compelled to retire to Stockholm, where the insolence and intrigues of the nobility threatened the reduction of his regal rights to the mere phantom of sovereignty. Menaced with revolt and assassination, this great prince, attended by a single domestic, in secrecy reached the mountains of Delecarlia, the *immoveable seat of Swedish loyalty*, where, with all that bold, affecting, and irresistible eloquence, for which he was so justly famed, upon the very rock on which, in elder times, their idol Gustavus Vasa had addressed them, he invoked them to rally round the throne, and preserve their Sovereign from the cabals of treason. At the sound of his voice they formed themselves into battalions, with electric celerity, and encreasing as they advanced, proceeded under the command of Baron Armfelt to Drottingholm, where they over-  
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awed the factious. At this very period, an unexpected disaster made fresh demands upon the inexhaustible resources of Gustavus's mind, which encreased with his emergencies. The Prince of Hesse, at the head of twelve thousand men, marched from Norway to Gottenborg, at the gates of which, at a late hour, the King, having surmounted great difficulties in his way through Werm-landia, presented himself, and the next morning surprized the Danish herald, by informing him in person from the ramparts, that sooner than surrender the place, the garrison should be buried under its ruins, and accordingly ordered the bridge over the river Gothaël to be burnt. It is well known, that the wife and active mediation of Mr. Elliott, our then minister at Copenhagen, prevailed upon the Prince of Hesse to retire. To return to the Dele-carlians : the dress of the men is always of a grey or black coarse cloth, and, on account of the many services which they have rendered to government, and their proved patriotism, they enjoy the flattering and gracious privilege of taking the King's hand whenever they meet him : the pressure must ever be delightful to both parties. From the mountains of health and liberty, Gustavus III. selected the wet-nurse of the present King, that, with her milk, he might imbibe vigour and the love of his country. This woman was the wife of a Delecarlian peasant, lineally descended from the brave and honest Andrew Preston, who preserved Gustavus Vasa from the murderers who were sent in pursuit of him by Christian. The houses of the Delecarlian peasants are as simple as their owners are virtuous : they have but one hole in the roof, exposed to the south, which answers the double purpose of a window and a clock : their meals are regulated by the sun's rays upon a chest, placed beneath this hole on one side ; or upon the stove, with which all the Swedish houses are warmed, standing on the other." P. 137.

The account of the Swedish ladies, though very honourable to their modesty and delicacy, must be allowed to be somewhat whimsical, and affords a very striking contrast even to the lovely females of this country. When they walk out, they are covered with a long gloomy black cloak ; they do not even allow their feet to be seen ; they never look behind them ; nor are the most intimate friends permitted, on approaching or taking leave, to touch the cherry of their lips. Yet man kisses man here, as in other parts of the continent—a filthy and odious custom ! Some honourable anecdotes are told of our countryman Sir Sidney Smith.

Our next excursion is to Upsal, or Upsala, and the mines of Danmora, which are well described, and several pages are consecrated to the fame and memory of Linnæus.



The following neat inscription to his memory is placed on a monument of Swedish porphyry :—

CAROLO A LINNE,  
Botanicorum  
Principi  
Amici et Discipuli,  
1798.

Upsal and its curiosities will agreeably detain the reader, as will the account of the famous chancellor Oxenstierna, and the facetious anecdote of an Englishman and his bad French.

We next prepare to sail for Swedish Finland, and the voyage in the islands is remarkably picturesque and entertaining. We finally enter Russia, and immediately become acquainted with a new race of beings. A table of the value of Russian coins is again exhibited at this part of the work, the importance of which can only be estimated by travellers under similar circumstances.

Our acquaintance with the capital of Petersburg, which we next visit, is now familiar, and the manners of the Russians are intimately known among us; nevertheless, the narrative is here so agreeably diversified, so many pleasant anecdotes are introduced, that if we do not meet with an entirely new acquaintance, we find the whole of his dress, manners, and acquaintance brightened and improved. The description of the imperial city, the public edifices, manners, language, wealth, &c. with the neighbourhood of the metropolis, occupy many succeeding chapters. From these we could make various entertaining extracts, but we rather refer the reader generally to the work itself, premising, that the whole is replete with amusement. Various anecdotes, entirely new to us, are communicated on the subject of the death of the late Emperor, of Catharine, Potemkin; and others, the most distinguished of the great characters of Russia.

At p. 416, after a most delightful sojourn, we leave the vast and mighty empire of Russia, and proceed to Narva, Mittau, and Memel. The writer's vivacity continues unexhausted, and a multitude of agreeable subjects are introduced, illustrative of the manners and inhabitants of the Prussian monarchy. Dantzic and Berlin succeed, and few would choose to travel this route unprovided with this publication, which will serve to cheer the dreariness of the road by its pleasantry, and smooth every passing difficulty by the information which it communicates. The following lively description of Berlin shall conclude our extracts from this very entertaining work.

“ Having

" Having refreshed myself, I sallied into the Linden Walk, which is very broad, is formed of triple rows of the graceful and umbrageous tree from which it receives its name, and is situated in the centre of the street, having carriage roads on each side, from which it is protected by a handsome line of granite posts connected by bars of iron, and illuminated at night by large reflecting lamps, suspended over the centre by cords, stretched from corresponding supporters of wrought iron: its length is about an English mile, and presents at one end the rich portico of the marble opera-house, and the palace, and at the other the celebrated Brandenbourg gate, designed by Monsieur Langhans from the Propylæum \* of Athens, and raised in 1780. This superb monument of tasteful architecture is a stone colonnade, of a light reddish-yellow colour, composed of twelve grand fluted Corinthian columns, forty-four feet high, and five feet seven inches in diameter, six on each side, leaving a space for the gates to fold between, presenting five colossal portals, through which the park is seen in fine perspective. The wings composing the custom and guard-houses are adorned with eighteen lesser columns, twenty-nine feet high, and three feet in diameter: the whole is crowned by colossal figures of the Angel of Peace driving four horses abreast in a triumphal car, below which are rich basso relievos. This most elegant structure, and the Walk of Lindens, are unique, and would abundantly repay any traveller for the fatigues of an eight day's journey to behold them. In the walk, although the weather was very cold, several ladies were promenading without caps or bonnets, and others were riding astride on horseback, according to the fashion of the country, in a long riding-habit, pantaloons, and half-boots. In the street scarcely any other objects were to be seen, than

" the soldier and his sword."

Upon ascending the gallery of the superb dome of the institution of the poor, in the grand market-place, I commanded the wall of the city, the dimensions of which are small, I should not think larger than those of Bath; but having been the result of one design, and in a great measure built in one reign, it has the advantage of being regular. The river Spree runs through it, and is adorned by some handsome stone bridges. The streets are spacious, and, to the surprise of a stranger, are well paved for carriages and pedestrians, although nature has refused to furnish the country with a single stone: this denial has been supplied by the policy of Frederick the Great, who made all the vessels that came up the Elbe, the Hawel, or the Spree, take on board at Magdeburg a certain quantity of freestone, and disembark it at Berlin gratis. The houses are generally built of brick stuccoed, but some are of stone, in the Italian style of architecture. The palace of Prince Henry, the brother of Frederick the Great, lately deceased, is built of stone; but, for want of ornament, possesses but little attraction for

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\* Propylæum. *Rev.*

the eye : the royal palace is an enormous square pile of the same materials, whose massy and gloomy walls the reigning sovereign has wisely resigned to his courtiers, for a small plain mansion, opposite the common foundery. Mon-bijou, the residence of the Queen Dowager, is a palace, or rather a long gallery, nearly the whole being upon the ground floor, situated on the side of the river Spree, embosomed in a wood and gardens. The Rotunda, or Catholic church, partly designed by Cardinal Alberoni, is a noble edifice, the grand altar of which was made at Rome, and is celebrated for its beauty. Soon after Frederick the Great ascended the throne, he conceived the sublime idea of building a vast Pantheon, in which every description of devotion might, at an allotted time, find its altar. Policy, if not genuine charity, induced that sagacious prince to think that tolerance was necessary to the interests as well as the dignity of a nation ; and he was desirous of not only seeing his subjects and followers worship their God in their way, but that, like brothers, they should prostrate themselves before him in the same temple. On account of the state of the treasury, Frederick was successfully advised to drop this benign plan, and it was never afterwards resumed. The generality of the Prussians are Calvinists.

“ In the evening after my arrival I went to New Theatre, a superb building, on the entablature of which the following elegant inscription appeared in German, “ *Whilst we smile we mend the manners.*” All the front of the inside was occupied by the royal box, formed into a saloon, from the centre of the ceiling of which a rich lustre descended, and on each side were alabaster vases. The boxes were neat and well arranged. Over the curtain was a large transparent clock ; the players were good ; the orchestra very full and fine ; and the scenery, particularly the drop, or curtain scene, very beautiful.

“ The statue of the celebrated general Ziethen, the favourite of Frederick the Great, and one of the greatest and bravest generals of Prussia, is well worthy the notice of the traveller. It is raised in Wilhelm's Platz, or William's Place, upon a pedestal, on three sides of which are basso-relievos, representing the hero on horseback, in some of the most celebrated campaigns, surrounded by an elegant railing : the figure of the general, in his hussar regimentals, is as large as life ; his hand is raised to his chin, which was his usual attitude of meditation : it is said to be a strong resemblance, and is a fine piece of statuary. In this little square there are several other statues of Prussian generals, who distinguished themselves in the seven years' war, without any inscription. Upon my German friend enquiring of some of the soldiers, who were standing near us, their names, they told us they knew nothing about them. It is well known, that no living creature is more ignorant than a Prussian soldier.

“ As we passed to the Royal Opera-house, the cavalry were drilling : the wretchedness of their horses not a little surprised me : the same remark applied to those of every other regiment  
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of cavalry which I saw. The opera-house, which is never open but during the carnival, is a superb and elegant building, raised by Frederick the Great. The audience are admitted gratis, by tickets issued by the King's authority: the pit is allotted to the regiments in garrison, each of which is permitted to send so many men. In the time of Frederick the Great, it was no unusual spectacle to see the wives of the soldiers sitting upon their husbands' shoulders: the internal decorations are, I was informed, very magnificent." P. 458.

The description of Potsdam succeeds, and the traveller mounting the Hamburg Diligence, went post to Hufum, and thence to England.

Books of travels are of two kinds, professedly didactic, or written with the avowed purpose of amusement only. In the former we are called upon to exercise the most rigorous criticism, if the author wanders from his object into the paths of levity or desultory anecdote. In the latter we may well be satisfied with a lively representation of things and persons, with the good-humoured endeavour to beguile the hour of leisure, where we are never offended by ignorance, never misled by misrepresentation. Of this last kind is "the Northern Summer," by Mr. Carr, a work which we have perused with extreme satisfaction, and which our readers will certainly thank us for having placed thus conspicuously before them.

ART. II. *Memoirs of Samuel Foote, Esq. with a Collection of his Genuine Bon-Mots, Anecdotes, Opinions, &c. mostly Original. And Three of his Dramatic Pieces, not published in his Works. By William Cooke, Esq. 3 Vols. 12mo. pp. 684. 13s. 6d. Phillips. 1805.*

**W**HETHER a new life of Foote was really a desideratum may admit of some dispute, if we respect the only two purposes of biography, instruction, and entertainment. Foote, like a much superior dramatist, had no eye to posterity. Every thing he said, and every thing he wrote, was so closely connected with persons of whom little is known, and events which are now nearly forgotten, that the admiration which he excited, becomes every day more faint; and all that can be gathered by a younger generation, from the most minute description of his talents, gives but a confused idea of a mimic and a wit, whose humour is no longer to be conveyed by

by visible signs. As an actor and a dramatic writer, Foote interests us less than any man of note in theatrical history. In both capacities he was so much of a *dissenter* from the regular drama, that the omission of his life and transactions creates no vacancy, and however well written, constitutes at best but a kind of episode, amusing perhaps, but from which we are not sorry to return to the established progress of the legitimate drama. It may be added, that of all species of celebrity, that which is gained by the profession of an actor is the most perishable. It exists for a while in the memory of contemporary spectators, but a new generation must take it upon report, as they take any other dry fact, without that warmth of admiration which the actual display of theatrical genius excites. Hence, in our time, we hear of Booth and Betterton, of Pritchard and of Cibber, as of persons who delighted their age, but we have few means of ascertaining in what that delight consisted; and we are as little inclined to dwell with rapture on their performances, as we should be to exalt the character of a painter whose name is transmitted to us, as the greatest in his time, but whose works perished with him. The author of the monody to the memory of Garrick was not inattentive to the subject of these remarks:

“ The actor only shrinks from time’s award:  
Feeble tradition is his memory’s guard:  
By whose faint breath his merits must abide,  
Unvouch’d by proof—to substance unallied!  
Ev’n matchless Garrick’s art, to Heav’n resign’d,  
No fix’d effect, no model leaves behind!”

If such disadvantages be considered, the author of these memoirs will be thought to have made a bold attempt, at the distance of thirty years from the death of Foote, when almost all his contemporaries are gone, when his witticisms, by being often reprinted, are become familiar to every memory; and when even his printed plays, with all their originality of humour and character, are growing obsolete. Foote contributed to the stage twenty-two plays, not one of which (except perhaps the *Liar*) has become a stock-piece; nor perhaps would a new play of his, if such a one could be found, be now received. Mr. Cooke’s object, therefore, seems to have been rather to honour his memory than to revive it, and to give us something like a regular life, in lieu of the imperfect accounts hitherto published.

In executing this, however, we cannot, upon the whole, think that he has been successful. What are properly  
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called *The Memoirs* are comprised in the first of these small volumes, and perhaps contain, in detail, all that is now recoverable, by a man who knew not Foote in his early years, or in his prime: and perhaps all that is necessary to give us an idea of Foote's personal character, and some acquaintance with those *adventures* which the public expects in the history of actors or managers. But we find nothing of importance which has not been often published: and although Mr. Cooke affects to despise what has been already written, he has not failed to avail himself very liberally of such assistance. The volume, short as it is, is much indebted for its bulk to an account of Foote's plays, of the dramatis personæ, and of such little incidents as occurred on the nights of representation. The compilers of dramatic biography indeed have this one great advantage, that where their professed subject yields little, they can immediately go to another, and connect them like Fluellin's Monmouth and Macedon; but this is an advantage of which reviewers are not so sensible as compilers. After having so recently perused Mr. Macklin's Life, Mr. Cooke obliges us to go over many parts of it again, as well as of Davies' Life of Garrick, and Tate Wilkinson's Memoirs. Such are the benefits of an *apropos* memory, which flies into digression from the slightest hint, and determines, that if the number of pages be given, materials to fill them may be easily found.

In the life of every man of eminence, it is not less curious than important to mark the early dawns of genius. Mr. Cooke, with this view, enters into a discussion, the conclusion of which is, that Mr. Foote derived his wit and humour, not from his father, who was "a plain, regular, country gentleman," nor from his *brother*, who was almost an idiot, but from his mother. This we shall not dispute, however rare it may be to find any species of genius hereditary, or however useless to look among a man's ancestors for his talents in poetry, painting, or musick; nor shall we do more than hint, that such an enquiry would be particularly useless in the case of a *brother*, and he too a *younger* brother. But we must own that Mr. Cooke has given us a specimen of Foote's hereditary *taint* rather too early. We are told that when he was a boy between eleven and twelve years of age, he took off at his father's table the manner of three justices of the peace, in *set speeches*, extempore, on a case of bastardy. This story, which is here adopted without hesitation, we must beg leave to place on the same shelf with Dr. Johnson's poem on the duck, written at three years old.

There are some parts of these Memoirs so very brief, that

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we suspect a want of research. Mr. Cooke's account, for example, of the comedy of the Minor, might surely have been enlarged by consulting the publications of the day. It occasioned a controversy of considerable length both in Scotland and England: not only, in the latter, with the followers of Whitefield, who was *taken off* in *Squintum*, but also with many other persons of higher reputation, who disliked the profane allusions in that piece. Mr. Cooke asserts, that Foote "seemed more effectually to open the eyes of the deluded followers" of Whitefield, "than all the serious writings which had been published against them." Does he really think that the methodists went to have their eyes opened at the Haymarket theatre?

Another instance of carelessness we have in the account of the cutting down of Shakspeare's Mulberry Tree, p. 159—161, which is erroneous in almost every particular, and might have been easily corrected and improved by a reference to the prolegomena to Johnson and Steevens' Shakspeare.—The best article in these Memoirs, is Foote's contest with the Dukes of Kingston, and its unpleasant consequences. This is well related, with minuteness, yet with delicacy, and the issue of the transaction does honour to the humanity of the public.

A small part of vol. II. is employed in remarks on Foote's public and private character, in which there is not much either to praise or blame: one passage, however, stands entirely on the credit of the writer, and will probably appear very new to those who have known most of Foote's character.

"Even the subject of religion (the last which, from his giddy heedless conduct, he was suspected of understanding) he discussed with becoming gravity and knowledge; evincing a *strong sense* of the practical duties of moral life, as well as an *intimate acquaintance* even with the *writings* of the *fathers*, and the several branches of ecclesiastical history."\*

This is indeed surprising, but not very much in unison with a subsequent passage, in which Mr. Cooke, after a very lame apology for what was indefensible (Foote's writing a

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\* This however we know, from various testimony, and particularly from that of the celebrated John Hunter, (often given to us in conversation) that the serious, friendly talk of Foote was as instructive and pleasing, as his convivial humour was diverting. *Rev.*

defence of the murderer of his uncle) allows that his mind "was *not overcharged* with the impressions of religious or moral duties;" and this the whole tenour of these *Memoirs* too amply confirms.

But the *Memoirs*, after all, appear to have been a secondary object with the author, who has filled up from page 57 of this volume, to p. 112 of the third, with what he calls the *School of Foote*, a series of bon-mots, characters, opinions, &c. in short, an enlarged jest-book, the purpose of which is to convey to posterity a high idea of Foote as a man of the first class of wit and humour. Simple as some may think such an undertaking, we know none that is usually more dangerous, either to the party who honours, or him who is to be honoured. Jest-books have been for many years among the most contemptible of all compilations. They are generally *done* by men who never study the pedigree of a joke, and are not very cautious in the honest conveyance of good things. There has been since the days of Joe Miller, a certain floating property of this kind, which every compiler considers as at his own disposal; and, whenever a proper opportunity occurs, he scatters his favours without sense or recollection. Hence it is, that every succeeding wit is made to enter quietly on the bon-mots of his predecessor, without any inquiry into the right of possession, or any suspicion that the title may be extinct.

Of the present collection, we should not perhaps have known what to say, nor how to speak with patience, if the *maker* had not afforded us some very applicable hints in his preface. The following is strikingly so.

"Of Foote's jests, bon-mots, &c. there have been many professed publications; but those who are in the least acquainted with the character of Foote, must see at one view, that in those *his name* has been *merely adopted to deceive the crowd*, who knew not how to discriminate *sterling* from *adulterated metal*."

This discriminating power we take to be of great importance in the formation of a jest-book; and since its existence is thus acknowledged, why was it not employed? Mr. Cooke's object appears to have been to represent Foote as a man of the most copious humour, and most brilliant and ready wit; a man who perpetually kept a table in a roar; and not only delighted wits and choice spirits, but even by the mere dint of repartee, subdued enemies and appeased creditors. Specimens of such wit would be truly valuable, and elevate their author beyond all competition; but why is it that their effect in this collection is in a great measure lost?

Why



Why is it that we form as indistinct notions of a deceased wit whom we have never heard, as of a deceased actor whom we have never seen? Mr. Cooke shall, for the present, answer this, by an expression which he has repeated more than once, "Every man is not capable of carrying a bon-mot steadily."

This is indeed, as all wits must allow, a melancholy truth. There is nothing that seems to suffer more by being exposed to the air, than a good joke out of a warm room, nor, in our author's phrase, can any thing be more liable to accidents by *carriage*. But whether this arises from the friction incident to such sharp-edged wares, or to the neglect of the carrier in unpacking, we shall leave to professed dealers to inquire. One thing, however, is certain, that besides accidents in the carriage, bon-mots are exposed to other failures, which very much injure the credit of the owner. They are often *misdirected*, and consequently set down at the wrong person's door. Some scandalous tricks too have been played by wicked wits and makers of jest-books, which deserve very serious reprehension. We have known the characters of very grave personages considerably affected by their having a bon-mot sworn to them; while men of looser principles have had no scruple, in default of lawful issue, to adopt such foundlings as their own, and even bring them into company.

There is another circumstance, besides that of discriminating sterling from adulterated metal, which, we could wish, had been attended to in the formation of the present collection, and which we are rather surprised never occurred to Mr. Cooke, who, in other matters, appears to understand stage-effect. We mean, that there are some bon-mots, as well as some comedies, which *act* better than they *read*. This is a remark which we apprehend is understood by all our theatrical readers, and we are convinced they know likewise the causes why a play which succeeds on the stage, drawing down bursts of applause, and peals of laughter, may yet be read in the closet without creating any interest, or exciting any approbation. The case is often the same with bon-mots, and particularly with two-thirds of the present collection. Deprived of all the scenery and decorations, the look, the voice, the manner of the speaker, the occasion, the company, and the many other circumstances which give effect, they here dwindle to mere puns, or such rude sarcasms, as proceed, not from genuine and social humour, but from an irritable temper, and a habit of coarse expression.

How far the character of Mr. Foote is likely to be exalted,

as a wit, by such a collection, will appear by the following specimens, which our readers may be assured are not the worst in it.

"An artist belonging to the Royal Academy being much hypped, was eternally complaining of illness, but could never tell what was the matter with him. At last he married: which being told to Foote, he exclaimed, "I heartily wish him joy; for now he'll readily find out what's the matter with him."—The same artist meeting him some time afterwards, exclaimed, "Well, Foote, you have been premature about my finding out my disorder, as I have got the *best* wife in the world." "I am sorry for that, my dear friend, for you know the old proverb, *bad is the best*."

"At Sir F. B. Delaval's table, Sir Francis having occasion to step into an adjoining room, Foote turned round to one of the company, and cried out, "Did you ever hear such a hound as this? talking of the elegancies of a table; and here I have been seven days together dining with him upon a greasy loin of pork. What he can mean by it, I don't know; except that he means to run his pork against the Beggar's Opera." Sir Francis by this time returned; and overhearing the last sentence, good-humouredly exclaimed, "What, Foote! at my loin of pork still!"—"No," said the other, perfectly unabashed, "your loins of pork have been at me; and if you don't *take them off*, in another week I suppose I shall be as full of bristles as Peter the wild man."

"Lord Delaval having presented one of his chaplains to a good living, a person in company said, "Well, let the Delavals alone for doing things in a *good style* (stile).—"It may be so," said Foote, "but it is not, however, *their usual gait*," (gate)\*.

"When his mistress, who had run off with a base-viol player, returned, and pleaded that she had done nothing to forfeit his esteem—"What, Madam!" said he, "done nothing to forfeit my esteem! Have you not been *base-ly viol-ated*, and now do you want to run *your gamut* upon me?"

"When Mrs. Macaulay published a pamphlet called *Loose Thoughts*, several ladies who happened to be in company with Foote, reprobated the title as very improper for a woman: "Not at all, ladies; the sooner a woman gets rid of such thoughts the better."

"When Foote first heard of Dr. Blair's writing notes on Ossian (a work, the reality of which has always been much doubted) he observed the booksellers ought to allow a great dis-

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\* The italics, and words between parentheses, are not our's, but the editor's. *Rev.*

count to the purchasers, as the *notes* required such a stretch of *credit*."

Without trespassing on our reader's patience with more specimens of this collection, we may remark that the last two appear to have suffered by some of the accidents to which *bon-mots* are liable. Whether the editor has not *carried* them *steadily*, we know not, but it is certain that Mrs. Macaulay's pamphlet was entitled *Loose* REMARKS, and Dr. Blair's *Notes*, unfortunately for this banking-house joke, were *A Critical Dissertation!*

We shall add one more witticism, because it extends Foote's celebrity somewhat farther than any former biographer has attempted.

"Some improvements being made near St. Sepulchre's church, by the erection of a new compter, a person observed, how convenient it would be from its correspondence to Newgate. "I dislike it for that very reason," said Foote, "because it is encouraging a *criminal correspondence*."

It is not very becoming to make a man jest on his death-bed, but to make him jest so many years after he has been put into the grave, was reserved for the present collection. Our readers need not be told, that the new compter alluded to was not built until very lately.

This collection, however, is not entirely composed of Foote's sayings, good or bad: had that been the case, it would at least have had the merit of being within a moderate compass as to size and price: by far the greater part of it consists of articles, anecdotes, and remarks, taken from the most common books, and put together without the smallest attention to time, subject, or any connecting medium whatever. We have indeed a most heterogeneous mass, in which are, the character of Sir F. B. Delaval, of Serrin, from Sully's Memoirs, of the Admirable Crichton, from the *Adventurer*; extracts concerning Otway, Churchill, Garrick (all his *dicies repetitas*;) Dr. Johnson's sayings of Foote, from Boswell, some unacknowledged, and others miserably mangled; Mrs. Clive, Serjeant Whitaker, Lord Chesterfield, Lee, Dryden, Cibber; all the jokes in Dr. Monsey's *Life*, published some years ago; Dr. Franklin, Pope, Swift, of whom we have some lines on the *day of judgment*, which the editor informs us are *not* printed in his works. He should have added the reason, because they are too blasphemous to be printed by any editor who has a regard for decency.

But we have perhaps dwelt too long on a performance which adds so little to our knowledge of Foote, and is likely

to contribute so little to his reputation. That he was a man of very superior talents, of genuine wit and humour, and to those who were not over-nice in morals, an incomparable and most entertaining companion, we know, but we cannot appeal to this work for proofs. It has not even left him where it found him. Foote was remarkable for the quickness of his repartees. He is here perpetually straining at a pun. The burst of laughter almost anticipated what he had to say: here it requires a pause to find out the joke, which, after all, is not worth the trouble. In some cases we are certain that things are attributed to him, which he never spoke; and we are suspicious that this is the case in other instances; but allowing the whole to be genuine, no man can obtain the fame of superior genius by a record of trifling sallies, that would scarcely form the character of a witling.

The three dramatic pieces, not printed in his works, cannot be considered as objects of criticism. These, with Foote's letter on the Minor, in answer to Whitfield, a copy of his license for the Haymarket theatre, and a part of the trial of his uncle, answer little other purpose than to fill up the volume, and afford an ostensible pretext for a price wholly disproportioned to the merit of the work.

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ART. III. *Observations on the Poor Laws, and on the Management of the Poor in Great Britain: arising from a Consideration of the Returns, now before Parliament. By the Right Hon. George Rose, M.P.* 8vo. pp. 44. 1s. Hatchard. 1805.

THE subject of this tract being highly important, we do not hesitate to bestow upon it a very attentive consideration. "The management of the poor has been acknowledged, by the ablest politicians, to be one of the most difficult problems of government." P. 1. Instead of *management* we should say *duly providing for*. The poor, while they continue so, are more easily managed than many of those adventurers, who, having been once poor, have suddenly become rich; and who, often (as we have seen) exhibit the greatest impatience of that government, under which they have so eminently prospered.

"Our ancestors, at a time when as much wisdom was collected in the councils of the nation as perhaps in any æra of our history, devised and improved a system, which succeeding legislatures (when they have departed from the principle of it), have rather impaired than amended: and although the lapse of time,

and the progressive improvement of the country, may call for changes of the plan in detail, yet it is believed the general principles are still founded in wisdom, and its leading regulations suited to the unvarying rules of human nature, and the ordinary course of political society." P. 1.

To this judgment we readily assent.

"It was with a view of furnishing the means of a judgment being formed, whether any further attempt should be made for the improvement of the plan, that the bill of 1803 was proposed by me: and the abstract of the returns under that law having been arranged in a shape to convey the information which has been collected on the subject in the clearest and most perspicuous manner, and observations having been added upon the returns of each particular county, in order to make them more generally useful, I am induced to call the attention of the public to the principal points contained in it, under an impression that many of the papers laid before parliament do not obtain so extensive a circulation in the country as is desirable on such an occasion as the present.

"It will be found, that the returns now on the table of the House of Commons, and the observations alluded to, are much more ample than any that have hitherto been made. It must be for the wisdom of parliament to decide whether they can be rendered available for the purpose for which they are intended; but it is, in the mean time, extremely to be wished that the general result of the enquiries should be as universally known as possible, because the best aid in our deliberations on such a matter must be derived from the knowledge and experience of those who live most in the different counties, and devote their time to the duties of the magistracy; than whom, I sincerely believe, there is not on earth a more valuable set of men." P. 3.

The tendency of these last words is good and useful. It is very important that the country should think well and highly of those who daily administer the laws within it; and in so thinking of English magistrates, we believe there is no danger of error.—"The situation of the poor has been far from improving;—I am sure I may venture to say, that those who look most narrowly into the present situation of the poor, will not think it, on the whole, advanced in point of comfort beyond what it was eight and-twenty years ago." P. 4. We (that is, *some* among us,) have been in the habit of looking thus narrowly, during the greater part of that time; and neither our own observations, nor those of our neighbours, confirm this remark. But nothing is more common than to pronounce concerning the *general* state of the kingdom, in this and other points, from observations  
made

made in *particular* districts. Whether the author, or we, be right upon the whole, we shall not venture to pronounce; but we recommend to him, and to all enquirers of this class, the same caution which we prescribe to ourselves on such occasions.

"The whole expenditure of money raised by rates within the year (1803) was 5,348,000*l.*; of which total 1,034,000*l.* was laid out for services unconnected with the poor; such as church-rates, highways, militia, &c. &c." Note, p. 4.

It may be useful to specify these *et cæteras*, from 1700 to 1800:—black-act; assize of bread; clerks of market; commitment of prisoners; charge of constables; gaols; shire-halls; houses of correction; health of prisoners; treasurer's salary; vagrants; coroners; gaoler's fees; prosecuting felons; discharge of insolvents; debtors; shipwrecks; transporting felons; army of reserve; levies for navy and army; examiners of weights and balances.

"The relief of the poor, so strongly recommended by religion and humanity, is no less obviously required by the plainest dictates of good policy. It is impossible that multitudes should perish, or suffer from hunger (and that multitudes must suffer and perish if not in some shape relieved, seems certain), without endangering the safety, and destroying the comfort, of the rest of the community." P. 6.

This remark is no less important than it is sound and just. The alternative proposed by Mr. Malthus, for improving the condition of the poor, namely, "a reduction of our population, in order to increase the price of labour, by taking measures for lessening the number of marriages," appears to us one of the wildest visions which ever occurred to the fancy of a well-intentioned, and, generally, discreet projector. Our experience (somewhat confined indeed) assures us, that the restraint upon marriage, arising from the difficulty of maintaining a family, is already abundantly great; and that an increase of this restraint would add incalculably to the present quantum of vice and crime. But it is our business to pursue Mr. Rose's arguments, rather than to start any of our own. On this point, then, he well observes,

"But I find nothing in his book to meet other objections that must occur on the ground of the most serious and extensive mischiefs which would arise from a general increase in the price of labour, with respect to our supplying foreign consumption. Mr. Malthus himself, indeed, in another part of his work, observes, 'It is a general complaint amongst master manufacturers, that high wages ruin all their workmen,' p. 411. P. 7.

Mr. Rose continues through pp. 9, 10, 11, 12, to urge strong objections against the system of Mr. Malthus.

At pp. 12, 13, the author corrects a common error;—that in other parts of the United Kingdom there are no compulsory rates for the maintenance of the poor.

“The poor in Scotland are supported by collections at the church doors; by certain small fees on marriages, baptisms, and funerals; and by the interest of sums given or bequeathed for that purpose: and, when the above are not sufficient, by an assessment laid on the parish by authority of the heritors or landholders; and the Kirk Session, that is the minister and elders of the parish. The amount of this assessment, upon the whole, is (as in fact it is in England) in proportion to the actual number of poor in the parish at the time. The selection of objects to whose relief this assessment is to be applied, is likewise vested in the Kirk Session, whose ordinary functions in this respect may, if there is any reason to suspect abuse, be controlled by a meeting of the heritors.” P. 13.

“But the chief distinction between England and Scotland, with regard to the poor, arises from the superior management in the latter; where they are as effectually provided for as in the former, though at infinitely less expence.” P. 14.

We find, in a note to this passage, a very serious and important truth:

“There is but too much reason to believe, that in many parts of England, the cultivators of the land are more solicitous to restrain the *price of labour*, than to keep down the poor's rate; in which case the latter, in fact, becomes a part of the former.”  
“Infinite advantage is likewise derived from the constant and active attention of *the clergy*, who are *invariably resident*.” P. 14.

A comparison seems to be here intended with the English clergy; and we must acknowledge that there is at present too much room for admonition to the latter; but an alteration in this respect, speedy though not instantaneous, may reasonably be expected.

“The law of settlement, as Dr. Adam Smith, with his usual wisdom and power of illustration, has observed, separated the parishes of England, as if there were a sea between them; and prevented, as mischievously as absurdly, the free transport and circulation of labour throughout the kingdom.” P. 20.

We apprehend that on this, as on many other points, there may be more of speculation than of practical wisdom in Dr. Smith's schemes. He seems to have had no acquaintance with the mischiefs of *vagrancy*.

“By

"By the act for encouraging friendly societies, which I had the honour of introducing in 1793, the law of settlement was first shaken: under that, all persons who should become members of such societies were protected from being removed, till they should become actually chargeable." P. 20.

To this first *shaking* we make no objection; believing it to be a salutary, because a very limited measure. But we view all shakings, in public affairs, with some apprehension. "In two years afterwards, another act was passed extending that provision to all persons whatever." Concerning the necessity of this act, we entertain much doubt; and not a little, concerning its ultimate benefit, which certainly is not yet ascertained. We are well aware that overseers were in the daily habit of applying to magistrates for orders of removal on very slight grounds; often (we fear) from mere personal displeasure towards the persons declared likely to be chargeable. But we maintain, that the magistrates, and not the overseers, were the legal judges of this question—*likely to be chargeable*; and though the matter was too often left to the judgment of the overseers, yet the fault was not in the law, but in the wrong execution of it. If magistrates had, in all cases, required that the likelihood of becoming chargeable should be positive and clear, we think that the act of 1795 might well have been spared; which is not unfrequently attended with this inconvenience; that a family becomes chargeable by the death of the father, whose settlement is then hard to be proved; and litigation is the unavoidable consequence. We agree very cordially with the author,

"That of all the measures which appear likely to render our present system less burdensome, and at the same time more effectual, the instruction of the poor claims our earliest and most serious attention, as the most probable means of rendering them industrious, and their labour productive." P. 23.

"Habits of industry," accompanying "instruction in moral and religious duties," would certainly be "of inestimable value;" and the effect of them, in most cases, would be, not only inducing the poor to love and revere the laws of their own country; but also lifting them up from poverty; and exhibiting them to the rising generation of poor, as examples worthy of their imitation. The arguments of Mr. Malthus, De Foe, and even of Sir Frederic Eden (at p. 27) against the full employment of all poor persons whatever, appear to us superficial. We maintain, in stronger terms than the author before us, that if the hand of every poor person in the kingdom could be at all times duly employed, we should speedily become an exporting,



and should cease to be an importing kingdom, in matters innumerable.

As to *Overseers*, our decided opinion is, that there ought to be, in every parish, *one permanent* (till displaced by magistrates) with a moderate salary; who should remove paupers, collect rates, furnish information, &c.; and one, or more, not permanent; who would controul, or prevent any irregularity in the permanent overseer.

On the subject of *abolishing workhouses*, this author is not so satisfactory. If the poor in a *workhouse* are unemployed, for want of attention in the overseer, how can it be expected, that "proper employment shall be found for them at their own homes," in every corner of a parish many miles extended? This seems very impracticable. Neither do we approve of the non-interposition of a magistrate, in ordering relief at home, *according to statute*. We find, that "remonstrances and persuasion" would occupy the time of a magistrate, constantly resident in a large district, beyond all enduring; and we think that the business is well shortened by the sound exercise of legal authority.

"It appears, by the returns, that paupers in workhouses cost about 12l. 3s. 6½d. each annually, throughout England, and other parishioners relieved out of workhouses about 3l. 3s. 7½d. Where parishes, therefore, do not compel *all* applicants for relief to go into the workhouse, the loss to the public may be estimated at about 9l. per head on the persons so shut up, creating an augmentation of the Poor's Rate to a very large amount." P. 36.

We think this an erroneous reckoning; and we account for the difference in this short, and surely very probable way; that paupers in *workhouses* are usually aged, impotent, and maintained *wholly* by the Poor Rate; while those relieved *out of workhouses* are able, in a great measure, to maintain themselves.

Finally; we give high credit to the author for the Act introduced by him, only eleven years since, for encouraging *Friendly Societies*; which now comprise, in England alone, more than 700,000 persons; their establishments having been, before that act, precarious, and their numbers comparatively small: and we are inclined to think, that well-digested improvements of this act would do more towards lessening the Poor Rate, and increasing the comforts of the poor, than any plans contained in this or in any other publication on the subject.

ART. IV. *Song of Songs: or Sacred Idylls. Translated from the Original Hebrew, with Notes Critical and Explanatory. By John Mason Good. 8vo. 210 pp. 7s. 6d. Kearley. 1803.*

WHEN Mr. Good had published his most partial, and therefore dangerous, life, of that very self-opinioned and presumptuous man, that Christian without Christianity, his friend, Dr. Graddes, we little thought that we should soon have been inclined to commend a publication, the result of his lucubrations. Nor will we wholly deny that the present work has lain the longer unnoticed on our shelves, from a certain unwillingness to renew an acquaintance, which had commenced, in our opinion, so inauspiciously. We trust, however, that our prejudices will never ultimately obstruct our fair judgment: and, in the present case, we most readily give up all that we had preconceived of an unfavourable kind; and avow that we have been much gratified, and even delighted with the present production.

Bossuet, Lowth, and other eminent scholars, had considered the Song of Solomon as a drama, divided into parts or acts, referring to the days of the bridal week. Mr. Good, in our opinion, has thrown a new and pleasing light upon the composition, by considering it rather as a collection of distinct idylls, or eclogues, on the loves of the Hebrew monarch and his amiable bride. This idea, after he had long entertained it, and had formed his translation upon it, he had the pleasure to find apparently confirmed by a passage in the writings of Sir William Jones, which he has therefore adopted as a motto: "Salomonis sanctissimum carmen inter idyllia Hebræa recensendum puto." This notion, it may be observed, sufficiently accords with the dramatic form, to account for the construction of various parts of the book; and yet relieves the critic from the necessity of pointing out, which certainly is no easy matter, the parts and plan of a regular drama. What Mr. G. says on this subject seems to us excellent.

"The Song of Songs has hitherto been generally regarded as one continued and individual poem;—either as an epithalamium (*σαπνιστος nuptialis*), accompanied, in its recitation, with appropriate music; or a regular drama, divisible, and at first clearly divided, into distinct acts or periods. Since the commentary of the learned and elegant Bossuet, bishop of Meaux, upon this admirable pastoral—and more especially since the confirmation of his ingenious conjecture, by that excellent critic the late bishop Lowth—the latter opinion has more generally prevailed; and the poem

poem has been arranged into seven parts; one being appropriated to every day of the bridal week, or period of time allotted among the Hebrews for the celebration of the nuptial solemnity.

"Great as are the authorities for both these speculations, I have ventured to deviate from them, in the version now offered to the public. The Song of Songs cannot be one connected epithalamium, since the transitions are too abrupt for the wildest flights of the oriental Muse, and evidently imply a variety of openings and conclusions; while, as a regular drama, it is deficient in almost every requisite that could give it such a classification: it has neither dramatic fable nor action, neither involution nor catastrophe; it is without a beginning, a middle, or an end. To call it such, is to injure it essentially; it is to raise expectations which can never be gratified, and to force parts upon parts which have no possible connexion. Bishop Lowth himself, indeed, while he contends that it is a drama, is compelled to contemplate it as an imperfect poem of this description\*." P. iii.

Of the mode in which he has distinguished these several poems, the translator speaks also in a satisfactory manner.

"In forming this arrangement, I have followed no other guide than what has appeared to me the obvious intention of the sacred bard himself: I have confined myself to soliloquy, where the speaker gives no evident proofs of a companion, and I have introduced dialogue where the responses are obvious. I have finished the idyl where the subject seems naturally to close, and I have recommenced it where a new subject is introduced. Thus divided into a multitude of little detached poems, I trust that many of the obscurities which have hitherto overshadowed this unrivalled relique of the eastern pastoral have vanished completely, and that the ancient Hebrews will be found to possess a poet who, independently of the sublimity of any concealed and allegorical meaning, may rival the best productions of Theocritus, Bion, or Virgil, as to the literal beauties with which every verse overflows." P. v.

In another particular, the present interpreter differs from the generality of his predecessors, and, we think, with equal propriety. The object of Solomon's attachment in this instance has been usually supposed to be the royal daughter of Pharaoh, king of Egypt. But Mr. G. contends with much probability, and many good arguments on his side, that she

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\* Id itaque satis tuto jam statuere licet, Canticum Salomonis ad minorem illam speciem dramaticæ poëseos pertinere, seu formam solummodo dramaticam habere; neutiquam juxta dramatici titulo insigniri posse. DE SACR. POES.

was a native of Palestine, and espoused at a period some years later. It would be injustice not to give these arguments in the words of the translator himself.

“ The matrimonial connection of the Hebrew monarch with the Egyptian princess was probably, indeed, a connection of political interest alone; for we have no reason to conceive that it had been preceded by any personal intimacy or interchange of affection: the offer was proposed by him on his first accession to the throne, prior to his having received from Jehovah the gift of superior wisdom; at a time when, according to archbishop Usher\*, he could not have been more than twenty years of age, when he was surrounded by a vast body of opponents and competitors, and when an alliance with the royal family of Egypt was likely to be of essential advantage to him: from which also, as a further proof of his political views in such an union, he received the city of Gezer as a dowry with the princess †—a city captured by Pharaoh from the Canaanites, and rased to the ground, probably from the obstinacy of its resistance; but afterwards re-built by Solomon, and converted into a place of considerable distinction.

“ The matrimonial connexion here celebrated, on the contrary, appears to have proceeded from reciprocal affection alone; and from the gentleness, modesty, and delicacy of mind, which are uniformly and perpetually attributed to this beautiful and accomplished fair one, she must have been well worthy of the royal love. Instead of being of Egyptian origin, she herself informs us that she was a native of Sharon ‡, which was a canton of Palestine. Though not of royal blood, she was of noble birth; for she is addressed by her attendants under the appellation of princess §; and though she could not augment by her dowry the dimensions of the national territory, she possessed for her marriage-portion a noble and fruitful estate in Baal-hammon ||, ingeniously supposed by Mr. Harmer to have been situated in the delightful valley of Bocar, in the immediate vicinity of Balbec ¶, leased out to a variety of tenants, whose number we are not acquainted with, but every one of whom paid her a clear rental of a thousand shekels of silver, amounting to about 120*l.* 16*s.* 8*d.* sterling. From the possession of this property it is natural to conceive that her father was deceased; more especially as the house in which she resided is repeatedly called the house of her mother \*\*, as it was her mother who betrothed her to the enamoured monarch ††, and as no notice of any kind is taken of the existence of her father. Dr. Hodgson conjectures that the

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\* An Mund. 2971—2991.

† 1 Kings, ix. 16.

‡ Sol. Song., ii. 1.

§ Id. vii. 1.

|| Sol. Song, viii. 12.

¶ Outlines of a New Commentary, p. 35, 36.

\*\* Sol. Song, ch. iii. 4. viii. 2.

†† Id. viii. 5.

name

name of her mother was Talmadni; for such is the interpretation he has given to a particular passage, which in general is translated very differently. I have stated the motives for this variation in note (†) on idyl X. but cannot accede to the criticism. She appears to have possessed two distinct families, and consequently to have had two marriages; for in idyl I. 21, the royal bride speaks of an offspring considerably older than herself, whom she denominates, not her father's, but her *mother's children*, who seem to have taken an undue advantage of her infancy, and to have behaved with great unkindness towards her. For these she nowhere expresses any degree of affection; but for an *own* brother and sister—the former an infant, and the latter considerably younger than herself—she evinces the tenderest regard of the most affectionate bosom\*.

“Of the age of this unrivalled beauty, at the time of her nuptials, we are nowhere informed. Being in possession of an estate bequeathed her by her father, or some collateral relation, she must, at least, have acquired her majority according to the Hebrew ritual; yet, from the circumstance of her brother's being an unweaned infant, she could not have exceeded the prime of life; and from the exquisite delineations of her person, by her companions as well as by her lover, she must have been in the full flower of youth and beauty. As to the age of king Solomon, we may fairly calculate it, from collateral circumstances, to have been about twenty-five or twenty-six, and, consequently, that the nuptials were celebrated about the year 1010 before the birth of Christ. At the age of twenty he contracted his marriage of political interest with the Egyptian princess; and if he had not at this period complied with the luxurious fashion of his age, and opened his harem for the reception of the most beautiful women who could be found, and would consent to live with him, it is obvious that this establishment commenced very shortly afterwards.” P. xi.

In a more trifling particular, Mr. G. differs from others; namely, in writing *Soloman*, for Solomon. His reasons are sufficiently good, and the matter is hardly of moment to deserve any further disputation. With respect to the allegorical or mystical meaning of these poems, he speaks with modesty; but yet maintains the opinion which the church and her best divines have always held.

“It has been a question in all ages, whether the literal and obvious meaning of these sacred amoretts be the whole that was ever intended by the royal bard? or, whether they afford not at the same time the veil of a sublime and mystical allegory, deli-

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\* Sol. Song, viii. 1. viii. 8.

neating the bridal union subsisting between Jehovah and his pure and uncorrupted church? Upon this subject we have no sufficient data to build a decisive opinion. To those who disbelieve the existence of such an allegory, they still afford a happy example of the pleasures of holy and virtuous love; they inculcate, beyond the power of didactic poetry, the tenderness which the husband should manifest for his wife, and the deference, modesty, and fidelity, with which his affection should be returned;—and, considered even in this sense alone, they are fully entitled to the honour of constituting a part of the sacred scriptures.

“For myself, nevertheless, I unite in the opinion of the illustrious Lowth, and believe such a sublime and mystic allegory to have been fully intended by the sacred bard. Regarded in this view, they afford an admirable picture of the Jewish and Christian churches; of Jehovah’s selection of Israel as a peculiar people from the less fair and virtuous nations around them; of his fervent and permanent love for his elder church, so frequently compared by the Hebrew prophets to that of a bridegroom for his bride; of the beauty, fidelity, and submission of the church in return; and of the call of the Gentiles into the pale of his favour, upon the introduction of CHRISTIANITY, so exquisitely typified under the character of a younger sister, destitute, in consequence of the greater simplicity of its worship, of those external and captivating attractions which made so prominent a part of the Jewish religion.” P. xviii.

We have already cited largely from this author’s preface, which is a performance of great merit; and we could wish also to give the part, of no small moment, in which he explains and justifies the expressions which have been usually considered as coarse or indelicate. “No translator,” says Mr. G. “I have yet met with, has rendered the Song of Songs with all the delicacy of diction to which the original is fairly entitled. The chief error of them all results from their having uniformly given verbal renderings of Hebrew terms and idioms, which ought merely to have been translated equivalently: a method by which any language in the world, when interpreted into another, may not only occasionally convey a meaning altogether different from what the author intended, but convert a term or phrase of perfect purity and delicacy, in its original import, into one altogether indelicate and unchaste,” p. xxvi. The instances by which this position is illustrated, are well chosen, but for these we must refer to the book itself. The result of its application certainly is a translation which is every where elegant and delicate.

The Song of Solomon is here divided into twelve idylls,  
which

494. *Good's Translations of the Song of Songs.*

which correspond in the following manner, with the original text.

Idyl I.	Chap. I.	Ver. 1—8.
—II.	— I.	v. 9 to II. v. 7.
—III.	— II.	v. 8—17.
—IV.	— III.	v. 1—5.
—V.	— III.	v. 6—to IV. v. 7.
—VI.	— IV.	v. 8—to V. 1*.
—VII.	— V.	v. 2—to VI. 10.
—VIII.	— VI.	v. 11—13.
—IX.	— VII.	v. 1—9.
—X.	— VII.	v. 10—to VIII. v. 4.
—XI.	— VIII.	5—7.
—XII.	— VIII.	8—14.

The present work offers two versions of the original; the one in prose, marked with the divisions of the bible version; the other in couplet verses, of no inferior construction. Each idyll is illustrated with notes, in which very various learning is displayed, with much taste in the selection of beautiful parallelisms, from a great variety of authors. Mr. G. evinces a knowledge of the Hebrew, Arabic, Persian, Syriac, and Æthiopic languages; with Greek, Latin, Italian, French, Spanish, Portuguese, German, and Danish. He quotes also the best commentators on his original; and very frequently, and with peculiar praise, a Version of Solomon's Song, published anonymously in 1764, but now known to be the work of that very elegant scholar and sound divine, Dr. Percy, bishop of Dromore. As a specimen of the present work, we shall produce the metrical version of the eleventh Idyll.

VIRGINS, ROYAL BRIDE, KING SOLOMAN.

VIRGINS (*perceiving them approaching.*)

"Lo! who is this, from where the desert trends,  
Who hither, leaning on her love, ascends?"

KING SOLOMAN (*entering with his Bride.*)

On this green couch, within this citron-grove,  
'Twas here I first excited thee to love.

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\* There is a gross error of the press at p. 30; ch. II. 8, being printed instead of V. 1. also in p. 32. IV. 2 for V. 2.

*Philosophical Transactions for 1805. Part I. 495*

Here first thy mother led thee to my arms,  
Here she who bore thee first displayed thy charms.

ROYAL BRIDE.

Oh! as a signet print it on thy heart!  
Let never thence the fond memorial part!  
For love is strong as death; and, should it rave,  
Keen jealousy is cruel as the grave:  
Its flames are arrows, piercing through the soul,  
Fierce as the flash when God's own thunders roll.

KING SOLOMAN.

O let my fair th' unkind suspicion spurn:  
Love, once sincere, the breast will ever burn:  
—O'er rival passions, deepest instincts reign—  
Unquenched by waters, drowned not by the main.  
'Tis sold, 'tis bought not—'tis all price above:  
Fools, only fools, would strive to purchase love." P. 55.

So much elegant learning and successful illustration, we have seldom seen, within so small a compass, as in the present publication.

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ART. V. *Philosophical Transactions of the Royal Society of London. For the Year 1805. Part I. Quarto. pp. 176.*  
G. and W. Nicol.

THIS part of the *Philosophical Transactions* for the present year, contains eight papers; to which is annexed the usual meteorological journal, which consists of 27 additional pages. An account of the contents of those papers will be found in the following pages.

I. *The Croonian Lecture on muscular Motion. By Anthony Carlisle, Esq. F. R. S.*

The cause of muscular motion, the mechanical action of the muscular fibres, and many other phænomena of those parts of the animal body, are, and perhaps will long remain amongst the arcana of nature; yet it must be acknowledged that various particulars relative to the construction, the dependence, and the action of muscles, have been investigated and ascertained by the labours of industrious and persevering anatomists and physiologists. In the present lecture, Mr. C. describes



describes some further attempts to illustrate the above-mentioned subject, and these are accompanied with a variety of hints and observations, which must necessarily be useful to other labourers in the same most interesting branch of physiology.

"Muscular motion," Mr. C. observes, "is the first sensible operation of animal life: the various combinations of it sustain and carry on the multiplied functions of the largest animals: the temporary cessation of this motive faculty is the suspension of the living powers, its total quiescence is death.

"By the continuance of patient, well-directed researches, it is reasonable to expect much important evidence on this subject; and, from the improved state of collateral branches of knowledge, together with the addition of new sources, and methods of investigation, it may not be unreasonable to hope for an ultimate solution of these phenomena, no less complete, and consistent, than that of any other desideratum in physical science.

"The present attempt to forward such designs is limited to circumstances which are connected with muscular motion, considered as causes, or rather as a series of events, all of which contribute, more or less, as conveniences, or essential requisites, to the phenomena; the details of muscular applications being distinct from the objects of this lecture.

"No satisfactory explanation has yet been given of the state or changes which obtain in muscles during their contractions or relaxations, neither are their corresponding connections with the vascular, respiratory, and nervous systems, sufficiently traced." P. 2.

It is towards those subjects, that Mr. Carlisle's observations are directed, and for this purpose he instituted a variety of experiments, which are described in the present paper, and from which he draws several inferences. The experiments were performed with frogs, fishes, horses, pigs, and other animals, both living and dead. The muscles are examined with respect to their origin, their colour, their size, their power, their contraction, expansion, and quiescent state, &c.; and amongst all those investigations, the more recent historical facts, connected with muscular motion, are related; but for those particulars we must refer our readers to the paper itself.

II. *Experiments for ascertaining how far Telescopes will enable us to determine very small Angles, and to distinguish the real from the spurious Diameters of celestial and terrestrial Objects: with an Application of the Result of these Experiments to a Series of Observations on the Nature and Magnitude of Mr. Harding's lately discovered Star.* By William Herschel, L.L.D. F.R.S.

This indefatigable author, considering the very great difficulty which attends the determination of the diameters of small objects, especially of the celestial bodies, which difficulty principally arises from the imperfection of telescopes, from the inflection of light, and from the greater or less forcible impression made upon the eye of the observer, endeavoured to remove the difficulty by ascertaining the limits of the errors, or rather the corrections which ought to be applied to the observations in particular circumstances.

In order to attain this object, Dr. H. used "a variety of small artificial globules, such as the heads of pins, globules of sealing-wax, globules of silver, of mercury, of pitch, of wax, of sulphur, &c. He first measured, with great accuracy, the real diameters of those globules, then placing them at various, but determined, distances from one of his excellent telescopes, (which gave him, by calculation, the true angles they subtended at the place of the telescope,) he viewed them through that instrument, and measured their apparent diameters. Those experiments were performed in different intensities of light, whence the effect arising from that circumstance, could in great measure be ascertained.

After those experiments with the globules, this author made several others, with different magnifying powers on the diameters of celestial objects; endeavouring, (by applying the result of his previous investigation) to determine their real from their apparent, or spurious diameters. And the object to which he principally directed his observations, is the new planet, or, as Dr. H. calls it, *asteroid*, lately discovered by Mr. Harding, to which the name of *Juno* has been assigned. The conclusion of the above-mentioned investigation is expressed in the following paragraphs.

" We may now," Dr. H. says, " proceed to draw a few very useful conclusions from the experiments that have been given, and apply them to the observations of the star discovered by Mr. Harding; and also to the similar stars of Mr. Piazzi and Dr. Olbers. These kind of corollaries may be expressed as follows.

" (1.) A ten-feet reflector will show the spurious or real disks, of celestial and terrestrial objects, when their diameter is  $\frac{1}{4}$  of a second of a degree; and when every circumstance is favourable, such a diameter may be perceived so distinctly, that it can be divided by estimation into two or three parts.

" (2.) A disk of  $\frac{1}{4}$  of a second in diameter, whether spurious or real, in order to be seen as a round, well defined body, requires a distinct magnifying power of five or six hundred, and must be sufficiently bright to bear that power.

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" (3.)

" (3.) A real disk of half a second in diameter will become so much larger by the application of a magnifying power of five or six hundred, that it will be easily distinguished from an equal spurious one; the latter not being affected by power in the same proportion as the former.

" (4.) The different effects of the inside and outside rays of a mirror, with regard to the appearance of a disk, are a criterion that will show whether it is real or spurious, provided, its diameter is more than  $\frac{1}{4}$  of a second.

" (5.) When disks, either spurious or real, are less than  $\frac{1}{4}$  of a second in diameter, they cannot be distinguished from each other; because the magnifying power will not be sufficient to make them appear round and well defined.

" (6.) The same kind of experiments are applicable to telescopes of different sorts and sizes, but will give a different result for the quantity which has been stated at  $\frac{1}{4}$  of a second of a degree. This will be more when the instrument is less perfect, and less when it is more so. It will also differ even with the same instrument, according to the clearness of the air, the condition, and adjustment of the mirrors, and the practical habits of the observer.

" With regard to Mr. Harding's new starry celestial body, we have shown, by observation, that it resembles, in every respect, the two other lately discovered ones of Mr. Piazzi and Dr. Olbers; so that Ceres, Pallas, and Juno, are certainly three individuals of the same species.

" That they are beyond comparison smaller than any of the seven planets cannot be questioned, when a telescope that will show a diameter of  $\frac{1}{4}$  of a second of a degree, leaves it undecided whether the disk we perceive is a real or a spurious one.

" A distinct magnifying power, of more than five or six hundred, has been applied to Ceres, Pallas, and Juno, but has either left us in the dark, or at least has not fully removed every doubt upon this subject.

" The criterion of the apertures of the mirror, on account of the smallness of these objects, has been as little successful; and every method we have tried has ended in proving their resemblance to small stars.

" It will appear, that when I used the name afteroid to denote the condition of Ceres and Pallas, the definition I then gave of this term\* will equally express the nature of Juno, which, by its similar situation between Mars and Jupiter, as well as by the smallness of its disk, added to the considerable inclination and excentricity of its orbit, departs from the general condition of planets. The propriety therefore of using the same appellation for the lately discovered celestial body cannot be doubted.

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\* See Phil. Trans. for 1802, p. 229, line 10.

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" Had Juno presented us with a link of a chain, uniting it to those great bodies, whose rank in the solar system I have also defined\*, by some approximation of a motion in the zodiac, or by a magnitude not very different from a planetary one, it might have been an inducement for us to suspend our judgment with respect to a classification; but the specific difference between planets and asteroids appears now by the addition of a third individual of the latter species to be more fully established, and that circumstance, in my opinion, has added more to the ornament of our system than the discovery of another planet could have done." P. 61.

A copper-plate engraving is annexed to this paper.

III. *An Essay on the Cohesion of Fluids.* By Thomas Young, M.D. For. Sec. R.S.

This paper is divided into seven sections, the titles of which are: I. General Principles. II. Form of the Surface of a Fluid. III. Analysis of the simplest Forms. IV. Application to the Elevation of particular Fluids. V. Of apparent Attractions and Repulsions. VI. Physical Foundation of the Law of superficial Cohesion. And VII. Cohesive Attraction of Solids and Fluids.

The peculiar nature of the facts and analogies which are mentioned in this paper, renders it impracticable to give our readers an intelligible abstract of it; we must, therefore, refer the curious to the essay itself.

IV. *Concerning the State in which the true Sap of Trees is deposited during Winter.* By Thomas Andrew Knight, Esq.

Besides the aqueous fluid, commonly called *sap*, which ascends from the roots of trees to their very summits, during the spring and summer seasons only, trees have another kind of sap, called the *true sap*, or peculiar juice of the plant. Now Mr. Knight's object, in the present paper, is to prove " that this fluid in an inspissated state, or some concrete matter deposited by it, exists during the winter in the albumen, and that from this fluid, or substance, dissolved in the ascending aqueous sap, is derived the matter which enters into the composition of the new leaves in the spring, and thus furnishes those organs, which were not wanted during the win-

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\* Ibid. page 224; line 3 of the same Paper.

ter, but which are essential to the further progress of vegetation." P. 88,

It is generally known, as this author observes, that the alburnum, or sap-wood of trees, which are felled in the autumn and winter, is much superior in quality to that of other trees of the same species, which are suffered to stand till the spring and summer. This superiority in winter-felled wood, which has been generally attributed to the absence of the sap at that season, this author was induced, from a variety of circumstances, to attribute to the addition of some substance, and he suspected that this substance is generated and deposited within the wood in the preceding summer and autumn. If this hypothesis be true, the consequence naturally following is, that any given portion of winter-felled wood will possess a greater degree of specific gravity, and will yield a larger quantity of extractive matter, than the same quantity of wood which has been felled in the spring, or in the early part of the summer.

In order to ascertain those points, Mr. K. made a variety of experiments, which are related at large in this paper. By making incisions on the trunks of the sycamore and birch trees, but at different heights, he obtained different specimens of sap; and a careful examination of those specimens shewed; that the sap collected from the upper part of the trees, was specifically heavier, and had sensibly more taste, than that of the lower part of the trees.

To determine the specific gravity of the alburnum of trees at different seasons, was not so easy. Mr. K. considering the difficulties which attended the most obvious way of performing the operation, at last adopted the following plan.

"The most eligible method therefore," *he says*, "which occurred to me, was to select and mark in the winter some of the poles of an oak coppice, where all are of equal age, and where many, of the same size and growing with equal vigour, spring from the same stool. One half of the poles which I marked and numbered were cut on the 31st of December, 1803, and the remainder on the 15th of the following May, when the leaves were nearly half grown. Proper marks were put to distinguish the winter-felled from the summer-felled poles, the bark being left on all, and all being placed in the same situation to dry." P. 92.

On his examining in due time the specific gravity of similar pieces of those poles, he found the specific gravity of the winter-felled wood to be 0.679, and that of the summer-felled wood to be 0.609. A very remarkable difference consonant with the hypothesis.

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By maceration in water he also found that the former yielded a greater quantity of extractive matter than the latter.

Next to this, Mr. K. relates other experiments made for the purpose of discovering the laboratory, or place, wherein the matter which gives additional weight to the winter-felled trees, is formed, and how it circulates through the plant. After the description of those experiments, he concludes with saying,

"It has been proved in the preceding experiments on the ascending sap of the sycamore and birch, that that fluid does not approach the buds and unfolding leaves in the spring, in the state in which it is absorbed from the earth: and therefore we may conclude that the fluid, which enters into, and circulates through the leaves of plants, as the blood through the lungs of animals, consists of a mixture of the true sap or blood of the plant with matter more recently absorbed, and less perfectly assimilated.

"It appears probable that the true sap undergoes a considerable change on its mixture with the ascending aqueous sap; for this fluid in the sycamore has been proved to become more sensibly sweet in its progress from the roots in the spring, and the liquid which flows from the wounded bark of the same tree is also sweet; but I have never been able to detect the slightest degree of sweetness in decoctions of the sycamore wood in winter. I am therefore inclined to believe that the saccharine matter existing in the ascending sap is not immediately, or wholly, derived from the fluid which had circulated through the leaf in the preceding year; but that it is generated by a process similar to that of the germination of seeds, and that the same process is always going forward during the spring and summer, as long as the tree continues to generate new organs. But towards the conclusion of the summer, I conceive that the true sap simply accumulates in the albumum, and thus adds to the specific gravity of winter-felled wood, and increases the quantity of its extractive matter.

"I have some reasons to believe, that the true sap descends through the albumum as well as through the bark, and I have been informed, that if the bark be taken from the trunks of trees in the spring, and such trees be suffered to grow till the following winter, the albumum acquires a great degree of hardness and durability. If subsequent experiments prove that the true sap descends through the albumum, it will be easy to point out the cause why trees continue to vegetate after all communication between the leaves and roots, through the bark, has been intercepted: and why some portion of alburnous matter is in all trees\* generated below incisions through the bark." P. 102.

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\* I have in a former paper stated that the perpendicular shoots  
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V. *On the Action of Platina and Mercury upon each other,*  
By Richard Chenevix, Esq. F.R.S. &c.

Our readers may recollect to have seen in our accounts of the preceding volumes of the *Philosophical Transactions*, that about two years ago, a new metal, under the name of *Palladium*, was made known to the world; but in a manner rather doubtful and mysterious. Mr. Chenevix having undertaken a chemical examination of this metal, was led to conclude, or at least strongly to suspect, that this palladium was nothing more than a mixture of mercury and platina; he could not, however, discover a direct, or effectual method of forming that supposed compound; nor have the repeated endeavours of other chemists, for the same purpose, proved more successful.

An account of the attempts made by other chemists in England, in France, and in Germany, with proper remarks, occupies several of the first pages of the present paper; after which, the author describes nine experiments, which he made with platina and mercury in different states, and with the addition of other articles.

"From all these experiments," he says, "it is evident that mercury can act upon platina, and confer upon it the property of being precipitated in a metallic state by green sulphate of iron. By *Experiments 1 and 2*, it is proved, 1<sup>st</sup>, That platina can protect a considerable quantity of mercury from the action of nitric acid; and 2<sup>dly</sup>, That mercury can increase the action of nitromuriatic acid upon platina. From *Experiments 3, 4, 5, 6, 7, 8*, it appears that mercury can combine with platina in such a manner as not to be separated by the degree of heat necessary to fuse the compound, since after the fusion it retains that property, which is essentially characteristic of the presence of mercury in a solution of platina. The 8<sup>th</sup> *Experiment* proves that the action of mercury upon platina is not confined to the metallic state; but that these metals can combine and form an insoluble triple salt with an acid which produces a very soluble compound with platina alone. The 9<sup>th</sup> *Experiment* shows that platina can retain in solution a certain quantity of mercury, and prevent its reduction by a substance which acts most powerfully to that effect, when platina is not present. That part of the general position, therefore, which

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of the vine form an exception. I spoke on the authority of numerous experiments; but they had been made late in the summer; and on repeating the same experiments at an earlier period, I found the result in conformity with my experiments on other trees,

is the object of this Paper, is proved, if these experiments, upon being repeated by other chemists, shall be found to be accurate.

“ One or two of the above experiments seem to be in contradiction to some that I have stated in my Paper upon palladium; for in the present examples, platina protects mercury against the action of nitric acid; whereas in palladium the mercury is not only acted upon itself, but it conduces to the solution of platina in the same acid. I am well aware of this objection; but confining myself to my present object, I shall wave all further discussion of it till another opportunity. In the mean time, however, it may be laid down as an axiom in chemistry, that the strongest affinities are those, which produce in any substance the greatest deviation from its usual properties.

“ When a button of the alloy of platina and mercury as prepared by any of the above methods, is dissolved in nitro-muriatic acid, and afterwards precipitated by green sulphate of iron, the entire quantity of the alloy used is seldom obtained. A considerable portion of platina resists the action of green sulphate of iron, and remains in solution. This may be looked upon as the excess of platina, and can be recovered by a plate of iron. Hence it appears that less mercury is fixed, than can determine the precipitation of the entire quantity of platina; yet in this state it can draw down a greater quantity of the latter, than when it is merely poured into a mixed solution of platina, not before so treated. Indeed the whole of these experiments tend, not only to show that these two metals exercise a very powerful action upon each other, but that they are capable of great variation in the state of their combination; and also that substances possessing different properties have resulted from my attempts to combine platina with mercury.

“ This observation furnished me with a method of ascertaining, or at least of approaching to the knowledge of, the quantity of mercury thus fixed by platina, and in combination with it. The experiment, however, having been seldom attended with full success, I mention the result with the entire consciousness of the uncertainty to which it is subject. I observed the increase of weight, which the original quantity of platina had acquired in some cases after it had been treated with mercury, and fused into a button. I counted that augmentation as the quantity of mercury fixed. I then determined how much was precipitated by green sulphate of iron from a solution of this alloy, and supposed it to contain the whole quantity of mercury found as above. But, even if attended with complete success, there is a chemical reason which must make us refuse our assent to this estimate. It is possible, and not unlikely, that a portion of mercury may be retained in solution by the platina, as well as that a portion of the platina may be precipitated by means of the mercury. The mean result, however, was that the precipitate by green sulphate of iron



consisted of about 17 of mercury, and 83 of platina, when the specific gravity was about 16.

"With regard to palladium, lest it should be supposed that either my own observations, or those of others, have given me cause to alter my opinion, I will add that I have as yet seen no arguments of sufficient weight to convince me, in opposition to experiment, that palladium is a simple substance. Repeated failure in the attempt to form it I am too well accustomed to, not to believe that it may happen in well conducted operations; but four successful trials, which were not performed in secret, are in my mind a sufficient answer to that objection. By determining the present question, we may overcome the prepossession conceived by many against the possibility of rendering mercury as fixed, at an elevated temperature, as other metals: we may be led to see no greater miracle in this compound, than in a metallic oxide, or in water, and be compelled to take a middle path between the visions of alchemy on the one hand, and the equally unphilosophical prejudices on the other, which they are likely to create. In the course of experiments just now related, I have seen nothing but what tends to confirm my former results, yet the only means which I can, after all, prescribe for succeeding, is perseverance." P. 126.

VI. *An Investigation of all the Changes of the variable Star in Sobieski's Shield, from five Year's Observations, exhibiting its proportional illuminated Parts, and its Irregularities of Rotation; with Conjectures respecting unenlightened heavenly Bodies.* By Edward Pigott, Esq.

Mr. Pigott, in the year 1795, discovered that a star in Sobieski's shield regularly varied in brightness. He endeavoured to determine the period of its increase and decrease of brightness, and from the observations he made at that time, the period seemed to be about  $62\frac{3}{4}$  days. But repeated examinations of the same star, made since that time during five years, having given Mr. P. much better documents for determining the desired period, he now states his observations in the present paper, together with the result, or a mean, of the same; whence it appears, that the period of the star's increase and decrease of brightness is  $61\frac{1}{4}$  days, which differs from Mr. Pigott's former determination by not more than  $1\frac{1}{4}$  day.

He further observed, that the time of the decrease of brightness is longer than that of the increase; and consequently, (supposing that the phenomenon is owing to the stars having spots on its surface, and to its revolving round its axis like the sun,) that the places of the full and the least brightness

brightness are not situated at the distance of half the circumference from each other, which seems to be the case with all variable stars.

Mr. P. endeavoured to deduce from his observations the duration of the brightness of the same star, without any perceptible change, while at the maximum and minimum; but the results are not satisfactory.

After the statement of all his observations, and of the remarks made upon them, this author concludes the first part of the paper with a table, wherein he collects the results of all the above-mentioned observations, and which we shall subjoin.

The first column of this table describes the nature of the remarks; the second exhibits the present results; the third exhibits the former results; and the last column, a mean of both computed proportionally according to the number of observations of each.

TABLE VIII.

	Days.	Days.	Days on a mean.
Rotation on its axis	61½	62½	62—
Duration of brightness, at its maximum, without any perceptible change	8+	14	9½
Ditto, when it does not attain its usual brightness	20—	—	—
Duration of brightness at its minimum, without any perceptible change	9—	9	9
Ditto, when it does not decrease so much as usual	20—	—	—
Decrease in time, from the middle of its full brightness to the middle of its least	34	28	33+
Increase in time, from the middle of its least brightness to the middle of its full	27+	35	29—
Extremes of its different degrees of brightness; with a mean of its usual variations	5+ 9 or 0	5+ 7.8	5. 6

In the second part, this author examines the observations relative to the irregularities in the increase and decrease of lustre of the above-mentioned star. He also points out the results which seem to arise from the observations and attempts to explain them. These hypothetical investigations are illustrated by diagrams on two adjoining plates. Upon the whole, Mr. P. seems to consider it as possible, that the above-mentioned star is of the nature of our sun, according to Dr. Herschel's last hypothesis concerning that luminary, which is described at large in a former volume of the *Philosophical Transactions*.

VII. *An Account of some analytical Experiments on a mineral Production from Devonshire, consisting principally of Alumine and Water.* By Humphry Davy, Esq. F.R.S. &c.

This mineral was found filling some of the cavities and veins in a rock of soft argillaceous shift near Barnstaple. Its external characters are described by Mr. Davy in the following manner.

"The most common appearance of the fossil is in small hemispherical groups of crystals, composed of a number of filaments radiating from a common centre, and inserted on the surface of the shift; but in some instances it exists as a collection of irregularly disposed prisms forming small veins in the stone: as yet, I believe, no insulated or distinct crystal has been found. Its colour is white, in a few cases with a tinge of gray or of green, and in some pieces (apparently beginning to decompose) of yellow. Its lustre is silky; some of the specimens possess semi-transparency, but in general it is nearly opaque. Its texture is loose, but its small fragments possess great hardness, so as to scratch agate.

"It produces no effect on the smell when breathed upon, has no taste, does not become electrical or phosphorescent by heat or friction, and does not adhere to the tongue till after it has been strongly ignited. It does not decrepitate before the flame of the blow-pipe; but it loses its hardness, and becomes quite opaque. In consequence of the minuteness of the portions in which it is found, few of them exceeding the size of a pea, it is very difficult to ascertain its specific gravity with any precision; but from several trials, I am disposed to believe, that it does not exceed 2,70, that of water being considered as 1,00." P. 156.

By chemical analysis it was found that 100 parts of this mineral consist of 70 of alumine, 1,4 of lime, and 26,2 of fluid; 2,4 parts of it being lost in the course of the operation.

Mr. D. found that a red heat is not, but a white heat is, sufficient

sufficient to expel from it all the water capable of being volatilized. Fifty grains of the most transparent part of the fossil lost 18 grains in a red heat, and 15 in a white heat. Amongst the other ingredients, a minute portion of oxide of iron, and a similar portion of acid, were found in it. These, however, Mr. D. supposes to be adventitious, so that, in his opinion, this mineral may be considered as a compound of about 30 parts of water and 70 of alumine; in consequence of which, Mr. D. proposes to call it *Hydrargillite*.

VIII. *Experiments on Wootz.* By Mr. David Mushet.

This Paper contains the account of an experimental examination of five cakes of wootz, or cast steel from Hindostan, undertaken by Mr. Mushet, at the request of Sir Joseph Banks.

In the first place, Mr. M. describes the different appearances of the cakes, for they were not of the same uniform quality. He then relates the various experiments made by forging those cakes, wherein he notices their various ductility, tenacity, &c. and to this he subjoins the following general remarks.

“ The formation of wootz appears to me to be in consequence of the fusion of a peculiar ore, perhaps calcareous, or rendered highly so by mixture of calcareous earth along with a portion of carbonaceous matter. That this is performed in a clay or other vessel or crucible, is equally presumable, in which the separated metal is allowed to cool; hence the crystallization that occupies the pits and cells found in and upon the under or rounded surface of the wootz cakes.

“ The want of homogeneity, and of real solidity in almost every cake of wootz, appears to me to be a direct consequence of the want of heat sufficiently powerful to effect a perfect reduction; what strengthens this supposition much, is that those cakes that are the hardest, *i. e.* that contain the greatest quantity of carbonaceous matter, and of course form the most fusible steel, are always the most solid and homogeneous. On the contrary, those cakes, into which the cutting chisel most easily finds its way, are in general cellular, replete with laminæ, and abound in veins of malleable iron.

“ It is probable, had the native Hindostan the means of rendering his cast steel as fluid as water, it would have occurred to him to have run it into moulds, and by this means have acquired an article uniform in its quality, and convenient for those purposes to which it is applied.

“ The hammering, which is evident around the feeder and upon the upper surface in general, may thus be accounted for. When the

the cake is taken from the pot or crucible, the feeder will most probably be slightly elevated, and the top of the cake partially covered with small masses of ore and steel iron, which the paucity of the heat had left either imperfectly separated or unfused. These most probably, to make the product more marketable, are cut off at a second heating, and the whole surface hammered smooth.

“ I have observed the same facts and similar appearances in operations of a like nature, and can account satisfactorily for it as follows. . . .

“ The first portions of metal, that are separated in experiments of this nature, contain the largest share of the whole carbon introduced into the mixture. It follows of course, that an inferior degree of heat will maintain this portion of metal in a state of fluidity, but that a much higher temperature is requisite to reduce the particles of metal, thus for a season robbed of their carbon, and bring them into contact with the portion first rendered fluid, to receive their proportion of the steely principle. Where the heat is languid, the descent of the last portions of iron is sluggish, the mass below begins to lose its fluidity, while its disposition for giving out carbon is reduced by the gradual addition of more iron. An accumulation takes place of metallic masses of various diameters, rising up for half an inch or more into the glass that covers the metal; these are neatly welded and inserted into each other, and diminish in diameter as they go up. The length, or even the existence of this feeder or excrescence, depends upon the heat in general, and upon its temperature at different periods of the same process. If there has been sufficient heat, the surface will be convex and uniformly crystalline; but if the heat has been urged, after the feeder has been formed and an affinity established between it and the steelified mass below, it will only partially disappear in the latter, and the head or part of the upper end of the feeder, will be found suspended in the glass that covers the steel.

“ The same or similar phenomena take place in separating crude iron from its ores, when highly carbonated, and difficult, from an excess of carbon, of being fused.

“ The division of the wootz cake by the manufacturers of Hindostan, I apprehend is merely to facilitate its subsequent application to the purposes of the artist; it may serve at the same time as a test of the quality of the steel.” P. 171.

In order to ascertain whether wootz owed its hardness to an extra quantity of carbon, Mr. M. made several comparative experiments with various portions of wootz, of common cast steel, and of white crude iron.

The method he used for determining the quantities of carbon, and which he reckons the most effectual, is to observe the quantity of lead which is reduced from flint glass by each

each specimen of steel or iron. The recapitulation of his experiments is as follows:

1st cake of woodz revivd of lead	-	-	-	-	-	139
2d ditto	-	-	-	-	-	125
3d ditto	-	-	-	-	-	120
4th ditto	-	-	-	-	-	156
5th ditto	-	-	-	-	-	102
Steel containing $\frac{1}{10}$ of its weight of carbon	-	-	-	-	-	994
Cast Iron	-	-	-	-	-	228

“ It would appear to result from these experiments, that wootz contains a greater proportion of carbonaceous matter, than the common qualities of cast steel in this country, and that some particular cakes approach considerably to the nature of cast iron. This circumstance, added to the imperfect fusion which generally occurs in the formation of wootz, appear to me to be quite sufficient to account for its refractory nature, and unhomogeneous texture.

“ Notwithstanding the many imperfections with which wootz is loaded, it certainly possesses the radical principles of good steel, and impresses us with a high opinion of the ore from which it is formed.

“ The possession of this ore for the fabrication of steel and bar iron, might to this country be an object of the highest importance. At present it is a subject of regret, that such a source of wealth cannot be annexed to its capital and talent. Were such an event practicable, then our East-India Company might, in their own dominions, supply their stores with a valuable article, and at a much inferior price to any they send from this country.”

The Meteorological Journal for the year 1804, kept, as usual, at the apartments of the Royal Society by order of the president and council, is at the end of this part of the Philosophical Transactions. It commences with January the 1st, and ends with December the 31, 1804. It contains the observations taken twice in the course of each day throughout the whole year, and the particulars are registered in nine columns, the titles of which are, Six's thermometer, least and greatest heat, Time of making the observations, Thermometer without, Thermometer within, Barometer, Hygrometer, Rain, Winds, and Weather.

From those observations, it appears that the mean height of the thermometer for the whole year is  $52^{\circ}$ . Its greatest height, viz.  $81\frac{1}{2}$ , was observed on the 16th of September. Its least, viz.  $19^{\circ}$ , was observed on the 24th of December.

The mean height of the barometer (the basin of which is situated 81 feet above the level of low water spring tides at Somerset-house) for the whole year, is 29,85 inches. The mean of the hygrometer for the whole year is 81,2. The whole quantity of rain amounts to 20,973 inches.

At the end of this journal we also find, what had been omitted for several years before, viz. a statement of the declination of the magnetic needle, which at a mean is 24°, 10,7 West; the extremes being 24°, 11', 8, and 24°, 8' 4.

**ART. VI.** *Naval Chronology: or, an Historical Summary of Naval and Maritime Events. From the Time of the Romans to the Treaty of Peace, 1802. With an Appendix. By Isaac Schomberg, Esq. Captain in the Royal Navy. 5 vols. 8vo. pp. 3028, 2l. 2s. Egerton, 1802.*

**T**HIS work would have received due notice a considerable time ago, had it not been accidentally mislaid, a circumstance, however, which the author will have no reason to regret, as, in addition to any praise we can bestow, its importance must appear more obvious from the stupendous events of the last few weeks. Every reflecting mind, after the first burst of gratitude, will be inclined to examine by what means our navy first obtained, and has progressively increased, its superiority, and in this inquiry we can recommend the present work, as affording most satisfactory as well as authentic documents. As it is not however, strictly speaking, an object of criticism, nor from the nature of its composition, will admit of those extracts, by which, in other cases, the reader is made acquainted with the style, genius, argument, &c. of the writers in question; we must be contented to specify its general contents, and bestow on the author the praise due to industry and fidelity:

The first three volumes contain a Chronological Account of the British Navy, from the earliest times to the late Peace, including every engagement, general or partial, between fleets, or between single ships, losses of vessels by shipwreck or accident, promotions and other rewards given to men of bravery, mutinies and courts martial, all the laws respecting the navy, and all the revolutions or changes in the nature of its various appointments, rank of officers, progress of ship-building, and, in a word, every particular in any respect connected with the history and progress of the

the British navy, from its rudest efforts, to the present high state of superiority, we had almost said, of perfection.— These details are given in that mixed and desultory manner, which renders this part of the work what some would term a *readable* book, well calculated for the particular class of persons whom the author had in his eye; and not less useful as a book of reference to all, who in their political or historical inquiries may have occasion to treat on maritime subjects.

The Appendix, which is contained in the two last volumes, gives us the state of the navy of Great Britain, its various successes and losses, with a comparative view of the successes and losses of other nations; a list of fleets, squadrons, and lines of battle; an account of the different offices in the naval department, with the names of those noblemen and gentlemen who have served in each; a list of the admirals and post-captains who have borne commissions in the royal navy, with an account of the services they have performed; and other miscellaneous information respecting the history, or present state of the navies of Europe.

From this Supplement, we are tempted, on the present occasion, to extract a few minutes, which may exhibit to our readers, in a very small space, the progress of our navy in its *successes*, during the period of a century, that is, from the conclusion of Queen Anne's war to the late peace:—

“ In Queen Anne's war, England sustained a loss of 38 ships, carrying in all 1596 guns, and France lost 52 ships and 3094 guns, leaving a balance in favour of England of 14 ships and 1498 guns.

“ During the war from 1739 to 1749, first with Spain, and afterwards with France and Spain, the enemy lost 41 ships of the line, and the British 13, leaving a balance in our favour of 28. In the same war the French and Spaniards captured 26 frigates, and the British only 22, leaving a balance of four frigates in favour of the combined powers, a circumstance which we have no wish to conceal, because it is the last of the kind which occurs in the annals of their navy.

“ In the war from 1755 to 1763, the French had 35 ships of the line taken or destroyed, with 58 frigates and 10 sloops; the Spaniards lost 14 ships of the line, and five frigates, making in all, of the line, 49 ships, while Great Britain lost only 16, and had consequently a balance in her favour of 33; and upon the comparative losses of sloops and smaller vessels, she had a balance of 34.

During the war, usually called the American war; from 1775



to 1783, when Britain had to contend with America, France, Spain, and Holland, her losses amounted to—

	Taken.	Destroyed.
Of the line - - -	1	16
Fifty guns - - -	2	2
Frigates - - -	15	43
Sloops, &c. - - -	64	57
	<hr/> 82	<hr/> 118

“The Americans had 33 ships from 40 to 10 guns taken, and 32 destroyed.

“The French loss was,

	Taken.	Destroyed.
Of the line - - -	9	7
Frigates, &c. - - -	41	5
	<hr/> 50	<hr/> 12

“The Spaniards,

Of the line - - -	5	3
Frigates, &c. - - -	5	11
	<hr/> 10	<hr/> 14

“The Dutch,

Of the line - - -	3	1
Frigates, &c. - - -	3	1
	<hr/> 6	<hr/> 2

“The whole balance in favour of Great Britain is 16 ships of the line taken; the other rates are in proportion, but from the unequal tonnage and names given to some of the small vessels, our author has not been able to make out an exact comparative statement. Our losses by storms in this war were very great, but of frigates we had only 15 captured, while we took from the French, Spaniards, and Dutch, no less than 49.

“We now come to the late war, which demands our particular attention. The comparative statement of losses, according to our author, stands thus:—

	Of the line.	Fifties.	Frigates.	Corvettes.	Total.
French -	54	2	150	135	341
Spanish -	10	0	22	22	64
Dutch -	18	7	29	23	77
Danes -	5	0	2	8	15
	<hr/> 87	<hr/> 9	<hr/> 203	<hr/> 188	<hr/> 497

“While the loss to the British was only 21 ships of the line, six fifties, 55 frigates, and 94 sloops, in all 176 ships. The balance, therefore, in favour of Great Britain, was SIXTY-SIX sail of the LINE, three of 50 guns, 148 frigates, 94 sloops, &c. making

making a total of 321. But it is necessary to add, that of the 21 ships of the *line*, stated to have been left by Great Britain, FIVE ONLY were taken by the enemy, the rest being burnt by accident, or wrecked in various ways, unconnected with the line, of war. On the other hand, of the 54 French ships of the *line* seven only were lost by similar accidents, and five were burnt at Toulon by land, but all the rest were taken in various engagements. To the glories of this war we may still add, that in the course of it, we took from the three naval powers, 1006 privateers and armed vessels, carrying 7839 guns, and 47,246 men, but this we shall not insist upon particularly, as we have in this work no counter-statement of losses of that kind in our own shipping."

From the preceding accounts, our readers will perceive that the superiority of the British navy has been uniformly progressive for a century, a period which we have fixed upon, partly because our documents are more accurate, and partly, because it is during that time the other maritime powers have struggled by all means to rival us on the ocean. To do this effectually, they found that combination was necessary; but it is evident, however wonderful, that our greatest exertions have been followed by our most brilliant successes, when those combinations appeared most formidable, namely, during the two last wars. Another conclusion to be drawn from this work, confirmed by undeniable facts, is, that in all our principal battles, we have had to contend with a superior force, superior in number of ships, of guns, and of men. The reader will find this almost uniformly the case throughout the whole of Captain Schomberg's details; and it is surely quite unnecessary to appeal to recent instances for a farther confirmation of the fact. It remains for politicians, for naval men, for philosophers, to account for a superiority, in all periods of our history, so decisive, and irresistible. Ample materials may be found in these useful volumes, to assist such inquiries, and to determine why other nations, not destitute of resources, physical or mental, certainly not destitute of courage, have never been able to attain our accomplishments in skill, bravery, and discipline? It is sufficient for us, who cannot be supposed competent to such discussions, to look up with pious gratitude to the God of all power and might, who has thus shielded us against the most extensive and unprincipled tyranny that ever desolated the world. From the above statements it will appear, that our deliverances have at all times been many and great, yet within these few weeks we have heard of victories which

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transcend

transcend all that are upon record; victories which, while they seem to gratify all that human ambition would attain, or can imagine, ought always to be referred to the interposition of that Being to whom it is owing, that amidst the convulsions of the whole civilized world, we are still a nation powerful, independent, free, and happy.

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**PART. VII.** *The History of the Orkney Islands: in which is comprehended an Account of their present as well as their ancient State; together with the Advantages they possess for several Branches of Industry, and the Means by which they may be improved. Illustrated with an accurate and extensive Map of the whole Islands, and with Plates of some of the most interesting Objects they contain. By the Rev. George Barry, D. D. Minister of Shapinsay. 4to. 509 pp. 1l. 11s. 6d. Longman and Co. 1805.*

**T**HIS volume fills up a very interesting and important chasm in topography, for we have never had any authentic or well-written history, in detail, of the Orkney Islands. The present is very elaborate and circumstantial; and whoever from local situation or connection, or from that curiosity, which directs its attention to such pursuits, has wished to see an undertaking of this kind accomplished, will have abundant reason to thank the industrious author of this publication.

Dr. Barry has very judiciously arranged his matter under three heads, which he has divided into an equal number of books. His first, comprises a geographical view of the islands. His second, exhibits an account of their earliest inhabitants, their manner and customs, their monuments of antiquity, their situation under succeeding sovereigns. The third book describes the present state of the Orkney Islands, their natural history, their population, manners, and customs, their agriculture, manufactures, commerce, and fisheries. An appendix is subjoined of various original and authentic papers, illustrative of what precedes, and forming by no means the most unimportant part of the author's valuable communications.

From each of these judicious divisions of his work we shall select an extract for the reader's amusement and information.

Dr. Barry (who since, or immediately before, the publication of his book has terminated the career of life) represents himself to be minister of Shapinsay, an island which

which may be called the centre of the Orkneys; we shall therefore give his description of it.

“ Shapinshay, situated to the north of the Mainland\*, from which, in some places, it is no more than a mile distant; is the first of the north isles that presents itself, about three miles removed from Kirkwall. If its greatest extent be considered, the dimensions will amount to nearly seven miles by five; but as it bears some resemblance to a cross, of which the length may be viewed in the light of the body, and the breadth in that of the arms, such a consideration of it will convey no very distinct idea of its surface. To subject it to measurement, it must be reduced into a regular form; and in that case, nine square miles would be all it contains.

“ Much of this extent, especially on the north and south side, is cultivated; and indeed almost the whole is capable of cultivation, were due attention paid to it. So far, however, is this from being the case, that to the detriment, no less than to the disgrace of the proprietors, some of the arable lands are yet lying *runrig*, which is well known to throw an insuperable bar in the way of culture, besides furnishing matter for endless disputes and contentions.

“ The whole of this island formerly made a part of the temporality of the bishoprick of Orkney.

“ In its south-west corner, lead ore was found of a flattering appearance; but owing to some difficulties that unexpectedly arose, the work has not been prosecuted.

“ The soil, though various, is in general shallow, compounded of clay, peat, and sand, very imperfectly cultivated: and as there is more dependence on sea-weed, than on either dung or compost as a manure, and no regard whatever paid to either lime or marl, though they exist in the island, the crops of bear and oats are neither so plentiful as they otherwise might be, nor is the grain of such superior quality. The grain that is raised annually is sufficient for the inhabitants, though the rents are paid in kind, and a large quantity thus necessarily conveyed to the king's storehouse in Kirkwall.

“ On one estate, the ordinary mode of husbandry has been exchanged for one that has been long practised in the best cultivated countries to the south; and the experiment has exceeded the most sanguine expectations: and as there is nothing either in the soil or situation of that place peculiarly favourable, the same mode, adopted in other instances, might be attended with the same happy consequences. The farming stock has kept pace with the improvement of the land in the instance above alluded to, as it now exceeds triple its former value. Through other parts of the island, the farming stock is of a piece with their agriculture, their horses and cattle being as puny as they are numerous. Swine are kept in great numbers, without herding or confinement, to the

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\* The largest island is so called. - *Rea.*

unspeakable destruction of both grass and corn; and the sheep, that amount to between two and three thousand, being suffered to enjoy the same natural liberty, are scarcely less hurtful in their depredations.

" Little more than a furlong to the south of the island, and separated by a reef of rocks that are almost dry at low water, is situated the beautiful island of Elgar, or Ellerholm, which bears evident marks of having been formerly inhabited. Though some vestiges of a house are still to be seen on the north side, around which lye the lands that appear to have been cultivated, it is probable that it has never furnished a permanent abode for men since it was finally separated from the principal island.

" At present, it contains the ruins of an old chapel, and a Picti-house that has been opened. It furnishes pasture for a number of sheep and young cattle in summer, and gives, by its favourable situation, the utmost security to the fine harbour of Elwick.

" Among a great many harbours found in the islands, this possesses some advantages, in as far as it is secure in every quarter, the ground good, the water deep, the beach, in some places at least, such, that a ship may run a-shore without damage. There is plenty of fresh water at hand; and, as it opens to the south, it is convenient, in this respect, for ships bound to that quarter of the country.

" In common with most of the rest, this island exhibits some monuments of antiquity. Among these may be reckoned, besides some Popish chapels of little note, many Picti-houses ranged along the shores as so many forts, burghs, or castles, together with tumuli or barrows in very different situations. A monumental stone, of the same figure and dimensions with those in other places, raises its venerable head in a plain near its eastern extremity; and, to close the catalogue, on the banks of the sea facing the north, is the stone of *Odin*.

" Besides its other productions, this island produces, annually, about an hundred tons of kelp; its valued rent is two thousand one hundred and thirty-six pounds Scots; its real, six hundred pounds sterling; and its population, which for some years past has been on the increase, is seven hundred and fifty." P. 47.

The manners and customs of the earlier inhabitants of the Orkneys, will be perused with particular attention by most readers, and justify the following extract.

*Of the Manners and Customs of the Picti.*

" The practice of exposing children in infancy, though followed by some celebrated nations of antiquity, and even by some of equal celebrity in modern times, is so repugnant to the feelings of humanity, that it is truly wonderful that, in any country, it should ever have taken place. Wisdom, virtue, religion, and natural affection, join in condemning it. Though, therefore, it

was practised among the Caledonians, previously to the light of Christianity, it seems only to have been very seldom, and in cases of extreme necessity.

"As soon as their children were born, they carried them to some lake or stream, into which they instantly immersed them; giving them at the same time a name; and this custom they regarded as a religious rite, because among them waters were considered sacred.

"To establish the connection between the sexes, on principles that are at once consonant to sound policy, and to purity of manners, has been found a very difficult task, in all ages; and therefore it need not seem strange, if, among a barbarous people, it should have been loose and irregular. Accordingly, the Caledonians (whom we consider as Picts,) we are told, had a plurality, if not a community of wives\*. The same thing is asserted of the South Britons†, and of the Agathusi, a German nation‡; but it is probable this custom prevailed only among men of high rank, who might have observed it, from the love of vanity, or, as is the case in the east, from ostentation. To this opinion we are led, from the information that the Germans, except such as were rich, had never more than one wife, which is certainly most consonant both to nature and reason§; and the Picts seem evidently to have adopted the same wife and virtuous practice; for their kings only were permitted the privilege of choosing whom they pleased, and dismissing them again at pleasure||. Their marriages were neither celebrated in any place of worship, nor attended with any religious ceremony, as they were regarded only in the light of a civil contract, not only then, but even so late as the commencement of the thirteenth century¶. After the parties were finally agreed, the bridegroom offered a present to the bride's father; the bride did the same to her intended husband's father; the friends of both were invited to witness the agreement; when they had done this, the bride was given away in a set form of words; and the marriage feast closed the ceremony.

"Their mode of interment was various. The bodies of the common people, and also those of their enemies, were in general buried, as the least troublesome and least expensive. Those of men of rank and eminence were for the most part burnt, either entirely or in part; and when this method, which was reckoned the most honourable, was adopted, the ashes were collected in an earthen urn, which was set on the ground, and over it was

\* Dio. † Julius Cæsar. ‡ Herodotus.

§ Tacitus. || Solinus.

¶ Pope Innocent the Third, 1210, Blackstone.

thrown a heap of earth, or *tumulus*, which in size was proportioned to the dignity of the deceased.

" The food of these people, as might naturally have been expected, was very simple: milk and fish were the ordinary diet of such as lived in the western isles\*; to which the flesh of such animals as the chase procured, was added by those who inhabited Pictland.

" Besides all these kinds of food, they made use of a certain root, that had the power of preserving them long from the sensation of hunger; and the very same root, for the same purpose, was made use of by the ancient Scythians†. But pork was the favourite meat of that people; and boars' flesh was admitted to the honour of forming a dish among those that composed the feast of *Odin*. In the first account of Iceland, mention is often made of vast numbers of swine and sheep‡; and horse-flesh was used there, and in Scandinavia, the mother country, as late as the eleventh century.

" Simple as their food was, their drink was not less so. Rarely did either wine or meat enter into their beverage. Ale was the favourite liquor with all the branches of the Gothic stock; and this they were accustomed, at their convivial meetings and festivals, to quaff liberally in horns§, after the manner of the ancient Germans||.

" Their dress was similar, in its nature, to the means of their subsistence. Many of the lower classes went almost entirely naked; and such as did not, had only the skins of wild beasts, which success in the chase had provided, carelessly thrown over their shoulders, to shield them from the violent blasts of winter¶.

" As early as the fifth century, the common people\*\*, no less from a regard to decency, than for warmth, wore a cloth around their middle, while their chiefs had a coat and breeches under their mantle; and all of them stained or painted their bodies, in compliance with a custom which they had in common with the other branches of that great family,

" To imprint these marks, or that colour on their skin, they made use of a sharp instrument, with which they punctured it; and when once this was done, they rubbed or pressed into it some colouring substance, which, in a short time, rendered the place to which it was applied permanently conspicuous. *Vimur*, or woad, was the substance used for this purpose among the Belgæ, who are not without several marks of a Gothic origin; and the application of it imparted to their skin a blue colour,

\* Solinus, . † Dio.

‡ Islands Landaman Bok.

§ Adamnan, vit. St. Col.

|| Cæsar,

¶ Cæsar, and Tacitus.

\*\* Gildas.

Among them, the custom seems to have been prevalent, till compelled to give way to Roman manners; and some faint traces of it may be met with among the inhabitants of Northumberland, so late as the eighth century. But this practice, far from being confined to the different tribes of one people, seems, in an early stage of society, to be of very wide extension; as we find it among the savages that roam through the wilds of America, and those that inhabit the islands in the Pacific Ocean, as well as among our European ancestors, in a similar condition\*.

" If we trust the accounts of some writers, who are carried away with the force of a lively imagination, caves by the sea-shore, and rocks and dens in the forest, were the primitive habitations of men. In the cold regions of the north, however, houses of some kind or other must have been coeval with the first inhabitants, who, without such accommodation, could not have borne the severity of the winter. Through all Europe, the peasants, at least, had houses built of wood. The Persians had theirs of the same perishable materials; and, instead of being raised high, they were confined to the ground floor, in which there were several apartments intended to accommodate the two sexes respectively†. The middle, or principal part of the house, formed the hall for entertainments, along the sides of which were placed benches for the guests to sit on‡; and, in the centre of each range, stood an elevated seat, or chair of honour, for the reception of such persons as were of more than ordinary rank or dignity. The floor of the hall, on these occasions, were covered with straw, to serve as a carpet; and, in the middle of it, was a large fire, near which stood a large vessel full of ale; out of which their horns, or drinking glasses, were filled occasionally. The German houses seem to § have been constructed in the same form, and of the same rude materials; of wood, without tiles, and without mortar||; but some of them were plastered with an earth so pure, and at the same time so splendid, that they had, in some degree, the appearance of being painted¶. This custom of ornamenting their houses continued to a late period; and the substance made use of for that purpose, had the name given it of *roth erde*, or red earth; and *Englische erde*; because it either was, or was supposed to have been, brought from that country\*\*. These houses, the ruins of which are so frequently met with in the north, cannot, as some have imagined, be the first rude attempts to obtain more substantial abodes, as they seem totally unfit for ordinary habitations.

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\* Robertson's America. Cooke's and Foster's Voyages.

† Cheffel, Antiq. Ger.

‡ Gunlang's Saga.

§ Tacitus.

|| Herodian.

¶ Tacitus.

\*\* Cheffel, Antiq. Ges.



" To a people, ignorant almost of manufactures of every sort; who as yet had conceived no idea of commerce, and who were scarcely acquainted with the rudiments of agriculture, there could be scarcely any employment but either those of hunting and fishing, or of rearing and pasturing some domestic animals. Thus did they procure food, and such simple articles of clothing as might serve them occasionally for use, or for ornament; and, when to these they were so fortunate as to add a temporary hut, to guard them from the inclemency of the weather, they were contented, as having almost every thing which they desired, in their possession.

" Among a people in a rude state, little regard is commonly paid to amusements of any kind, except gaming; which, however strange it may appear, is universal\*, and often prosecuted with a degree of ardour that proves as pernicious as in more polished society. The game in which the Goths took the greatest pleasure was chess; a game that requires no less judgment than perseverance; and, what shows their good sense, this was the favourite amusement in most of their colonies and possessions. In Iceland, a branch from that stem, it was practised with much avidity; for, in the eleventh century, we are told, that, while a celebrated poet was engaged in a game at chess with the beautiful Helga, his brother poet became so enamoured of that lady, that they quarrelled, fought, and fell, by mutual wounds, in the conflict†. Neither do they seem, even in that state, to have been insensible to the pleasures of conversation. Their minds were somewhat opened; and, when they met, they amused themselves with discoursing on the heroic deeds of their ancestors, and other men of eminence; with proposing and solving riddles, and with vying with one another in composing short pieces of poetry. Fond of news to excess, they eagerly sought intelligence from every quarter; which was a luxury so great, that the rich only were permitted to taste of it in the first instance; and such was the confidence which they put in the information thus received, that it sometimes had much influence in directing their councils. The same extravagant passion for news marked the character of the ancient inhabitants of Gaul‡, some of whom were originally descended from the Goths or Germans§." P. 83.

The opportunity of comparing and contrasting modern with ancient manners, is at all times, and with every description of readers, a source of interest and amusement. All are delighted with the power of examination; and whether the account be balanced for or against the present generation,

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\* Tacitus. Robertson's America.

† Gunlang's Saga.

‡ Cæsar's Commentaries.

§ Cæsar de Bello Gallico.

according

according to the age, manners, or prejudices of those who investigate it, we shall be censured by none for placing the statement before them.

“ The whole body of the inhabitants may be divided into three classes; the first of which is the gentry or proprietors of land, with such as have gained a competent fortune by means of industry; the second is composed of those who are denominated tradesmen and shopkeepers; and the third comprehends all such, as are for the most part employed in the cultivation of the soil, and are either farmers with their servants, or what are called *cottars*, or cottagers.

“ With regard to the *first class*, as many of them have had a liberal education, and some of them been bred to a correspondent profession, and besides have had an opportunity of becoming acquainted with the world, their manners cannot be supposed to be materially different from those of the same rank in other parts of the kingdom. Some peculiarities, however, there are in these islands, as in every other place, that have an influence in forming the character. To such as are acquainted with its situation and circumstances, it will readily occur, that shipwrecks must sometimes happen, and that in seasons of severity the crops must fail, and disease cut off in numbers the cattle and horses; when seducements, however mercifully exacted, are felt as a heavy burden, as well as those taxes necessarily imposed for the support of Government. The losses sustained, and the exactions that are made on these occasions, have been alleged to have some effect in souring the temper of the inhabitants, and making them discontented with their condition.

“ Though attentive to their own interest, the proprietors are not so anxious as they ought to be, to excite or cherish a spirit of industry in their dependants, nor do they always show a laudable zeal in setting them an example of what might ultimately redound to their own emolument. The illicit trade, that prevailed much till of late, has been thought to stamp a seriousness on the aspect of those even that had no immediate connection with that pernicious business, to a degree that had too much the semblance of either diffidence, or suspicion and jealousy. To strangers, however, who occasionally visit them, and mean only to remain a short time, they appear open, affable, and cheerful; and while they are polite without ceremony, they are extremely hospitable, and only show a little more reserve, and more jealousy of strangers that settle among them on account of business, than they discover for one another.

“ Personal and family differences must sometimes take place, wherever passions and interests interfere; and when those happen here (which they but too often do,) they are rather augmented than diminished by time; and as they cannot be extinguished by a free intercourse with mankind, they often prevent their cordially

dially uniting together in support of any measure, however well calculated it may be, to promote the benefit of their country.

" If at any time they engage in trade, and form connections with other places, the success which many of them have had, shows plainly that they understood the method of transacting business; and with the persons, to whom they have acted as partners or agents, they have seldom or never failed to support the character of men of integrity.

" But, though they are faithful and affectionate in domestic life, honest in their public transactions, hospitable to strangers, charitable to the needy, and not only just but humane to their tenants and dependants, there appears, in the character of some of them, a deep and signal blemish; and that is, a supine indifference about religion. This is the more surprising, as they are distinguished for their good sense and literature, no less than for their decency and regularity of manners.

" To say nothing of those that are still alive, any more than of those who have recently departed this life, we shall only name two natives, Sir Robert Strange and Mr. Mackenzie, whose works prove, that taste and genius may spring up in the north, and contribute to the amusement, the safety, and the advantage of mankind\*.

" But whatever may be thought of the characters of the men of the first class, there is one respect in which they are peculiarly fortunate; and that is, in the excellence of their female companions. While women of that rank in some places spend their time in attending to their dress, reading plays and novels, playing at cards and dice, and frequenting public places in parties of pleasure, ours reckon it their glory and happiness to devote their days to the faithful discharge of the relative and domestic duties. While they are young, they look up to the conduct of their mothers, which, in most instances, is a model of innocence, industry, and economy; and when they arrive at a more mature age, and have been educated, as they generally are, in those branches that become their station, they are proud to follow punctually the example that has been set them. They are on all occasions respectful and obedient to their parents, cheerful in their temper, and contented with their condition; and they are in every respect as affable, as they are innocent and modest in their manners. And when marriage connects them with another family, which, on account of the small number of men, but too seldom happens, they are no less distinguished for their attachment to their husbands, than they are for the prudent management of their house, and

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\* " Sir Robert Strange, the engraver; and Mr. Murdoch Mackenzie, author of the *Nautical Surveys*, so well known, and so much approved by mariners."

motherly affection for their children. Though their education, as in other places, is inferior to that of the men, their understandings are in general superior. They are alive to all the tender sensibilities that mark and adorn their sex; and while the other sex, at least some of them, discover a culpable indifference, they show by their conduct, that they feel, in all their vigour, the warm, though rational sentiments of devotion.

"Such are the manners of those that are of the first consideration of both sexes, taken in a general point of view, without entering into those little peculiarities, those nice and almost imperceptible shades which distinguish or mark the character of individuals.

"The *second class* consists of those that are denominated tradesmen and shopkeepers, who are here pretty numerous. If we examine this class with attention, and compare it with the preceding, the observation that has been sometimes made will be confirmed, that there is more virtue to be found among the middle rank of gentry, than in any other class in society.

"Such as are engaged in traffic, or follow mechanical employments, reside, for the most part, in the two principal towns, only a few of them being scattered through the islands. The traders, that live in the country, are decent, peaceable, industrious, honest people, who commonly unite the business of the farmer with that of the trader, and are of considerable benefit to their neighbours. The shopkeepers in Stromness, who have scarcely any opportunity of farming, are people of nearly the same description. Some, that carry on the retail trade in Kirkwall, are descended from respectable families, and are, besides, men of sense and education; they know how to purchase goods of the best quality, and at the best market; they have wisdom to preserve their credit, and integrity to induce them faithfully to serve their customers. Many, indeed, of late, have commenced that business, who are as men in point of birth, as they are deficient in principle and education: their stock is small; their credit ill supported; their expenses exceed their profit; their business is neglected; and, in this state of things, as it is easy to foresee, bankruptcy has frequently been the consequence.

"The whole of the shopkeepers, almost without exception, are accused of taking exorbitant profits on all the articles in which they deal; and it must be confessed, that grocery goods of all sorts, calicoes, hardware, and in short, whatever is disposed of in shops, is sold at a much higher price here than in most other places. But when it is considered that they must purchase all their commodities at a very distant market, and pay high freight, insurance, and other charges for their importation; and that, in order to answer the demand of a multitude of people, they are under the necessity of laying in a large stock at once, consisting of a variety of articles, which are often so long on hand as to be damaged or almost lost, altogether, the charge will appear in a great

great measure unfounded, and their profits by no means so exorbitant and unreasonable.

“ The tradesmen that live in the country, as well as the little traders, have generally little farms, which are nearly an equal detriment to them and their employers, in so far as their attention is divided to such a degree between the two species of employment, that both are managed with little skill, and even frequently neglected. Although the mechanics in the burgh, whose attention is restricted to one line of business, have more dexterity in their respective professions, yet those in the country are often employed in preference, because they are more industrious and attentive.

“ The inhabitants of towns, but more especially those of royal burghs, from the many occasions that they have of assembling together, are in the most imminent danger of corrupting one another; and when this happens, the vices that are prevalent among them are idleness, gaming, drunkenness, combined sometimes, of late, with such a contempt of authority, as borders on sedition. From these vices, the incorporated trades here cannot be supposed to be altogether exempted, especially as they were some years ago accidentally brought into very peculiar circumstances. Three several times, during one parliament, Kirkwall happened to be not only the returning, but the deciding burgh, and the election in a great measure depended on the suffrages of the deacons; and as there were several rich and ambitious candidates, the consequences may easily be conjectured. The incorporated trades, vain with the attention and flattery which they had met with, and assuming consequence on account of the money that they had lately received, began to form schemes, and adopt measures, which materially injured the poor's funds, and which, if allowed, might have ruined them.

“ The kirk-session, who are well known to be the legal administrators of these funds, alarmed at this, warmly remonstrated, as they were bound in duty, and made many fair offers of accommodation, for the sake of peace, but to no effect; and, every attempt to settle matters amicably, proving unsuccessful through their obstinacy, an appeal was made to the law as the last resource, when the Supreme Court, after a very full discussion of the points in question, found the incorporation liable in the whole expences incurred, and ordained them to give up the subject in dispute, as detrimental to the poor of the place. Enraged at the kirk-session for entering into this process, to which the insolence of the incorporations, as well as their own duty, compelled them, they abandoned the established church, on pretence of not finding seats to their mind, and forming themselves into a separate religious society,—a new phenomenon in this country.

“ Before this event took place, they had been sometimes accused of want of skill in their respective trades; they had been represented as inattentive to their words and their engagements, and very extravagant in their demands of wages; but though these

these charges should be admitted to have some foundation, they are counterbalanced by several valuable qualities. Formerly, at least, they were social among themselves, cheerful in their tempers, obliging, and moderately industrious. No people of their rank could excel them in the decency of their appearance and dress, show more respect to their superiors, or contentment with their condition. Their country, in both its civil and religious institutions, had a large share of their regard, and they were never wanting in a becoming attention to the public duties of religion.

"The *third class* of inhabitants contains all those that are in any respect connected with the cultivation of the land, such as farmers, with their servants and cottagers; and all these taken together, may be considered as making about eight-tenths of the whole population. From this number must be deducted such gentlemen as farm a considerable part of their own estates, as well as those farmers that occupy a large proportion of the lands of others. The remainder, which make up the great body of that order, consist of men who are in general poor, having very little stock, and depending for the most part on *steelbow*, which is a certain number of horses and cattle, with a quantity of corn and provender, which the tenant receives on his entry to the farm, and delivers at his removal, and which belongs to the proprietor. Their farms are small in comparison of those in Scotland, as they seldom exceed forty acres of arable land, with a suitable proportion of waste ground for pasture; and, at an average, they are not above twenty acres, with a similar appendage. The rents are almost always paid in kind; and, what is still worse, arbitrary services are still exacted in several instances. Few of them, comparatively speaking, have leases, and the few leases are only of very short duration, so that they can attempt no sort of improvement; but although the most of them are tenants at will, they are not in a worse condition than the others, as they are very seldom removed from their little possessions. So much, indeed, is this the case, that there are many, who at this moment occupy the very same farms that were held by their fathers, grandfathers, and great-grandfathers.

"Mean as this condition of farmers may appear in the eyes of those that have been accustomed to behold a substantial and independent tenantry, that class of people denominated *cottars* are in a still much worse condition. To understand this, it must be observed, that, connected with almost every large farm, there are some cottages, every one of which has a garden, with as much grass and corn land as will pasture a cow or two in summer, and furnish for them provender in winter. Poor families reside in these cottages, who are understood to hold them of the person who occupies the principal farm, to whom they are entirely subject; who may remove them at his pleasure; and, as a rent for their little farm, may call them to labour for him at any time of the year, and

and at any sort of employment. Moreover, their children, as soon as they become fit for labour, must work for him in the capacity of servants, for what he reckons reasonable wages; and if at any time they refuse, the parents, at the very next term, are liable to be expelled from their habitations." P. 331.

We have invariably been, and ever shall be, favourable to works of this description. We are aware, more than superficial observers can be, of their real importance and utility. We well know, that to produce a work like this of Dr. Barry's, sound judgment, indefatigable application, and various knowledge, are indispensably necessary. Readers of every denomination are gratified by consulting them, whether their research is history, biography, anecdotes, natural history, or local information. They only who have the candour and the ability to view the performance in the aggregate, can appreciate its value. For our parts, we think Dr. Barry entitled to our warmest acknowledgments; and much regret that he cannot enjoy this, or any other fruit of his labour. A perspicuous map of the Orkney Islands is prefixed, with plates, also of the most interesting objects which the island contains. These are executed with sufficient neatness and accuracy for the purpose, and for the price fixed on the book; which, considering its size and number of pages, is very reasonable.

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ART. VIII. *The Spirit of Discovery; or, the Conquest of Ocean. A Poem, in Five Books. With Notes, historical and illustrative. By the Rev. William Lisle Bowles, Prebendary of Salisbury, and Chaplain to his Royal Highness the Prince of Wales.* 12mo. 254 pp. 9s. Cruttwell, Bath; Cadell and Davies, London. 1804.

THIS publication forms, in fact, the third volume of Mr. Bowles's poetical works, the two former having long received the most cordial approbation of the British public, which we doubt not this will share in its full proportion. Mr. Bowles was first known to the public as a writer of Sonnets, and was undoubtedly among the few who were most successful in that line of composition. But though this humble beginning seems to have created in some minds, an invincible prejudice against him, and certainly did not originally engage our admiration on his side, he has long shown himself to be equal to much higher strains of poetry. His poem on "St. Michael's Mount," in the second

second volume of his Poems, is, in our opinion, a model of descriptive poetry, including passages of moral and religious reflection of the very highest sublimity; yet introduced without unnatural effort or digression. Another poem of the same class, called, "Coombe Ellen," is full of such beauties as only a true poet could infuse; and the poem first called "The Picture," now "Rubens's Landscape," which is reprinted in the present volume\*, illustrates, in more ways than one, the congenial feelings of the poet and the painter.

The present subject of *Naval Discovery*, was first taken up by the author in the lyric strain, and commenced with great spirit and vigour; but he afterwards judged, and we think rightly, that it was better suited to the didactic style. We cannot, however, forbear giving a specimen of this first Essay, which appears in the second volume of his Poems.

" Stern father of the storm! who dost abide  
Amid the solitude of the vast deep,  
For ever list'ning to the sullen tide  
And whirlwinds, that the billowy desert sweep:  
Thou at the distant *death-strict* dost rejoice,  
The rule of the tempestuous main is thine,  
Outstretch'd and lone; thou utterest thy voice,  
Like solemn thunders, " These wild waves are mine,  
" Mine their dread empire, nor shall man profane  
" Th' eternal secrets of my ancient reign."

The voice is vain! secure, and as in scorn,  
The gallant vessel goes before the wind—  
Her parting sails swell stately to the morn—  
She leaves the green earth, and its hills behind,  
Gallant before the wind she goes, her prow  
High bearing, and disparting the blue tide,  
That foams and flashes in its rage below:  
Mean time the helmsman feels a conscious pride,  
And while far onward the long billows swell,  
Looks to the lessening land, which seems to say fare-  
well!

Father of storms! then let thy tempests roar  
O'er seas of solitary amplitude:  
Man, the poor tenant of thy rocky shore,  
Man, thy terrific empire hath subdued;

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\* See a fuller account of this Poem in the *British Critic*, vol. xxii. p. 74, when it was separately published.



*Bowles's Spirit of Discovery.*

And though thy storms tofs his nigh-founder'd bark  
 Where no dim watch-light gleams, still he defies  
 Thy utmost rage, and in his buoyant ark  
 Goes on, regardless of the dark'ning skies ;  
 And o'er the mountain-furges as they roll,  
 Subdues his destin'd way, and speeds from pole to pole."

When we quote these stanzas with commendation, which we think they highly deserve, we would not be supposed to approve the modernism of *death-spirit* ; a kind of affectation always disgusting to a correct taste. The imitation of Gray, in the beginning of the second stanza, we think happy : and all the rest of the passage truly spirited and poetical.

Mr. Bowles, in his second poem, has completely avoided the traces of the first. He has formed a plan sufficiently methodical for poetical use, and sufficiently clear to preserve the unity of the poem.

The first book deduces the origin of navigation from the ark ; and to Noah is shown, in vision, the remote effects of navigation, some evil and some good ; but particularly the latter, in the spreading of the knowledge of God and Christ throughout the globe. This vision of Noah has certainly some resemblance to the vision of Adam in Milton, but does not by any means degenerate into servile imitation.

*Book the second* opens with a poetical wish for such a retrospective vision, as might show us the ancient commercial cities in their glory. Thebes is built, Ophir discovered, the voyage of Solomon described ; the glory and downfall of Tyre. A digression in this part introduces the maritime glory of England, and her late triumph at the Siege of Acre.

*Book the third*, opening with a warm and patriotic wish for the permanence of British glory, continues the general narrative with the history of Babylon, of Cyrus, and of Alexander the Great ; whose commercial plans, begun by the enterprise of Nearchus, form a splendid conclusion to the book.

*Book the fourth* proceeds to the Discoveries of the Portuguese, the Voyages of De Gama, Columbus, and Drake.

The *fifth* and *last* book brings us to the discoveries of our countryman Cook, and the advantages thence derived, with a lamentation for his fate. The poem concludes with a recapitulation of the subject, and an animated view of the prophesied diffusion of revealed religion, before the final close of things.

Amidst a vast abundance of poetical publications, we are not surely so overcharged at the present day with good poetry, that critics should endeavour to depreciate any thing which bears the genuine stamp of genius. That such is the character of this poem we have felt in every step of the perusal

petrified, and therefore shall indulge ourselves in producing specimens of its beauties, instead of searching for defects, which malice may find or fancy in every human composition.

In the beginning of the poem the description of the world, immediately after the deluge, is full of fine poetry. But we hasten to the vision of Noah, produced by the angry demon of destruction, whose appearance to the Patriarch in his sleep, is thus sublimely managed.

“ When hark, a strange and mingled wail, and cries  
As of ten thousand thousand perishing!  
A Phantom, mid the shadows of the dead,  
Before the holy Patriarch; as he slept,  
Stood terrible :—*Dark as a storm* it stood  
Of thunder and of winds; like hollow seas  
Remote, meantime a voice was heard :—“ Behold!  
Noah, the foe of thy weak race; my name  
Destruction, whom thy sons in yonder plains  
Shall worship, and all grim, with mooned horns  
Paint fabling : When the flood from off the earth  
Before it swept the living multitudes;  
I rode amid the hurricane; I heard  
The universal shriek of all that liv’d.  
In vain they climb’d the rocky heights :—I struck  
The adamantine mountains; and like dust  
They crumbld in the billowy foam: My hall,  
Deep in the centre of the seas, receiv’d  
The victims as they sunk ! Then, with dark joy  
I sat amid ten thousand carcases,  
That welter’d at my feet ! But thou and thine  
Have brav’d my utmost fury : What remains  
But Vengeance, Vengeance on thy hated race ;—  
And be that sheltering shrine the instrument !  
Thence, taught to brave the wild sea when it roars,  
In after-times to lands remote, where roam’d  
The naked man and his poor progeny,  
They, more instructed in the fatal use  
Of arts and arms, shall ply their way ; and thou  
Wouldst bid the great deep cover thee to see  
The sorrows of thy miserable sons :  
But turn, and view in part the truths I speak.”

“ He said, and vanish’d with a dismal sound  
Of lamentation from his grisly troop.” P. 10.

Noah wakes, after this tremendous dream, and is con-  
soled by an angel, who shows him, in a waking vision, the

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better hopes of his posterity, which are crowned by the promise of the Redeemer.

“ But mutual intercourse shall stir at first  
The sunk and groveling spirit, and from sleep  
The sullen energies of man rouse up,  
As of a slumb'ring giant. He shall walk  
Sublime amid the works of God : The earth  
Shall own his wide dominion : the great sea  
Shall toss in vain its roaring waves ; his eye  
Shall scan the bright orbs as they roll above  
Glorious, and his expanding heart shall burn,  
As wide and wider in magnificence  
The vast scene opens ; in the winds and clouds,  
The seas, and circling planets, he shall see  
The shadow of a dread Almighty move.  
Then shall the Day-spring rise, before whose beam  
The darkness of the world is past :—For, hark !  
Seraphs and Angel-choirs with symphonies  
Acclaiming of ten thousand golden harps,  
Amid the bursting clouds of heav'n reveal'd,  
At once in glory jubilant—they sing  
God the Redeemer liveth ! He who took  
Man's nature on him, and in human shroud  
Veil'd his immortal glory ! He is ris'n—  
God the Redeemer liveth ! and behold  
The gates of life and immortality  
Open'd to all that breathe !” P. 18.

If there are some things in this book imitated from Milton, there is also much novelty mixed with the imitation. It is such a copy as only a true poet could make. The opening of the second book is finely imagined.

“ Oh for a view, as from that cloudless height  
Where the great Patriarch saw the shadow'd world,  
His offspring's future feat,—back on the vale  
Of years departed ! We might then behold  
Thebes, from her sleep of ages, awful rise,  
Like an imperial shadow, from the Nile,  
To airy harpings ; and with lifted torch  
Scatter the darkness from the labyrinths  
Of death, where rest her kings, without a name,  
And light the winding caves and pyramids  
In the long night of years ! We might behold  
Edom, majestic in her towery strength,  
Shadow the Eritrean, from the plains  
Where Migdol frown'd, and Baal-sephon stood ;

*Bowles*

Before whose naval shrine the Memphian host  
 And Pharaoh's pomp was shatter'd!—As her fleets  
 From Ezion went seaward, to the sound  
 Of shouts and Brzen trumpets, we might say,  
 "How glorious, Edom, in thy ships art thou,  
 And mighty as the rushing winds!" P. 47.

This book, in our opinion, is not improved by the introduction of the Ode on the Siege of Acre. This though fine in itself, would stand better as a separate composition, than interwoven in a poem of this nature. Mr. Bowles has in other instances ventured to break the unity of a poem by such a licence. But we observe with pleasure that, on further thought, he has removed the blemish of a milk-maid's song from his beautiful poem of the Picture. The introduction of the third book is a passage which will be repeated by a thousand tongues, as long as the love of poetry and the love of Britain shall be united in any bosoms.

"My heart has sigh'd in secret, when I thought  
 That the dark tide of time might one day close,  
 England, o'er thee, as long since it has clos'd  
 On Ægypt and on Tyre: that ages hence,  
 From the Pacific's billowy loneliness,  
 Whose tract thy daring search reveal'd, some isle  
 Might rise in green-haired beauty eminent,  
 And like a goddess, glittering from the deep,  
 Hereafter sway the sceptre of domain  
 From pole to pole; and such as now thou art,  
 Perhaps New-Holland be. For who shall say  
 What the Omnipotent Eternal One,  
 That made the world, hath purpos'd? Thoughts like these,  
 Though visionary, rise; and sometimes move  
 A moment's sadness, when I think of thee,  
 My country, of thy greatness, and thy name,  
 Among the nations; and thy character,  
 (Though some few spots be on thy flowing robe)  
 Of loveliest beauty: I have never pass'd  
 Through thy green hamlets on a summer's morn,  
 Or heard thy sweet bells ring, or saw the youths  
 And smiling maidens of the villagery  
 Gay in their Sunday tire, but I have said,  
 With passing tenderness, "Live, happy land,  
 Where the poor peasant feels, his shed though small,  
 An independence and a pride, that fill  
 His honest heart with joy—joy such as they  
 Who croud the mart of men may never feel."  
 Such, England, is thy boast: When I have heard  
 The roar of ocean bursting round thy rocks,

Or seen a thousand thronging masts aspire,  
 Far as the eye could reach, from every port  
 Of every nation, streaming with their flags  
 O'er the still mirror of the conscious Thames.  
 Yes, I have felt a proud emotion swell  
 That I was British-born; that I had liv'd  
 A witness of thy glory, my most lov'd  
 And honour'd country; and a silent pray'r  
 Would rise to Heav'n, that fame and peace, and love  
 And liberty, would walk thy vales, and sing  
 Their holy hymns; whilst thy brave arm repell'd  
 Hostility, e'en as thy guardian rocks  
 Repell the dash of ocean; which now calls  
 Me, ling'ring fondly on the river's side,  
 On to my destin'd voyage; by the shores  
 Of Asia, and the wreck of cities old,  
 Ere yet we burst into the wilder deep  
 With Gama; or the huge Atlantic waste  
 With bold Columbus stem; or view the bounds  
 Of field-ice, stretching to the Southern pole,  
 With thee, benevolent, but hapless Cook!" P. 111.

From the fourth book we must quote the very fine description of the first ship passing through the tremendous shade, which was then supposed always to overhang the *Cape of Storms*, since called the *Cape of Good Hope*.

"The fav'ring gales invite; the bowsprit bears  
 Right onward to the fearful shade; more black  
 The cloudy spectre tow'rs; already fear  
 Shrinks at the view aghast and breathless. Hark!  
 'Twas more than the deep murmur of the surge  
 That struck the ear; while through the lurid gloom  
 Gigantic phantoms seem to lift in air  
 Their misty arms;—yet, yet—bear boldly on—  
 The mist dissolves,—seen through the parting haze,  
 Romantic rocks, like the depictur'd clouds,  
 Shine out; beneath a blooming wilderness  
 Of vary'd wood is spread, that scents the air;  
 Where fruits of "golden rind," thick interpos'd  
 And pendent, through the mantling umbrage gleam  
 Inviting: Cypresses here, and stateliest pine,  
 Spire o'er the nether shades, as emulous  
 Of sole distinction where all nature smiles." P. 143.

The Episode of Robert a Machin, introduced into this book, is exquisitely told; and it is most pleasingly illustrated by an imaginary view of the island of Madeira, from the  
 pencil

pencil of an ingenious and beautiful lady. The engraving, though neat, is hardly worthy of the design.

After citing the few passages we have here introduced, we would appeal to any reader of feeling to decide, whether a poem which comprises such beauties demands not the favour and protection of the Critic, who has any regard for the poetical fame of his country? Is a further proof of this assertion wanting? Let us take the concluding lines of the whole, which, for sentiment and expression, are equal to any thing we have seen.

" Hasten, O Love and Charity, your work,  
E'en now whilst it is day; far as the world  
Extends, may your divinest influence  
Be felt, and more than felt, to teach mankind  
They all are brothers, and to drown the cries  
Of superstition, anarchy, or blood.  
Not yet the hour is come: on Ganges' banks  
Still Superstition hails the flame of death.  
Behold, gay dress'd, as in her bridal tyre,  
The self-devoted beauteous victim, flow  
Ascend the pile where her dead husband lies:  
She kisses his cold cheeks, inclines her breast  
On his, and lights herself the fatal pile  
That shall consume them both!

" On Egypt's shore,  
Where science rose, now Sloth and Ignorance  
Sleep like the huge Behemoth in the sun!  
The turbah'd Moor still stains with stranger's blood  
The inmost sands of Afric. But all these  
The light shall visit, and that vaster tract  
From Fuego, to the farthest Labrador,  
Where roam the outcast Esquimaux, shall hear  
The voice of social fellowship; the chief,  
Whose hatchet flash'd amid the forest gloom,  
Who to his infants bore the bleeding scalp  
Of his fall'n foe, shall weep unwonted tears!

" Come, Faith; come, Hope; come, meek-ey'd Charity:  
Complete the lovely prospect: every land  
Shall lift up one Hosannah;\* every tongue  
Proclaim thee Father, infinite, and wife,  
And good. The shores of palmy Senegal,  
(Sad Afric's injur'd sons no more enslav'd)  
Shall answer " Hallelujah," for the Lord

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\* See Cowper's truly-sublime strain on this subject:

" Earth rolls the rapturous Hosannah round."

Of truth and mercy reigns—reigns King of Kings—  
Hofannah—King of Kings—and Lord of Lords!

“ So may his kingdom come, when all the earth,  
Uniting thus as in one hymn of praise,  
Shall wait the end of all things. This great globe,  
His awful plan accomplish'd, then shall sink  
In flames, whilst through the clouds, that wrap the place  
Where it has roll'd, and the sun shone, the voice  
Of the Archangel, and the trump of God,  
Amid Heav'n's darkness rolling fast away,  
Shall found!

“ Then shall the sea give up it's dead;—  
But man's immortal mind, all trials past  
That shook his feverish frame, amidst the scenes  
Of peril and distemper, shall ascend  
Exulting to its destin'd seat of rest,  
And “ justify his ways,” from whom it sprung.” P. 203.

On this evidence we fully acquit Mr. Bowles of the crime, if it be any, of having formerly written very good Sonnets; and declare, that nothing but prejudice can pronounce that, for that reason, he is incapable of producing poems of a higher character.

ART. IX. *Plain Truths; or the Presbyter's Reply to all his Anti-Calvinistic Opponents, of whatsoever Eminence in the Church, or Distinction in Literature, specially to the Dean of Peterborough, the British Critics, and the Anti-Jacobin Reviewers, with a few Strictures on the Christian Observer.* 8vo. 73 pp. Williams. 1805.

THIS pamphlet was no sooner announced to the public, than we got possession of a copy, which we read with some attention. The perusal excited in our minds various emotions; but as we have delayed so long to take any notice of what is called a *reply to the British Critics*, the reader will readily believe, that of those emotions none were violent. The Presbyter's *Plain Truths* are indeed such empty declamations, combined with something that deserves a harsher name, that, as they can mislead no man, who is not willing to be deceived, we threw the pamphlet aside, doubtful whether we should ever take any further notice of it than barely to give it a place in our Monthly List of Publications.

Publications. Looking however into the *Plain Truths* a second time, and finding it more than insinuated that the Dean of Peterborough was the British Critic who reviewed the Presbyter's former publication; while that Critic is directly charged with *Socinianism*, we felt it incumbent on us to declare publicly, that this insinuation is not a *plain truth*, but an *insidious calumny*; that with the Critic's errors, whatever they may be, the Dean has no concern; and that the Critic has not the honour of being even known to the Dean; though, had he the opportunity, he would as certainly cultivate his acquaintance, as he would shun the society of Dr. Haweis, or the anonymous Presbyter.

Having resolved to render this justice to a Dignitary of the Church, to whose labours in the cause of truth all her sober sons doubtless feel themselves deeply indebted, it occurred to us, that some good might be produced by our wiping off likewise the foul calumnies with which the British Critics have been so liberally aspersed. No man indeed, who knows what Socinianism is, can peruse with any degree of attention the Review, which has excited the Presbyter's indignation, without perceiving that the opinions advanced in it are as far removed from Socinianism on the one hand, as from Calvinism on the other; but there are many readers little conversant with the doctrines of that heresy, who might think hardy assertions entitled to credit, if they be not contradicted as publicly as they have been made. This consideration has induced us to form at last perhaps a wrong resolution; but as we shall vindicate others, as well as ourselves, from similar calumnies, we trust that the reader shall at least not be disgusted by pages of *egotism*, while he may reap some advantage by being made more thoroughly acquainted with the arts of controversy, cultivated in the pretended *true church*.

After some preliminary declamation of very little importance, this veteran champion enters the lists by boldly affirming (p. 3), that "the British Critics, the Anti-Jacobin Reviewers, the Dean of Peterborough, and others of like sentiments, have summoned him to the bar of the public!"

What the Dean of Peterborough and the Anti-Jacobin Reviewers may have done, is unknown to us; but it does not appear to be a *plain truth*, that they summoned him to the bar of the public; and that he received any such summons from us is as gross a falsehood as ever was uttered. At the bar of that public he appeared uncalled, we suspect, in 1801, when, in a pamphlet entitled *The Church of England*



vindicated from *Misrepresentation*, &c. he libelled three-fourths of the parochial clergy, with the Bishop of Lincoln at their head. That pamphlet we reviewed, and, as it was our duty to do, animadverted on the rudeness of the author's language, the fallaciousness of his reasonings, the dangerous tendency of some of his doctrines, and the illiberality of those principles, which induced him to exclude from the catalogue of *evangelical preachers*, every Clergyman in the British empire, himself and a few Calvinists excepted. The Dean of Peterborough, as well as Mr. Daubeny and the Anti-Jacobin Reviewers, have likewise animadverted on these things; and from the style of the publication before us it appears, that their animadversions, as well as ours, have been severely felt.

At this we confess ourselves much surprised; for as the author has given us plainly to understand (p. 3), that he considers all his Anti-Calvinistic opponents as bereft of *common sense*, it surely was not worth his while to be angry with idiots! But we are knaves, it seems, as well as idiots; for, though many of us have more than once subscribed the thirty-nine articles, the author has discovered that we do not believe them to be in conformity with the scriptures. Such at least is the only inference that we can draw from the following sentence:

"That the articles of the Church of England are in perfect conformity with the scriptures of truth, we profess also to believe *against* the interpretation of them by our adversaries; but it should ever be kept in mind that, in the present case, this is *not expressly the subject in dispute*." (pp. 4, 5.) We really know not by whom, in the present case, it was ever supposed to be the subject in dispute.

"The matter in controversy," continues he, "is what is the *plain, literal, and grammatical* sense of words; and WHAT WERE THE SENTIMENTS of those who formed them, and enjoined subscription *ex animo*; and which they declare they avowedly endeavoured to express with such clearness of terms, as to avoid ALL diversity of opinion; which precludes all possible admission of latitude of interpretation, and much more of *designed ambiguity*." (P. 5.)

To this statement of the matter in controversy we have a few objections to urge. In the first place, we can find no such declaration as that which is here mentioned by our retailer of *plain truths*. 2. We do not consider the Church as having the smallest concern with any sentiments which those who formed the articles may have entertained, but such

as are expressed either in the Articles themselves, in the Liturgy, or in the Homilies. 3. As the words of a living language are perpetually changing their meaning, we do not think that a mere knowledge of *Grammar* will enable any man, in the present day, to ascertain the precise sense in which subscription to the doctrinal articles is enjoined, unless he submit to the trouble of making himself acquainted with the principal controversies which were agitated at the reformation, and likewise compare with each other the articles, liturgy, and homilies; keeping constantly in mind, that our reformers, who were not, like Dr. Kipling, the British Critics, and the Anti-Jacobin Reviewers, *destitute of common sense*, could not in one work of authority mean to contradict what they had asserted in either.

We are acquainted with no other declaration on the subject issued by those, who formed the articles, than the following title prefixed to them. — “Articles *agreed upon* by the Archbishops and Bishops of both provinces, and the whole Clergy, in the Convention holden at London, in the year 1562, for avoiding *diversities of opinions* (not ALL diversities) and for the stablishing of *consent touching true religion*.”

Here there is not one word of their avowed endeavour to express themselves with such clearness of terms as to avoid *all* diversity of opinion. On the contrary, it might rather be inferred from their saying, that the articles were *agreed upon for the stablishing of CONSENT touching true religion*, that there had been among them some diversity of opinion; but that, as they did not think that diversity of any importance to true religion, they had so expressed themselves that both parties might *consent* to subscribe the articles. That they meant to avoid all diversities of opinion respecting the *fundamentals of Christianity*, and to condemn every heresy which was known to them, cannot be questioned; but many heresies have since that time sprung up, of which they never dreamed, and many opinions are now agitated which they had no opportunity of forming. Did they mean to impose *their* sense of *such* opinions on the Church of England always, even unto the end of the world? That some of them, with respect to predestination for instance, were Scotists, and some of them Thomists, we have elsewhere shown to be extremely probable\*; but if they did not think such diversity of opinion of sufficient

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\* British Critic, Vol. XXI. p. 482.

portance to break the unity of the Church, they would of course express themselves with such designed ambiguity, that the article, whilst it explicitly condemned the plea of merit, might yet be subscribed, *ex animo*, by both parties, by those who held conditional as well as by those who held unconditional decrees. All this we think follows undeniably from the very title of the articles.

But there is another declaration prefixed to them by King Charles the First; and in it perhaps our author finds *all* diversity of opinion prohibited. If this be indeed the case, it is surprising that he should contend, that the doctrine of the Church of England is *Calvinistical*, or even that *any Calvinist* can be a true son of that church; for it is well known, that the King, and Archbishop Laud, abhorred Calvinism\*, and were principally on that account both brought to the block. We find however in the declaration no such absurd prohibition. We find the King indeed "prohibiting the least difference from the *said articles*;" but he is so far from asserting that the *said articles* are Calvinistical, or that on the questions at issue between the Calvinists and their opponents, the articles admit of *no latitude* of interpretation, that he asserts the direct contrary.

"That for the present (says the King), though some differences have been *ill raised*, yet we take comfort in this, that all Clergymen within our realm have always most willingly subscribed to the articles established; which is an argument to us, that they all agree in the true, usual, literal meaning of the *said articles*; and that even in those curious points, in which the present differences lie, *men of all sorts take the articles of the Church of England to be for them*; which is an argument again, that none of them intend any desertion of the articles established.

"That therefore in these both *curious and unhappy differences*, which have so many hundred years, in different times and places, exercised the Church of Christ, we will that all *further curious search be laid aside*, and these disputes shut up in God's promises, as they be *generally set forth to us in the Holy Scriptures*, and the *general meaning of the articles of the Church of England*, according to them. And that *no man hereafter shall either print or preach to draw the article aside ANY WAY*, but shall submit to it in the plain and full meaning thereof; and *shall not put his own sense or comment to be the meaning of the article*, but shall take it in the literal and grammatical sense."

That the differences of opinion, which are here said to have

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\* See our 23d vol. pp. 258, 259.

been *ill raised*, were about the five points, which, since the synod of Dort, have on the continent divided the Calvinists and Arminians into separate communions, is known to every man, who is not an absolute stranger to the history of England. But if it be true, as is here affirmed, that on these curious points men of all sects, in 1628, took the articles of the Church of England to be for themselves, it follows incontrovertibly, either that men of *all sects* were then fools or knaves ; or that, in direct opposition to the assertion of this dealer in *plain truth*, the articles which treat of these *curious points* admit of a latitude of interpretation. It follows likewise, if this declaration be of any authority in the Church of England, that no clergyman is at liberty to decide any thing in his sermons with respect to the decrees of God ; that every clergyman is bound to instruct the people committed to his care, that they have no concern whatever with the questions agitated between Calvinists and Anti-Calvinists respecting those decrees ; and that his duty is to teach them how to "work out their own salvation with fear and trembling," trusting NOT to any *secret decree*, but to God's promises as they be *generally set forth* in the holy scriptures. That all this is implied in the extract which we have made from the declaration, is evident from the words of that extract themselves ; and that the Calvinists in the reign of Charles understood it to imply all this, is rendered incontrovertible by that part of the address to the King which they had preferred against it, in which they set forth what a restraint was laid upon them by the declaration from the preaching the saving doctrines of *God's free grace in election and reprobation* \*.

But something more than even all this is certainly meant by the clause which prohibits every man from *putting his own sense or comment to be the meaning of the article*. It could not surely be the will of the King, that men should subscribe the article without conceiving it to have *any* meaning, or that each man should subscribe it in a sense different from that which he *believed* to be its grammatical and literal sense ; for in that case it would be incumbent on our author to subscribe it in the Arminian, and on Dr. Kipling, in the Calvinistic sense ; or on both, to resign their preferments in the church ! For such an absurdity as this no man will plead ; but what then is the meaning of the clause ? No-

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\* See Collier's Hist. or Daubeny's Vindiciæ Ecclesiæ Anglicanæ, p. 63.

thing else surely, than that no man is to put his own sense to be the meaning of the article, so as to *preclude all other senses*, however reconcilable to the literal and grammatical import of the words. But if this be so, how does our author and his friends, after having subscribed the articles according to this declaration, arrogate to themselves exclusively the appellations of *evangelical preachers* and *true churchmen*; and labour, as they do daily, to persuade the multitude, that none preach the gospel, or the doctrine of the Church of England, who do not preach *unconditional election* and *partial redemption*? That we are decided Anti-Calvinists on this fundamental point in the controversy, our readers have repeatedly had abundant evidence; but, notwithstanding this, we are perfectly convinced, that both Calvinists and Anti-Calvinists may be true members of the Church of England\*, provided they subscribe the articles *ex animo*, pay obedience to the injunctions of this declaration, and be careful not to disturb the peace of the church. If any of them indeed perplex the minds of those committed to their pastoral care with *useless* and *forbidden* disquisitions on the decrees of God; and much more, if they presume to calumniate those who think not precisely as they do on that difficult question, calling them heretics, and apostates from the doctrine of the Church of England, they are unquestionably schismatics, and schismatics of the worst kind; and we beg the people to recollect, that a more evangelical preacher than any of them has said—"Now I beseech you, brethren, mark them who cause divisions and offences, contrary to the doctrine which ye have heard; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple †."

That our second objection to the Presbyter's statement of the matter in controversy is well founded, has been shown elsewhere ‡, and is indeed self-evident; and we can hardly suppose that even he himself, when he reflects really, will find fault with our third. Were a mere knowledge of *grammar*, and nothing *but* a knowledge of grammar, sufficient to ascertain the precise sense of the controverted articles, we are afraid that many *true churchmen* would soon prove themselves to be but blind guides. Of grammar,

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\* See Brit. Crit. Vol. XXII. p. 44, and Vol. XXIII. p. 592, &c.

† Rom. xvi. 17, 18.

‡ See our 23d vol. p. 600.

even our *Presbyter* seems not to be a master; for, though he means to publish nothing but *plain truths*, he has, in his statement of the matter in controversy, represented Cranmer and others as the formers, not of our articles, but of the *words* of the English language. "The matter in controversy," says he, "is what is the sense of *words*, and what were the sentiments of those who formed *them*!" It is true, our articles were at first composed in Latin; but even in Latin he seems not to be at home, or he could hardly have given (p. 50) for the well-known adage, the words—*Non persuadebis etiamsi persuaderis!*

Our author is very angry at having been called by his opponents, insolent, ignorant, fanatical, and incorrigible. We recollect having once called him *incorrigible* for the pertinacity with which he contends for opinions which, if admitted, would render it impossible to convince a Deist of the truth of Christianity; and once *insolent*, for his rude treatment of the bishop of Lincoln; but to convince us how little he *deserves* to be so called, he compares, in this pamphlet, Dr. Kipling to Dr. Priestley and JUDAS ISCA-RIOT! (p. 56.) Nay, immediately after his statement of the matter in controversy, he exhibits as knaves and villains all who have controverted his opinions—whether they be "Critics, Reviewers, Bishops, Deans, or Reverends!"

"We call upon them," says he, "for their own vindication, and our conviction, to produce from the noble army of British Martyrs, from the works of Cranmer, Hooper, Ridley, Latimer, and every man of eminence in that day, as well as from every bishop of England and Ireland of *most respectability* for a hundred years after the Reformation, whose works, many of them voluminous, must afford the most facile opportunity for decisive quotations on the subject—we call upon them, with all their critical acumen, to bring forth their proofs of Anti-Calvinism. If, *as they know*, these men and their writings confirm, in the *whole tenor* of them, the sense for which we contend, let every man of reason and religion then decide who most deserve to be counted *insolent* and *incorrigible*." (P. 7).

Nay, Sir, if all this be true; if the Bishop of Lincoln, the Dean of Peterborough, the Archdeacon of Sarum, the Anti-Jacobin Reviewers, and the British Critics, *know* that every bishop and man of eminence at the Reformation, and for a hundred years afterwards, confirm the sense of the articles for which *you* contend; every man of reason and religion will decide, that the said Bishop, Dean, Archdeacon, Reviewers, and Critics, are a set of execrable wretches, who richly deserve to be burnt  
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at Smithfield; and we are persuaded, that every man of sense, who reads this paragraph, will give his vote for employing you to light the pile—an office which must give peculiar delight to your *humbled breast!* In the mean time, we take the liberty to say, that this assertion is not a *plain truth*, but a palpable falsehood, as Mr. Daubeney\* and others have completely proved; and if it be not a plain truth, every man of reason and religion will decide whether it be not a vile calumny, and whether we erred, when we called you insolent and incorrigible.

“It was once the Presbyter's intention to produce, in chronological order, quotations from all our divines of eminence, from the reign of Edward VI. to the reign of James I. His time of life, and engagements, will probably prevent his accomplishing this service; but he hopes it will be done by some younger brother, who may greatly *improve himself*, and benefit *his brethren by such a labour.*” (P. 8).

Whether the said brother will improve himself, and benefit his brethren by the labour prescribed to him, will depend entirely upon the manner in which that labour shall be performed. If the quotations be fairly and impartially made, and a fair history given of the origin and rejection of the *Lambeth-articles*, the work may certainly be useful; but no Englishman has occasion to regret the want of it, because a similar collection of quotations has been already made by Mr. Daubeney.

With this author's appeal (p. 8) to the foreign reformers, we have no concern, because the foreign reformers have no authority in the Church of England; but why was the name of Melancthon omitted? Is it not a *plain truth*, that he was a foreign reformer, and one of the most eminent of them all? We pass over likewise his reflexions on the conduct of those, who enter into the service of the church for mercenary ends; because, to write in his own manner, “he knows” that the Bishop of Lincoln, the Dean of Peterborough, the Archdeacon of Sarum, and the British Critics have never pleaded, and never will plead, the cause of such men. But, if he mean to accuse of worldly-mindedness, dissipation, and neglect of duty, *all* or even the *greater part* of such clergymen as are not Calvinists, we must

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\* Appendix to the Guide to the Church; and Vindiciæ Ecclesiæ Anglicanæ.

take the liberty to say, that he utters no *plain truth*, when he adds—"I mean nothing invidious, nothing personal; I merely state facts glaringly obvious!"

In page 13, he laments grievously over the rich benefices and high dignities which the church has to bestow; and attributes to the prospects which these hold out to young men, all that *learning* and *science* from which have sprung, he thinks, indifference to religion, and every other evil deplored by Calvinists. An able lawyer, who gave him great offence by publishing "*Ideas*" on these subjects different from his, "might see, if he chose to pay more attention to the subject, the *greater dignitaries in general*, the deep philosophers, the able mathematicians in the church, seldom and coldly labouring in the word and doctrine."

"Look round on the *high places* of the city of London, and the churches where the greatest scholars, the dignitaries, the richest men have their preferments. Mark the difference wherever a poor *evangelical* curate, or lecturer, is found zealous for the truth as it is in Jesus. What an ice-house, if not warmed by Buzaglios, is the church of the former! How crowded the latter—how attentive the auditory—how different the subjects treated—how evident the effect, where the preacher, instant and earnest appears solicitous to save his own soul and those that hear him! If it be said, is there not an exception now and then? Admitted. *Exceptio firmat regulam.*" Pp. 14, 15.

And does this judicious author attribute all these effects to the *learning* of the *Arminian*, and the *ignorance* of the *evangelical* or *Calvinistic* preachers?" Granting that the effects are not, as we know them to be, greatly exaggerated, they may surely be traced to causes very different from *learning* on the one hand, or the *want* of it on the other. Those who are here called evangelical preachers, inform the people, that their own good works contribute nothing to their salvation; that they can perform, indeed, no work which is good, but by grace irresistible; that God has decreed from all eternity to save a certain number of mankind by pure grace, through Jesus Christ our Lord, and to *pass by* the remainder; that if they can by faith lay hold on Jesus Christ, as having died for themselves in particular, they are undoubtedly in the number of the *chosen few*, and shall have all Christ's righteousness *imputed* to them; and that good works are useful only as *evidences* of that faith and grace from which they spring.

Now, as we all know that mankind in general are very



corrupt, though we do not all derive that corruption from the same source, it is obvious that such doctrines must be very palatable to the human heart. They encourage those who are wallowing in sin to hope that they may be in the number of the elect, though they have not *yet* felt that irresistible grace, which in due time may be bestowed on them; they convince every man by whom they are thoroughly embraced, that it would be vain, if not sinful, in him to endeavour, by any efforts of his own, to break the chains by which he is fettered, till he shall be impelled to do so by that grace which nothing can resist; and they satisfy him that, if he should not receive the expected grace till he be laid on the bed of death, he may even then be saved by *faith*, because, though that faith cannot be evidenced to *others* by *good works*, it will be evidenced to *himself* by the *spirit*, and all Christ's righteousness will be imputed to him!

The preaching of the Anti-Calvinistic clergy can have no such attractions; because it gives encouragement to no man to "continue in sin that grace may abound." The Anti-Calvinist, who is likewise a true son of the church of England, inculcates on his auditory, with as much earnestness as our author, or any of his friends, that salvation is *wholly by grace*, because the scriptures of truth assure him, that it is wholly by the grace of God, through Jesus Christ, that the kingdom of heaven is opened to fallen Adam, or any of his children. He takes care, however, to assure them, that none can be actually admitted into heaven, but such as have dispositions fit to associate with angels and archangels, and the spirits of just men made perfect. He presses therefore upon them the necessity of faith and holiness, not to merit heaven, but to make them meet for the inheritance of the saints in light; assuring them, that though Christ has redeemed all men from the death incurred by the fall of Adam, none can be actually saved but such as fulfil the gracious terms of the gospel covenant, by working out their own salvation with fear and trembling. He admits that no men can have either faith or holiness but by God's preventing grace; and that he cannot continue to be faithful and holy, but by the co-operation of that grace through the whole of his life; but he informs them, on the authority of St. Paul, that it is in their own power to resist, and even to grieve the spirit of grace; and that without their own endeavours, they can neither have faith nor holiness, without which no man shall

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see God. Of divine decrees he never speaks in his sermons, unless perhaps to assure his audience that, on the questions which have been agitated concerning them, no man's salvation has the smallest dependence; for, that "secret things belong to God, but those which are revealed to us and our children." He inculcates the importance of a true faith; but proves that no faith can be true which is not productive of good works; that any *other* evidence of our having a true faith, by whatever name it may be called, is a dangerous delusion; and that no man can live the life of a sinner and receive assurance on his death-bed that he is one of the *elect*. He will not indeed say positively, that the faith and repentance of an habitual sinner on his death-bed will never be accepted; but he may say with confidence, that no habitual sinner can then begin his repentance, and repent unto salvation, but by having a *miraculous* change wrought upon his mind, which, since the cessation of miracles, is not to be looked for.

It is easy now to see which of these two preachers will be most acceptable to a corrupt multitude, which is neither attracted by the ignorance of the one, nor repelled by the learning of the other. We grant, however, that those who crowd the conventicle of the methodist, may be better members of society than they would have been had they frequented no place of public worship; and that many of them may have been such habitual sinners as would have listened to no clergyman who inculcated the necessity of good works; but what then? Shall the Anti-Calvinist, in order to attract such men to his church, suppress any part of the counsel of God, or preach doctrines which he does not believe, and of which, though they *accidentally* produce some good, the natural consequences are indisputably evil? We are indeed astonished that this author, who believes human nature to be nothing but a *mass of corruption*, should make the *popularity* of his doctrine a test of its *truth*, for the logical inference is just the reverse. A corrupt mass can love only a corrupt doctrine.

That his doctrine is indeed popular, we have long known and deeply regretted; but we confess that we have not faith enough to receive, as a *plain truth*, the following evidence of its popularity.

"Look into the places which have been erected solely to procure, and preserve the preaching of those principles for which we contend. Six or seven of those (and probably there are nearly two hundred, of different dimensions, in the metropolis,

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and its environs) every Lord's day, contain congregations to the amount of *twelve or fifteen thousand, more than probably can be found in fifty churches.*" P. 17.

This we really cannot believe; but if it be true, we beg our readers to remember that it is no proof of the soundness of the doctrine preached to those numerous congregations; for St. Paul himself, after charging Timothy to "*reprove, rebuke, and exhort, with all long-suffering and doctrine,*" assured him \* that, "the time would come, when they would not *endure sound doctrine*; but after their own *lusts should heap to themselves teachers, having itching ears, and that they should turn away their ears from the truth, and should be turned unto fables.*"

So many things still remain to be remarked in this tract, that we are obliged to postpone the conclusion of our account, though actually written.

[To be concluded in our next.]

ART. X. *Memoirs of Angelus Politianus, Joannes Picus of Mirandula, Aëtius Sincerus Sannazarius, Petrus Bembus, Hieronymus Fracastorius, Marcus Antonius Flaminus, and the Amalthei: Translations from their Poetical Works: and Notes and Observations concerning other Literary Characters of the fifteenth and sixteenth Centuries. The second Edition, greatly augmented. By the Rev. W. Parr Greswell, Curate of Denton, in Lancashire. 8vo. 542 pp. Manchester printed. Cadell and Davies, London. 1805.*

A Much improved second edition here claims our notice, by the magnitude and importance of its accessions. The former edition, (which was noticed in our 19th volume, p. 400) consisted of no more than 211 pages. Among the additions the entire memoirs of Picus of Mirandula are the most conspicuous, extending from page 153 to p. 367, an accession, in one instance, of more than 200 pages. No other life appears to be added, but many other matters, which will be acceptable to the eye of curiosity, are introduced in every part of the work. Concerning the memoirs of Picus, it will be just to let the author speak his own sentiments.

\* 2 Tim. iv. 3, 4.

"The Memoirs of Prince Giovanni Pico of Mirandola, which constitute a considerable part of the augmentations found in the present edition, are wholly new. If an author might be permitted to estimate the value of any portion of his work by the comparative labour and research bestowed upon it, I should presume to flatter myself that this part of mine would be received as a valuable improvement. The numberless eulogies on the character of Pico are so many indisputable suffrages to the interest which attaches to his history: for surely the concurrent testimony of successive generations cannot err. Whence then can it have happened, that whilst almost every other scholar of eminence in these times, has found a historian more or less qualified to preserve his memory and transactions from oblivion, nothing that merits the name of a regular biographical account of this amiable and learned nobleman has hitherto appeared? Can any satisfactory reason for this neglect be assigned?—unless it was supposed that the materials were so scanty, or so dispersed, that either like the leaves of the Sybil, they were incapable of being collected and reduced to order; or that their paucity and indistinctness would not recompence the labour of such an undertaking.

"The correspondence of Pico, as well as that of Politian and the scholars of his age, from which many of the notices concerning Pico are extracted, is totally destitute of chronological arrangement. Many of the letters are without dates; and nothing but a patient and diligent collation of incidental passages and facts would enable a writer to remedy these defects. From these however, and similar works, much more may be discovered of the personal and literary history of Pico, than even my own sanguine hopes had encouraged me to expect. Imperfect indeed, it must be acknowledged, still remains the account of Pico with which I have been enabled to present the reader; and far short of the interest, which I flatter myself he would feel in a more minute history of so extraordinary a character. But the particulars now laid before the public, have at least the recommendation of indisputable veracity, as derived from the most authentic sources: they have the recommendation of novelty, as constituting the earliest attempt to bring him forward in his genuine character, which has, I believe, yet appeared in any language: and the judicious reader will prefer an imperfect biographical sketch, recommended by truth, to any supplementary embellishments added by the pencil of fiction or conjecture.

"Pico, I may further observe, as exhibited in the sombrous and partial portrait of his nephew Giovan-Francesco, with all his extraordinary moral and intellectual attainments, appears to little more advantage than a tasteless scholastic, or a misguided enthusiast. Politian has been unjustly represented as an immoral person and an infidel. The strict ties by which these scholars are here shewn to have been connected, their indissoluble amity,

and their congenial studies, may serve to vindicate their mutual fame; and prove Picus to have combined with fervent piety the urbanity and liberal science of the gentleman;—Politian to have recognised in the midst of his classical, poetical, and critical pursuits, the more important obligations of morality and religion." Pref. p. viii.

In the history of Picus, nothing perhaps will appear more remarkable to modern readers, than his undertaking to dispute with all the world, on every subject of human knowledge. But this was not so extraordinary in his day; and it may be recollected among other instances, that Crichton, called *the admirable*, issued a similar challenge. Respecting the ambitious effort of his hero, Mr. Greswell thus speaks:

"Picus upon his arrival at Rome, published his 'Conclusiones;' consisting of nine hundred propositions, or subjects of discussion, in almost every science, that could exercise the speculation or ingenuity of man; and which, extraordinary and superfluous as many of them appear to a reader of the present times, certainly furnish a more adequate idea of the boundless extent of his erudition and research, than any words can describe. Thence he promised publicly to maintain against all opponents whatsoever: and that time might be allowed for the circulation of his 'Conclusiones,' through the various universities of Italy, in all of which, he caused them to be published, notice was given, that the public discussion of them was not intended to take place, till after the feast of the Epiphany next ensuing. A further object of this delay was to afford all scholars, even from the remotest of these seats of learning, who were desirous to be present and to assist at his disputations, an opportunity of repairing to Rome, for such a purpose. So desirous was Picus of attracting thither, on this occasion, all the united wit, ingenuity, and erudition that Italy could boast; that he engaged to defray, out of his own purse, the charges of all scholars from whatever part, who should undertake the journey to Rome, for the purpose of disputing publicly with him on the subjects proposed.

"This undertaking of Picus, however extraordinary it may at present appear, was in some measure sanctioned by the custom of his own age, in which public disputations were not unusual or unprecedented. He had fortified himself with the express permission of Innocent VIII. who at this time occupied the chair of St. Peter. He studiously and avowedly professed all possible deference to the authority of the church, solemnly engaging to support his theses, only 'sub apostolicæ sedis correctione.' Nay more, when in his list of 'Conclusiones,' after a great number to be maintained, 'secundum opinionem aliorum,' he introduces no fewer than five hundred 'secundum opinionem

nionem propriam ;' of these he says, ' nihil assertivè, vel probabiliter pono, nisi quatenus id vel verum vel probabile judicat sacrosancta Romana ecclesia et caput ejus benè meritum, Pontifex Innocentius Octavus ; cujus judicio qui mentis suæ judicium non submittit, mentem non habet.'

"The boldness of this challenge could not fail to astonish the learned in general: but astonishment soon gave place to envy; and the Roman scholars and divines in particular, whose credit was more immediately implicated, conscious, perhaps, of their own inability to contend with this prodigy of erudition on equal terms, thought only of the means of precluding him from the opportunity of evincing his superiority in this popular and fashionable exercise. The lampoon and pasquinade, and such other literary weapons as timidity, sheltered by secrecy, could devise, were those to which they first had recourse. These being found insufficient to intimidate the youthful champion, a more effectual expedient was adopted. Of the theses thus published by Picus, thirteen were selected as containing matter of an heretical tendency. Though jealousy of those stupendous qualifications, which, combined with the advantages of illustrious birth, personal nobility, and great affluence, seemed to open to the person in whom they inhered a certain way to every honour and dignity that he possibly could desire, was, as before observed, the primary motive to this procedure; yet some well disposed though ignorant persons were not wanting to join in the cry of heresy. They were persuaded that many of the theses of Picus must contain the germ of danger to the church, because they were expressed in terms to which their ears had been totally unaccustomed, or related to branches of science of which they had never heard so much as the names. It was of no avail, to urge that various doctors of the Romish church had, previously to their publication, perused the theses in question, and by subscribing them expressed their sanction of the whole. This, amongst others, the learned Buonfrancesco had done, who was bishop of Reggio, and at that juncture sustained the character of ambassador to the pope from the duke of Ferrara. Thus, though Picus continued at Rome a whole year, in expectation of reaping the harvest of praise which his juvenile vanity had led him to desire, he at last found himself not only debarred from all opportunity of signalling himself publicly as a disputant, but involved in a charge of heterodoxy: a charge, which of all others he had least expected to incur." (P. 228.)

Finding these unexpected and alarming consequences, Picus wrote an apology, addressed to Pope Innocent VIII. who, however satisfied with his arguments, thought it advisable to suppress the *Conclusiones*; in which determination the author himself acquiesced, having said, at the end of his apology, "Let then my enemies refrain from the perusal of these theses, because they are mine; my friends

—because they may possibly deduce inferences from them which are not mine.” The conclusion of the business is thus related by the author of the Memoirs :

“ Such was the issue of this project, suggested by youthful vanity and ambition ; and Picus afterwards acknowledged with thankfulness, that divine providence, which often educes good out of evil, had rendered the malevolence of his enemies a most salutary check to the career of vain-glory, in which he had been led so far astray.

“ A sceptic of the last century (*La Mothe de Vayer*)” says *M. Tenhove*, “ has spoken of Picus with contempt, because he affected to dispute “ *de omni scibili* ;” but does it follow, asks that author, from his being when a child ready to answer questions on any subject, that he afterwards wanted understanding ?” Perhaps the sarcasm of *De Vayer* merits little notice. That Picus, however, could not with propriety be termed a child, appears both from those notes of time indirectly furnished by his biographer, and his own express testimony. His nephew, moreover, speaking of that oration which he had composed, and intended to recite at Rome, if the projected disputations had taken place, and which is still extant, pronounces it a surprising proof of the genius and erudition of a person who was then only in his twenty-fourth year.

“ But Picus had not yet seen an end of all the disagreeable consequences of this affair. His enemies, frustrated in their primary aims, began to cavil against the “ *Apologia*” itself. They affirmed, that by the very act of discussing the obnoxious questions, which he had undertaken to explain so conformably to the sense of the church, he had contravened the solemn engagement into which he had formerly entered, not to anticipate the decisions of the holy see.

“ He had now set out upon a tour into France, as well with a view of gratifying his taste by visiting the different academies of that kingdom, as with the hope that during his absence, the storm which had been raised against him would be permitted to subside. So earnestly, however, were these new representations pressed against him at the court of Rome, that Innocent was persuaded to issue a new mandate, citing him to appear in that city within a given time, to meet these new allegations. This mandate Picus received with implicit submission and obedience. Having, on his way to Rome, paid a visit to Florence, perhaps from a desire to confer with his friend *Lorenzo de' Medici* on the subject of his new difficulties, he appears to have received a new † and most unequivocal proof of the affectionate regard of the latter. The sway which *Lorenzo* possessed at this juncture in the court of Rome, and the influence which he exercised over the mind of the supreme pontiff, are clear from the histories of these times.

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† The word *new* occurs much too often in this paragraph. *Rev.*

But whatever might be the occasion of so favourable a change in this affair of Picus, certain it is, that he received an express indulgence from Innocent, countermanding his journey to Rome, and permitting him to take up his residence in the vicinity of Florence. His final acquittal however, from this complicated charge of heresy and perjury, and from all the inquisitorial prosecutions, pains, and penalties annexed to these crimes, was reserved for a bull of Alexander VI. which bears date *die* 18. *Junii*: 1493." P. 240.

The Letters of Picus occupy a considerable part of these Memoirs; and some specimens of his other compositions are given. Picus died Nov. 17, 1494, at the early age of 38. The high estimation in which he was held in his own age is sufficiently proved by his famous epitaph, attributed to Hercules Shozza.

Johannes jacet hic Mirandula, cætera norunt  
Et Tagus, et Ganges: forsan et Antipodes.

A copy of his verses, which had the honour of being translated by Sir Thomas More, is inserted in p. 363, with the translation subjoined. They begin with great dignity:

Alme Deus! summâ qui majestâte verendus,  
Verè unum in triplici numere numen habes.

We do not hesitate again to recommend this work, in an age when biography, and learned biography in particular, is sure to meet with attention.

ART. XI. *Sermons preached to a Country Congregation; to which are added, a few Hints for Sermons; intended chiefly for the Use of the younger Clergy. By William Gilpin, M. A. Prebendary of Salisbury, and Vicar of Boldre, in New Forest. Vols. III. and IV. 8vo. 456 and 423 pp: 16s. Cadell and Davies. 1804 and 1805.*

THE latter of these volumes is posthumous, and is printed by the trustees for the benefit of a Charity School, founded by the author at Boldre. The correction of them was among his very last efforts, and the 22d and 23d of the hints were dictated only two or three days before his death. Of the former two volumes we gave some account, with deserved commendations, in our 17th vol. p. 21, and in vol. 18, p. 529.

The subjects of the Sermons in Vol. III. are these:—

“ 1. Glory to God in the highest, &c. 2. Let every one that nameth the name of Christ, &c. 3. What is a man profited, if he shall gain the whole world, &c. 4. The children of this world, &c. 5. Receiving the kingdom of heaven as little children.



children. 6. Except your righteousness shall exceed that of the Scribes and Pharisees, &c. 7. In the night I commune with my own heart. 8. The widow's mite. 9. The poor in spirit. 10. The salt of the earth. 11. On the late scarcity. 12. Faith, Hope, and Charity. 13—24. Twelve sermons on the Christian religion. 25. Never man spake like this man."

In the fourth volume, the following topics are handled :—

" 1. Comparing spiritual things with spiritual. 2. On the simplicity of the Gospel. 3. Then was Jesus led up of the spirit into the wilderness, &c. 4. Leaving us an example, &c. 5. Take no thought for the morrow, &c. 6. Though I speak with the tongue of men and of angels, &c. 7. And Nathan said unto David, thou art the man. 8. The Lord is King, the earth may be glad thereof, &c. 9. But I say unto you, swear not at all. 10. The prodigal son. 11. And so when even was come, the Lord of the vineyard, &c. 12. Whatsoever a man soweth, &c. 13. Redeeming the time, &c. 14. Brethren, I count not myself to have apprehended, &c. 15. Hereafter ye shall see heaven opened. 16—24. Nine Sermons on St. Matthew's Gospel; 25. Whither shall we go, thou hast, &c."

Two Visitation Sermons, which appear as the two first in the fourth volume, have been printed before. The hints in Vol. III. are 58; in Vol. IV. 23. To which are added, an Analysis of St. Paul's Epistle to the Romans, and an Account of the Illustrations used in St. Paul's Writings.

When we consider the variety of subjects handled in these volumes of Sermons and Hints, we cannot but admire the fertility of the author's mind. There is often also an originality in his thoughts, which makes the matter interesting, though the style is studiously plain. To circulate a few specimens, will be to do good wherever they may reach. We select from Vol. III. the following account of the nature of miracles :—

" Every thing we see is, in one sense, a miracle; it is beyond our comprehension. We put a twig into the ground; and find, in a few years it becomes a tree: but how it draws its nourishment from the earth, and how it increases, we know not.

" We look around us and see the forest sometimes shaken by storms; at other times just yielding to the breeze; in one part of the year, in full leaf, in another, naked and desolate. We all know the seasons have an effect on these things; and philosophers will conjecture at a few immediate causes: but in what manner these causes act, and how they put nature in motion, the wisest of them know not. When the storm is up, why does it not continue to rage? When the air is calm, why rouses the storm?

storm?—We know not—but must, after our deepest researches into first causes, rest satisfied with resolving all into the power of God.

“ Yet, notwithstanding we cannot comprehend the most common of these appearances, they make no impression on us; because they are common—because they happen according to a stated course, and are seen every day. If they were out of the common course of nature, though in themselves not more difficult to comprehend, they would still appear more wonderful to us—and more immediately the work of God. Thus, when we see a child grow into a man, and when the breath has left the body, turn to corruption—we are not in the least surprised, because we see it every day. But were we to see a man restored from sickness to health by a word—or raised to life from the dead, by a mere command—though these things are not really more unaccountable, yet we call the uncommon event a miracle, merely because it is uncommon. We acknowledge, however, that both are produced by God, because it is evident, that no other power can produce them.

“ This is then, in few words, the nature of that evidence which arises from miracles. The ordinary course of nature proves the being and providence of God: these extraordinary acts of power prove the divine commission of that person who performs them. Thus Elijah, in his controversy with the priests of Baal, rests the matter on a fair issue: “ The God that answereth by fire, let him be God:”—of course, you must consider me as acting under his authority.

“ Now it was to these uncommon events, or what we usually call miracles, to which Christ appealed. “ The works,” says he, “ which I do, bear witness of me, that the Father hath sent me.” As if he had said, these works you see, are not according to the order of nature: they are such as could only be performed by that power, which can command nature. As you see me therefore perform them, it is plain, I act under that power. And thus Nicodemus, in his conference with Jesus, properly states the case. “ Rabbi, we know, that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him.”—And thus many of the Jews allowed, that if “ this man were not of God, he could do nothing.”

“ Now that Jesus did perform these works, which are recorded in the New Testament, depends on what we have already proved—the truth of the New Testament. The only remaining difficulty is, that some deceit might have imposed on the senses of spectators.—With regard to the miracles of Moses, it appeared, this could not possibly have been the case. And it was just as impossible with regard to the miracles of Christ. All people who wish to impose on others, act as privately as they can. But the miracles of our Saviour seem to have been performed with a studied

studied view to lay them open to inquiry.—And indeed every inquiry was made, which always ended in the conviction of the inquirers.

“ Only consider how you yourself would have acted, if you had lived at that time.—Suppose, for instance, you had heard of the miracle of giving sight to the man who had been born blind—you would not have given credit to so surprizing a relation, till you had inquired who the man was, on whom this miracle was said to have been wrought? Whether, in fact, he had been born blind? Whether he actually was blind at the time when our Saviour met him? and, whether it afterwards appeared, that he was really cured?—All these inquiries, you would certainly have made yourself, or have been well informed they had been made by credible people, before you would have believed the miracle.—And if you would have made these inquiries, can you reasonably suppose they were not made by those who lived at that time? or that they would have admitted that wonderful fact on easier evidence than you should have done?

“ By the Scribes and Pharisees indeed we know these inquiries were made, and ended in a full proof. But the Scribes and Pharisees were not to be convinced by a full proof. Facts, which they could not deny, through hardened malice they ascribed to the devil.

“ With regard to the greatest of all miracles, our Saviour's resurrection from the dead, you would certainly have acted in the same way, and never have been satisfied, till you had gotten sufficient evidence of the truth. The apostles did act in this cautious manner. At first we know they paid no credit to what they had heard. But their making it the continued subject of their preaching afterwards, was in itself a sufficient evidence of its truth. They would certainly have been silent on the subject, if they had not been assured the fact was well known in the country.

“ In fine, if a man be determined, like the Scribes and Pharisees, not to believe in miracles, we press him no farther. It would be folly. But if he have a mind candid and open, one should think he might, on this point, find evidence enough to convince him.” Vol. iii. p. 176.

In the fourth volume are nine sermons on St. Matthew's Gospel (p. 205, &c.). They were intended by the author to exemplify a mode of explaining the scriptures in sermons, which he thought, and surely with reason, might be extensively useful. It may be of advantage also to compare these sermons with the valuable lectures of the present Bishop of London, on the same Evangelist. They are shorter, and less finished, but certainly have merit. The first of them inculcates the necessity and the mode of studying the scriptures; and here this passage may be noticed.

“ In

" In the first place, when you open your Testament, consider, it is *God that speaks*—consider that he gave you this holy book with an intension to make you happy, both in this world, and the next. If a person in high authority were to speak to you, you would receive what he said with great respect: how much more should you stand attentive, when God speaks! With the utmost reverence and submission, therefore, you should receive every thing you read in the scripture. The truth of this book is more fully proved, than that of any other book in the world: every thing, therefore, you read in it, should be received with the deepest humility, faith, and submission. When we read the history of our Saviour's life and death, we should receive it as truly as if it were acting before our eyes. And when we read the precepts which the scriptures contain, we should strictly consider them as the commands of God. We may indeed find the precept hard, perhaps, and against the bent of nature; and may wish to make it a little more commodious for common use: but when we endeavour to force scripture to side with our inclinations, we are, in fact, guilty of a wicked attempt to deceive God. When we read scripture, therefore, we have only to say, God hath ordered us to do this; or, forbidden us to do that. And, where the precept and the inclination differ, it is evident which is to give way. Resisting our own bad inclinations, is indeed the only proof we can give, that we are ready to submit *our* will to the will of God. Again, when we read the promises and threatenings of God in scripture, the rewards laid up for the righteous, and the terrors in store for the wicked, we ought to consider them as objects, in a manner, realized before our eyes. They may be at some distance; but as it is the great God of heaven himself who threatens, and promises, they should appear to us as immediately before us: we are well assured they will speedily be so. The "word doth not profit," as the apostle speaks, "unless it be thus attended with faith in them that hear it."

" The second rule I shall give you, is, that when you read the holy scriptures, you should not only consider that *God speaks*, but that *he speaks immediately to you*. We should apply every thing we read to ourselves, or our reading will answer little end. Most men are excellent judges of the cases of others; and can easily see where the scripture touches the sins of a neighbour; while their own sins, which are all they are really concerned with, lie in some other page: they are neglected and forgotten. This is exactly the case, which St. James represents, of a man "beholding his natural face in a glass: he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was: while he (the apostle adds) who looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. You read the scriptures, therefore, to little purpose, unless you constantly consider them as speaking to your own case." P. 207.

Among

Among the Hints for sermons in this final volume, the 15th is striking.

"*The kingdom of heaven is like a net which was cast into the sea, and gathered of every kind.*—Matt. xiii. 47.—Just such a gathering will there be at the last great day: the net will be spread abroad, and a final separation made. The name of Christian will then be a name of great consequence; and many will endeavour to shield themselves under it.—Let us examine their several pretensions:—The first is the *nominal* christian. He has nothing to say, but that he was born in a christian country, and was baptized in the name of Christ. Of the faith of a Christian, he knows little; and of the practice, still less.

"The moral man comes next. He professes the Testament to be a most excellent system of morals; but he expunges from it the divinity of Christ—his atonement for sin—the assistance of the Holy Spirit; and, in short, all the comfortable doctrines of christianity. Why he acknowledges his Testament to be good authority in one case, and not in another, is a question which may probably give him some difficulty in answering hereafter. It may, however, rather be doubted, whether his contempt for the doctrines of christianity may not somewhat interfere with his exactness in the practice of it.

"Let us next take a view of the self-righteous man. He acknowledges all the doctrines of Christianity; but he thinks he has not much occasion for them. Christ died, he allows, for sinners; but he does not conceive himself in that class. The little errors of his life are lost in the multitude of his virtues; and he has no fear of appearing in the presence of God, clothed merely in his own righteousness. It is well for him, if he do not find his mistake hereafter.—How far God's mercy may extend to such presumption, is not for us to say; but we have no gospel-ground to hope for God's mercy, unless we believe and trust in the merits of that Redeemer, through whom alone it is possible.

"The innocent man is figured next. He has no objection to christianity; indeed, he hardly ever thought about it. In a general view, however, he conceives the gospel to be a law against wickedness; and as such, chiefly, he receives it. He has the guilt of no great sin upon his conscience. He troubles not himself with motives, and what he calls, the refinements of religion; but hopes, a life free from great wickedness will carry him to heaven.

"The real Christian is the reverse of all these. Through faith in Christ, and a firm belief of all the doctrines of christianity, he converts his moral virtues into Christian doctrines; and though he may hope, that in some of his works he may please God, yet he *presumes* not on any of them, acknowledging with contrition that he has no hopes of salvation through his own righteousness,

righteousness, but merely through the merits of his Redeemer. Of course, therefore, he thinks an innocent life is not all that is required; but endeavours to recommend himself to God, by devotion and prayer—by heavenly affections, and works of charity.

“ If a set discourse should be taken from this hint, it might conclude with an exhortation to a congregation, to examine themselves by the several characters set before them; from which they might be instructed, on proper motives, to imitate the best.” (P. 377.)

Other Christians might have been enumerated with effect, but all that is here said is useful. When the career of so useful a man as Mr. Gilpin is terminated, it is impossible not to feel some regret; but his course was honourable, and his works survive to bear admirable testimony for him.

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ART. XII. *Miscellanies. In Two Volumes. By Richard Twiss.* 8vo. 347 and 391 pp. 1l. 1s. Egerton, &c. 1805.

VARIETY and amusement may be found in these volumes, but very little that is original. The first volume consists principally of Essays, the chief part of which, is translated, with some freedom of omission, from “ *the Dutch Spectators*, of Justus Van Effen.” Why Mr. Twiss calls them Dutch Spectators we know not. We have a *Nouveau Spectateur François* published by this author; our edition is dated 1742. Mr. Van Effen writes a very eloquent eulogium on the original English Spectator, and strongly censures the *Spectateur François*. There is also an essay on Matrimony, taken from one written in Italian, by Dr. Antonio Cocchi; a dreadful account of some proceedings of the inquisition at Granada, taken from a French work: (p. 119.) An account of the *Russian Horn Music*, extremely curious, and more in detail than we have seen before, from a German book on the subject, printed at Petersburg in 1796, (p. 221.) This curious style of music, of which we have seen a representation in a book of Russian costumi, consists of a number of musicians, each of whom plays only a single note, but who are so trained as to execute difficult pieces, with great spirit and correctness. It appears that it was invented by John Antony Marefch, about 1752. There are also, in this volume,  
maxima

maxims and aphorisms, which Mr. T. says were collected from many books in various languages: the maxims, however, are of no great value or profundity:

In the second volume Mr. T. continues his collections on Chefs, as supplemental to the volumes he before published on that subject. The mode of printing extracts from a variety of books, without order or method, is not very interesting; and accordingly, the remarks on Chefs have never been great favourites with the public. Similar accounts of Draughts are here added. The account of Phillidor's death is only given from a newspaper, with a few additional remarks. It happened August 24, 1795. The latter part of this volume is occupied by "entertaining chemical experiments," communicated by Mr. F. Accum: an essay, entitled "Natural Courtship," from the same Dutch Spectator, and some miscellaneous poetry, in which Mr. Twiss claims no share, except in pointing out the subjects to the authors. Many of them are translated from the Spanish, and the originals are printed with them. Three German fables of Gellert are given also in Dutch translations, by which the two languages may be conveniently compared, and in English imitations. The following by Mrs. Opie, is perhaps as well worth notice as any among them, though some, which indeed are easily distinguished, are ascribed to the person who chooses to call himself Peter Pindar.

" THE HAPPY MARRIAGE.

By Mrs. OPIE.

Thanks Hymen, God of nuptial ties !  
At length I've found, with glad surprize,  
A pair in thy strict bands united,  
Who, with each other still delighted,  
Declar'd with conscious joy elate,  
True blessings crown'd the marriage state.  
One will, two souls to action mov'd ;  
Still each, the other's choice approv'd ;  
What she disdain'd, he too rejected,  
What he approv'd, she too respected ;  
Those ills which others robb'd of rest,  
O'er them no evil power possess,  
Their hearts, grief's entrance could not fear,  
For love, true love, was sentry there.  
Lovers we know, when they unite,  
Bound by the sacred marriage rite,  
Their faults from those they love conceal,  
For love will lie, as well as steal,  
But they, tho' fast by Hymen bound,  
No changes in each other found,

Na

No secret error came to light,  
Which love or art had veil'd from sight;  
And when life's ebbing sand was spent,  
Uninjur'd still was their content,  
And the last kifs they gave and took,  
Joy, like their first caresses spoke,  
"Blest pair! they died then, did they?" "yes."  
"And when, I pray you?" "can't you guess?"  
Another world death bade them seek  
When they'd been married just a week.  
Else I must own 'tis my conviction  
All I have said have been mere fiction.

(Vol. ii. p. 342.)

As this book appears to have been formed chiefly for the purpose of inducing a few friends to become subscribers, we shall not offer any more critical strictures upon it.

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ART. XIII. *A Classical Dictionary, containing a copious Account of all the proper Names mentioned in ancient Authors, with the Value of Coins, Weights, and Measures used among the Greeks and Romans, and a Chronological Table.* By J. Lempriere, D. D. *New Edition.* 4to. Price 1l. 11s. 6d. Cadell and Davies.

ANY praise bestowed upon a work which has already passed through four large editions may seem extremely superfluous, but we are anxious to demonstrate our esteem of this performance, and our respect for the author, by bringing his elaborate and useful exertions more conspicuously to view, by announcing his Classical Dictionary in this improved and enlarged form. Dr. Lempriere has employed the period, which has elapsed since the appearance of his first edition, with commendable diligence, in collecting whatever might throw interest on the characters which he has exhibited of antiquity, elucidate historical facts, and give greater precision and correctness to geographical descriptions.

We subjoin a short specimen of articles either entirely new, or greatly extended and improved in this edition.

"LITYERSAS, an illegitimate son of Midas king of Phrygia. He made strangers prepare his harvest, and afterwards put them to death. He is represented as of such a gluttonous habit, that he daily devoured as much meat as might have been a sufficient load for a beast of burden. He was at last killed by Hercules. *Theoc. Id.—Sophist. apud Athen.* 10. The sons of reapers were called



called Lityerfes, either in honor of Ceres who presided over corn, or in remembrance of the son of Midas. Pollux considers the Lityerfes as songs expressive of sorrow and mourning, and used to console Midas for the loss of his son. The name was afterwards borrowed by the Greeks, and without allusion to the history of the Phrygian Prince, applied to the songs which reapers sing during the time of harvest. *Athen.* 14.—*Pollux.* 1. c. 3.—*Servius in Ecl. Virg.* 8, v. 68.—*Schol. Theocr. Idyll.* 10.

"Lŭcāria or Lŭcēria, festivals at Rome, celebrated in a large grove between the Via Salaria and the Tiber, where the Romans hid themselves when besieged by the Gauls. It was observed on the 1st of February, or in July according to others, and on that day the comedians received their salary, which was always paid by the government. *Tacit. Ann.* 1. c. 77.—*Festus de V. Sig.*—*Varro de L. L.* 5, c. 3.—*Ovid. Fast.* 2.—*Gyrald. Calend. R. & Gr.*—*Plut. in Quæst. R.* 88.

"L. LUCCEIUS, a celebrated historian, author of an history of the Marfic war, and of the civil wars of Marius and Sylla. Cicero, who knew and admired his abilities, requested him to give to the world an history of his consulship. He favoured the cause of Pompey, but was afterwards pardoned by J. Cæsar. Nothing of his compositions remains besides a consolatory letter to Cicero on the death of his daughter. *Cæsar, B. C.* 3, c. 18.—*Cic. ad Fam.* 5, ep. 12, &c.—Albinus, a governor of Mauritania after Galba's death, &c. *Tacit. Hist.* 2. c. 58.

"Ostorius Scapŭla, a man made governor of Britain by Claudius. He defeated and took prisoner the famous Caractacus, and died A. D. 55. *Tacit. Ann.* 12. c. 31, &c.—Another, who put himself to death when accused before Nero, &c. *Id.* 14, c. 48.—Sabinus, a man who accused Soranus, in Nero's reign. *Id.* 16, c. 33.

"SCAPTIVS, a merchant appointed by the influence of Brutus, prefect at Cyprus. In his office, Scaptius vexed the Cyprians, and especially the people of Salamis, that he might recover some money which his patron Brutus had lent to the people of the island, at an extravagant interest. The settling of this affair proved troublesome to Cicero in his pro-consulship in Asia. *Cic. ad Att.* 5. ult. 6, 1, 2.—Marcus the brother of the preceding, was raised to the office of prefect by Cicero. *Cic. ad Att.* 6, ep. 1.—Publius, a plebeian, by whose testimony the Romans unlawfully seized as their own, some land for the settlement of which they were appointed umpires by the people of Aricia and Ardea. *Liv.* 3, c. 71, 72.

"SCINIS, a cruel robber who tied men to the boughs of trees, which he had forcibly brought together, and which he afterwards unloosened, so that that their limbs were torn in an instant from their body. He was son of Polypemon, or, according to others, of Neptune, and he fixed his residence on the isthmus of Corinth, where Theseus, going from Trœzene to Athens, met him, and inflicted

inflicted on him the punishment which he cruelly practised on innocent travellers. His daughter was spared by the conqueror, by whom she had a son, after which the married Deioneus son of Eurytus, king of Æchalia. *Apollod.* 3. — *Diod.* 4. — *Hygin.* fab. 38. — *Plut. in Thef.* — *Propert.* 3, el. 21. v. 37. — *Ovid.* *Met.* 7, v. 440."

In his preface, the author announces his intention of publishing, at some future period, a Biographical Dictionary, in which he proposes, with the candour of intricate investigation and impartial discernment, to connect the events, the characters, and the history of modern times with the revolution, and the venerable records of antiquity.

This is certainly a bold and arduous undertaking, yet there seems little reason to apprehend but that the path which the learned author has long and so indefatigably pursued, the general scope of his reading, and the wide circle of his studies, will lead to the successful accomplishment of his purpose. He may at least be assured of our hearty good wishes; we think, with him, that such a work is a desideratum in literature, and happy shall we be to receive it from his hands.

## BRITISH CATALOGUE.

## POETRY.

- ART. 14. *Modern Paris; a free Imitation of the Third Satire of Juvenal.* 12mo. p. 25. Hatchard. 1805.

Amidst some feeble and some imperfect versification, there are many lines to be found in this Imitation of Juvenal which deserve praise for their vigour and successful application. As for example:—

"Who are these miscreants that the world molest;  
Restless themselves, that let not others rest?  
At home what were they, if they had a home,  
Some pimps, some crimps, some waiters, markers some,  
Troopers and trumpeters, that rove abroad;  
That every town and country overload.  
Bullies of bagnios, servants of the stews,  
Fidlers at private feasts and public shews;  
These are our arbiters of life and death,  
Our fates and fortunes hang upon their breath;  
By these is justice, or injustice done,  
Our Judges, Juries, Hangmen—all in one;

P p

Instead

Instead of servants, masters of the fete  
 They now preside where they perform'd of late.  
 They give the vote in concert, who before  
 Play'd in the band, or waited at the door.  
 Their guests too, like themselves, in greatness grow,  
 Their fellow-servants late, confederates now.  
 Preposterous metamorphose of mankind,  
 They ride in coaches, late who stood behind ;  
 Strut in the shoes they made ; the very meat  
 As cooks they dress'd—as epicures they eat ;  
 The clothes as tailors work'd—as coxcombs wear ;  
 Like Lazarus late, they now like Dives fare."—&c.

ART 15. *A Poetical Epistle to James Barry, Esq. containing Strictures upon some of the Works of that celebrated Artist. With an Appendix. By Francis Burroughs, Esq.* 8vo. 132 pp. 3s. 6d. Carpenter. 1805.

"Among the very few," says this Poet, "by whom I am known, and to whom I had communicated my intention of publishing the following Epistle, it was pretty generally suggested, that, if my object was pecuniary, I should rather direct my mind to the composition of a modern romance, or allay the pruriency of my fancy on topics and in strains like those of Mr. Little ; that poetry was out of fashion, and verses could not be endured, unless they were loose or licentious ; that the *subject* was too vast for modern ears, and too comprehensive for modern ideas, and that chagrin and disappointment must succeed to the attempt."

The author's friends were egregiously mistaken. If they had said that verses could not be endured, unless they were *good*, and that his were not sufficiently polished to stand the test of modern ears, they would have been much nearer the truth. As to writing strains like Mr. Little, we must say, that, with all their faults, his are the strains of a Poet, which probably would be beyond the reach of Mr. B. Another hint, which the author's friends might have given, is this ; that if he would make his poem popular here, he should not have grossly insulted this country for the sake of indulging an undue and extravagant partiality for his native Ireland. Had this caution been given we should not have read these lines :—

How have thy wrongs, O Erin, wrung my breast,  
 Thy people goaded, beggar'd, and oppress'd ;  
 How have I proved each pang, and felt each smart,  
 And bore thy sorrows in my aching heart.  
 May Heav'n, propitious, hear my ardent pray'r,  
 And make, O make thee, its peculiar care ;  
 'Mongst nations give thee *thy imperial place*,  
 Restore thy learning, and revive thy grace.

To

To explain this *imperial place* we have a note, (p. 78) which tells us, from O'Halloran, that Ireland does, and England does not, rank as a *free nation* in Europe: because, forsooth, England was conquered by the Romans and Saxons. But, if so, is it not a still greater disability to have been conquered by the conquered? But our wish is cordial and everlasting Union, to the utter abolition of all such absurd distinctions. This indifferent poem is followed by rather more interesting biographical notes.

ART. 16. *Ballads, by William Hayley, Esq. founded on Anecdotes relating to Animals, with Prints, designed and engraved by William Blake.* 12mo. 211 pp. 6s. Phillips. 1805.

When Mr. Hayley lately published his "*Triumph of Music* \*," we studiously forbore to give any opinion of the poetry. Unwilling to wound the feelings of a veteran writer, by saying what justice actually demanded, we left the general character of his poetry to speak for itself, and made neither application nor distinction in the instance before us. But forbearance itself may be worn out; and if Mr. H. or any other author, will go on publishing one thing worse than another, he must at length be told the truth. We cannot say better of these ballads, than that they are mere dotage.

The highest place that should be assigned them, is the latter end of Mr. Phillips's catalogue, which records "*instructive and amusing books for young persons of both sexes,*" and in this they must rank much lower than "*The Book of Trades,*" and very much lower than "*The Wonders of the Telescope*" and "*The Wonders of the Microscope.*" The author says indeed, "*Virginibus puerisque Canto,*" but *Virgines* and *pueri* usually mean young persons nearly or quite marriageable, whereas his ballads are fit only, (if fit for any thing) for the nursery. Hear reader the *bumby-pamby* strain.

" Of all the speechless friends of man  
The faithful dog I deem,  
Deserving from *the human clan*!!  
The tenderest esteem.

This feeling creature form'd to love,  
To watch, and to defend,  
Was given to man, by pow'rs above,  
A guardian and a friend!

I sing of all e'er known to live  
The *truest friend canine*;  
And, glory, if my verse may give,  
Brave Fido! it is thine.

---

\* Brit. Crit. xxv. 482.

A dog of many a sportive trick,  
 Tho' rough and large of limb;  
 Fido would chase the floating stick  
 When Lucy cried, "Go swim." P. 1.

So begins this curious collection, and so it proceeds. The versification throughout is flat and feeble, the sentiments affected or overstrained, the incidents often impossible. A worse work, we believe, was never produced by a man of any literary fame. We say this with regret, but it must be said. The engravings are worthy of the verses.

ART. 17. *Poems.* By *Robertus.* 12mo. 128 pp. 7s.  
 Ebers. 1805.

In a modest preface we are told that these Poems "are the productions of a young man, who will be gratified if the literary censors will allow them that merit which some few friends have given them." We are not among those literary censors who would churlishly repress the flights of young poets, or require from their pens the correctness of experienced writers. Romantic love, and a gaiety not always sufficiently moral, will prevail in their compositions, let severe critics snarl or scold as they may. But, without severity, we may venture to hint, that subjects may be pursued too far, and that even a youthful poet should not, like some ingenious writers of the present day, openly profess himself the votary of sensuality. We do not however deem the writer before us peculiarly blameable in this respect; nor would we censure him in other respects more severely than he censures himself, when he admits that "he has taken some liberties in the translations, and in the original pieces has sometimes been too careless and hasty." Yet the former often have spirit, and the latter a considerable share of tenderness. In one respect *Robertus* has been happier than most poetical lovers. He has, it seems, obtained the beloved object of his wishes and the subject of the greater part of his amatory poetry.

Many of the translations are from Anacreon; and it conveys no censure on this writer, to say, they are considerably inferior to those of Mr. Moore. Of his original Poems we select the following as a specimen. It is not, perhaps, quite the best, but its brevity allows us to give it entire.

*To Charlotte and Augusta, on her Birth-Day.*

"Twelve rapid months again have roll'd away,  
 And usher'd in Augusta's natal day;  
 The sullen winter's blast that keenly blows,  
 Has droop'd the blushing head of many a rose;  
 And evening tears have spoil'd the modest hue  
 Of many a scented flower that sweetly grew,

And

And rudely scatter'd all its bloom away,  
 Ere it was waken'd by the breath of day!  
 Yet thy soft face is as divinely fair,  
 No sullen winter's blast has wander'd there,  
 Nor have the chilling tears of evening fell  
 Where Peace, where Friendship, and where Virtue dwell!  
 Yes, yes, dear girl! thy beauty's full as bright,  
 And oh! thy charms afford the same delight;  
 Did Winter's frowns pervade the circling year,  
 Graces, like thine! must always bright appear!  
 Then never sadden as the days expire,  
 For every day I feel a warmer fire!" P. 107.

Upon the whole, we would by no means discourage this youthful writer, should he continue his pursuit of poetical distinction; but, when he publishes again, we would recommend more care in the selection of his pieces, and more attention to their moral tendency.

ART. 18. *Poems to Thespia.* By Hugh Downman. 8vo. 106 pp.  
 4s. Cadell and Davies. 1805.

When a poet so well known, and of such established reputation, as Dr. Downman, presents a work to the public, the most advisable mode, perhaps, for a critic to pursue, is, to give a full and fair specimen of the author, without subjoining many remarks of his own.

The volume before us consists entirely of poems of the amatory kind, addressed (as the title page informs us) to a lady, under the name of Thespia, and, for the most part, written in elegiac metre. They appear to have been composed at an early period of life, and a few of them were published in the first and second editions of the author's poems. The rest (if we rightly understand him) though printed, have not, till now, been published, but only presented to his private friends. "The warmth with which they have been received, and the praises which they have obtained, induced him (as he further informs us) to dispense with a resolution once formed, of not suffering them to be published during his life." Without enquiring whether the laudable partiality of friendship might not, in a certain degree, have influenced the opinions here alluded to, we will subjoin the third Elegy (one of the few poems not in elegiac metre) as a specimen of the work.

"Ah! whence my Thespia, can that anguish flow?  
 That silent anguish of expressive woe?  
 That sigh which from thy struggling bosom stole?  
 That glance which pierces to my inmost soul?  
 Ah! say my Thespia, I conjure thee say,  
 To me the hidden cause unblamed display.

Half of thyself, I claim my lawful share;  
 Yet, would to heaven, that I the whole might bear!  
 Unveil thy thoughts in confidence to me;  
 And trust a bosom fraught with sympathy.  
 From thee would I my labouring heart confine?  
 And are not all its dearest secrets thine?

" Wretch that I am! who thee to shield from pain,  
 Would pour out life at every gushing vein;  
 Am I the cause? and did'st thou ever spy  
 A look of cold indifference from my eye?  
 To thee a cold blank look? Oh, too refined,  
 And subtle error of thy feeling mind!  
 Too gently-meek, with doubts, or fears to strive,  
 To each nice touch too tenderly alive!  
 Though I esteem it as a blessing sent,  
 As the more polish'd mind's chief ornament,  
 A sacred spark kindled by heaven's own ray,  
 Yet, let not sensibility betray.

" Thou weep'st; where did my tongue profanely rove?  
 How could I blame thee for excess of love!—  
 While still the timid paleness shades thy face,  
 Oh! let me circle thee with strict embrace,  
 Hear with delight thy half-form'd accents rise,  
 Catch the transparent dew-drops of thine eyes!  
 In each soft breath thy melting spirit steal,  
 Gaze on thee till the nerves of vision fail;  
 And overpower'd by rapture's ardent sway,  
 My soul, in languid trance, dissolves away." P. 12.

The above specimen will, we conceive, excite, in the lovers of poetry, a desire to peruse the whole; and they will find it well worthy the reputation of its author. In a few of the Elegies there is, perhaps, rather too much of the common-place language of pastoral. Dr. Johnson probably would have laughed at hearing the following lines from a *physician* in a great city:—

" No merit could I boast, but how with skill  
 To pen my flock, and drive it to the field,  
 My fallow lands in stated course to till,  
 And when the hoe, or pruning-hook, to wield.

" Uncultivated was my mind, and mean," &c. &c.

Blemishes of this kind are not, however, very frequent; and they are more than compensated by many beauties, by much tenderness in the thoughts and expressions of this author, by the general elegance of his language, and the melody of his versification.

ART. 19. *A Poetical Epistle to the Right Honourable William Pitt.* 4to. 23 pp. 2s. 6d.

A most furious poetical philippic against the minister; in which all the common-place topics of abuse, so often resorted to, and so often refuted, are again brought forward and enforced in lines undoubtedly not void of spirit or energy. The author seems to be one of the *old* opposition; for he goes back to the commencement of Mr. Pitt's administration, and reproaches him vehemently for measures, of which Mr. Fox's present friends were the chief supporters. He also renews the absurd and exploded sophistry of those who pretended that the enormities of the French Revolution, and its progress from anarchy and misrule to military despotism, were owing to the opposition it experienced from England. Not the blindest dupe of French artifice in France now believes this, which never had, in truth, a shadow of probability. When this author again boasts of the predictions of Lord Lansdown and Mr. Fox, let him call to mind those of Mr. Burke; who, on very different but far more just grounds, foretold, that the ferocious anarchy then prevailing in France would, in time, produce the despotism of some *successful general*. But we will not argue with a writer who, professing *patriotism*, yet reproaches Mr. Pitt for not having employed *ministerial influence* to carry the abolition of the slave trade; a question above all others that called for the unbiassed opinion of every British senator; a question which the minister argued not only with a fervency of zeal, but with a cogency of argument, which must have convinced every *unprejudiced* hearer of his sincerity. A similar charge of insincerity on the subject of parliamentary reform (as it is called) is brought against the minister. We are among those who heartily rejoice that he has laid aside that visionary and dangerous speculation.

Though the subject of this epistle, and the notes subjoined to it, have led us to consider it as a political pamphlet rather than a poem, we readily admit the lines to be vigorous, though by no means unexceptionable; and we should be glad to see the author's talents employed to better purposes than that of enforcing dangerous and exploded paradoxes, and attacking (as he has done in several instances) respectable individuals with coarse, illiberal, and unmerited sarcasms.

#### DRAMATIC.

ART. 20. *Sacred Dramas: Intended chiefly for Young Persons. To which is added, an Elegy, in Four Parts.* By John Collett, Master of the Academy, Evesham, Worcestershire, 8vo. 224. pp. 6s. Longman. 1805.

The perusal of Mrs. More's admirable volume of Sacred Dramas inspired, as he tells us, this author with an earnest de-



fire of producing one of the same kind, and gave rise to the work before us. He certainly does not follow her *passibus æquis*; but when the intention is so good, we can pardon many defects in the execution. The three stories here dramatized are those of Ehud (from the 3d chapter of Judges); Naboth (21st Kings); and the well known story of Queen Esther. Of these three dramas, the last is comparatively the best, and indeed the story is most capable of dramatic ornament and effect. The speech in which Esther avows herself a Jew, and requests a reversal of the cruel decree against her nation, has spirit and eloquence. In general, however, the author is not very forcible in his language, or happy in his versification. He seems indeed, by many of his lines, not to have a correct idea of the structure or rhythm of blank verse. The four parts of the Elegy are respectively dedicated to the memory of a beloved brother and three sisters, whom the author was so unfortunate as to lose at early periods of their lives, and whom he laments tenderly, piously, and not unpoetically, as the following stanzas, addressed to one of his sisters, will evince;

“ O say, who taught thee to despise the joys  
By mortals coveted with eager mind?  
Who taught thee to reject life's glitt'ring toys?  
And seek for bliss immortal and refin'd?

'Twas He, who seated on the temple's height,  
Rejected all the tempter's proffer'd store;  
'Twas he display'd his riches to thy sight;  
Ensur'd them thine, and thou desir'dst no more.

Hail then! Triumphant o'er the joys of earth!  
And hail! Triumphant o'er death's fatal sting!  
Since death's dark hour is thy celestial birth,  
'That gives thee to thy Saviour, and thy King.' P. 223.

ART. 21. *The Will for the Deed. A Comedy, in Three Acts: as performed at the Theatre Royal, Covent-Garden. Written by Thomas Dibdin, Author of Guilty, or Not Guilty—The Cabinet—English Fleet—Family Quarrels—Thirty Thousand—Jew and Doctor—School for Prejudice—Il Bondocani—Birth day—St. David's Day—Mouth of the Nile—Five Thousand a Year—Falexantine and Orson—Naval Pillar—Horse and the Widow, &c. &c. &c.* 8vo. 64 pp. 2s. Longman and Co. 1805.

The merits of our modern dramatic performances are generally in an inverse ratio to their length; and an afterpiece of three acts has this advantage over a comedy of five, that were it possible to crowd as many absurdities into a narrower space, we are better prepared for, and consequently far less disgusted with them. The piece before us has indeed, at least in the first act, more humour and far less extravagance than the farces (nick-named comedies)

*comedies*) to which we allude. We have not seen it represented, but think we should have joined heartily in the laugh, which two or three circumstances in the first act are calculated to produce. In the second and third acts the incidents are rather confused, the absurdities too glaring, and the stage tricks too pantomimical. Yet we consider it (as an afterpiece) not discredit-able to the author, nor undeserving of the success which, we believe, it met with on the stage.

We must (for our convenience) in future abridge the title-pages of this indefatigable writer, and instead of enumerating his successful dramas (not one of which, that we had read, give any title to permanent literary fame) treat him with a proportion-able number of *et cæteras*. Almost any one of our modern dramas, of the comic or farcical kind, is a proper representative of all the rest.

ART. 22. *Family Quarrels. A Comic Opera, in Three Acts: as performed at the Theatre Royal, Covent-Garden. Written by Thomas Dibdin, Author of Guilty, or Not Guilty, &c. &c. &c. &c.* 8vo. 74 pp. 2s. 6d. Longman and Co. 1804.

From an Opera, which depends, for its success, chiefly on the music, we have not been accustomed to expect so much regularity of plot, consistency of character, or vivacity of dialogue, as in a professed comedy. But the comedies of our modern writers, like the arms of Cæsar, "*have levell'd all distinction.*" A comic opera of the present day is (with the addition of songs) just as good a drama as the generality of those farcical exhibitions, in five acts, which, under the name of comedies, disgrace our stage; which are applauded during one winter, and forgotten the next. The performance now before us is entertaining on the stage, and by no means disgusting in the closet. The quarrels of two neighbouring families (arising from an extreme pride of ancestry in the one, and the self-importance of newly-acquired wealth in the other) occasion the separation of two lovers, and many distresses and difficulties to them. They are at last united, and their parents reconciled. The outline of this plot is filled up by several laughable, though rather farcical, characters and incidents, and by dialogues, well calculated to introduce the songs, and sometimes sprightly enough to render songs unnecessary.

#### MILITARY.

ART. 23. *Considerations upon the best Means of ensuring the internal Defence of Great Britain. By Captain Barber, commanding the Duke of Cumberland's Corps of Sharp Shooters.* 8vo. 63 pp. 1s. 6d. 1805.

Though all apprehensions of an immediate attempt at invasion have subsided, yet every suggestion that may promote our permanent

manent security still deserves the most attentive consideration. The author of the tract before us is, we believe, one of the most active and intelligent of the volunteer officers, and appears laudably zealous to give to that branch of military service which he has adopted, a more powerful and extensive effect. After stating (perhaps rather too strongly) the difficulties and inconveniencies that oppose the formation of a regular force sufficient for the complete security of the country, and producing (both from ancient and modern history) several striking instances of the utility of light irregular troops, when composed of skilful marksmen, and judiciously applied in defensive warfare, the author proceeds to state a plan for our home defence, which provides generally for the regular training to arms, in their respective parishes, of all persons not exempted by age, or bodily infirmity, or disqualified by poverty or notorious immorality; and more particularly for establishing, throughout the kingdom, a numerous body of Riflemen, composed of persons liable to the duty for killing game, and formed into companies in their respective parishes, hundreds, or other divisions. This plan is brought forward merely as an outline, and (we are inclined to think) might, with some changes and improvements, be made the foundation of a very efficient and salutary defensive system.

### DIVINITY.

ART. 24, *Remarks on the Duties of the Clerical Profession, with respect to the Cultivation of Learning: in a Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Visitation holden June 10, A. D. 1805. By Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. Published at the Request of the Clergy present. 4to. 32 pp. 2s. Rivingtons. 1805.*

Archdeacon Pott, who now for many years has honourably filled that situation in the diocese of Lincoln, has ever shown a laudable anxiety to benefit the Church, by the remarks periodically offered to the Clergy under his jurisdiction. We have often noticed his Charges, and have always found them replete with sound and useful matter. On the present occasion he confines himself principally to the necessity incumbent on the Clergy to cultivate learning, and particularly, for the sake of exercising it, when occasion shall unhappily demand the exertion, in controversial writings. He himself adverts to the opinions of Professor Michaelis, who would exclude from the gift of inspiration, that is, virtually from the canon of Scripture, all works not written by Apostles. This passage is well worthy to be copied:—

“Again, it will be well considered, I trust, ere we shall be persuaded to cast out from the Canon of the sacred Scriptures every work not written by the pen of an Apostle, though composed

posed during their lives, by their nearest and most confidential followers. Of such persons, it is believed on good grounds, that they were disciples chosen by our Lord himself during his abode on earth, and therefore not without ocular experience of the power of the Redeemer's ministry; and it is indubitably certain, that they were men eminently qualified by spiritual gifts to bear testimony\*. They were associated with the chief Apostles of Christ Jesus in their labours. They wrote in a manner by their sides. If the the promise of our Lord to his Apostles went to limit the word of Scripture to the grace of the Apostleship, is it probable that two Evangelists, both the bosom-friends and comrades of Apostles, would venture to invade that Province? Can it be believed, that the same Apostles being yet alive, and having knowledge of the fact, would not assert their own exclusive privilege against such intrusions? Can we doubt their approbation, if they were but silent in the matter; and if the churches which they planted openly received the written document, as we know they did." P. 19.

We shall place by the side of this passage the excellent note subjoined in the Charge:—

"I have advanced nothing in these remarks concerning two of the Evangelists which the learned Professor Michaelis, whose work is alluded to, does not admit. He proposes nothing new with reference to their connection with the Apostles, so universally attested; or with relation to the dates and reception of their writings. He rests all upon the single point that they were not Apostles; upon which ground, in opposition to the judgment of the Christian Church, he excludes their writings from the Canon of the Scriptures. For the same reason he suggests his doubts concerning the Epistle to the Hebrews, and the Revelations.—"After all, saith he, "concerning the Epistle to the Hebrews, "we do not know whether St. Paul wrote this Epistle or not. "An absolute decision on this subject is indeed to be wished, "but in my opinion, not to be obtained†." And he adds afterwards, "according to the principle which I laid down in "the chapter on inspiration, a canonical book of the New Testament is a book written by an Apostle. If then, the Epistle "to the Hebrews was written by an Apostle, it is canonical; "but if it was not written by an Apostle, it is not canonical‡." P. 20.

A longer, and very important note, is added to the end of the Charge, taking further notice of Michaelis, and explaining from the best authors the canonical authority of the Four Gospels.—To have cited and referred to these passages is to have made the Charge speak its own commendation.

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\* Vide Dr. Whitby's Preface to St. Luke's Gospel.

† Michaelis's Introduction, vol. iv. ch. 24. Sect. 16, p. 357.

‡ Ch. 24. Sect. 18, p. 264.

ART. 25. *The Origin of Sovereign Power, and the Lawfulness of Defensive War; a Sermon preached in the Church of All Saints, Wainfleet, in the County of Lincoln, on Tuesday, June the 4th, 1805, to the Wainfleet Corps of Volunteer Infantry. By the Rev. Peter Bulmer, A. B. Vicar of Thorpe, Chaplain to the Right Hon. Lord Mansfield, and to the Wainfleet Corps of Volunteer Infantry.* 8vo. 29 pp. Rivingtons. 1805.

A prefixed address to the Wainfleet Volunteers, reflects great credit on the corps, and well deserves to be noticed by us. It appears, "that in no place whatever have the duties of loyalty and patriotism been more eminently fulfilled, than in this remote and unfrequented part of the united kingdom, where the population is comparatively small, and the influence of a resident gentry is wanting;" and also, that their original number has not, since the date of their enrolment in 1803, undergone any, even the smallest diminution. "In this corps is comprised nearly an eighth of the whole population of the parishes of Wainfleet, Frithney, Thorpe, and Croft. And if this proportion were maintained throughout the county (the population of which in the year 1801, is represented to amount to 208,557 persons) the Volunteer force for *Lincolnshire* would consist of not less than twenty-six thousand men. Had it, in like manner, obtained throughout Great Britain (the population of which has been estimated at ten millions) the number of its Voluntary Defenders would then have been one million two hundred and fifty thousand." We shall gratify the author by observing, that the number would have been still larger; it appearing from *Observations on the Results of the Population, Ad 41, Geo. III. p. 3*, that the total number of persons in Great Britain was then nearly ten millions and a half, not including army, militia, navy, marines, seamen in registered shipping, and convicts.

The principal topic of this sound and vigorous discourse on Ezekiel xxxiii. 2, 3, 4, 5, is the inconsistency and error of Quakers, in regard to defensive war; in order to prevent "an undue impression on the minds of the neighbouring inhabitants, by the propagation of opinions which, if generally espoused, would, in the present state of society, be productive of the most disastrous consequences." This topic is discussed with becoming seriousness, and not in that ludicrous way which we noticed from a preacher bearing nearly the same name, in our 24th vol. p. 566.

ART. 26. *The Churchman's Vade Mecum; designed to promote a more enlivened Spirit of Devotion in the Use of the Liturgy. By a Presbyterian of the Church of England. Price 6d. Williams and Smith. 1805.*

By some passages at the close of this tract, and the advertisement of "Plain Truths," at the end, we conceive that this tract is intended as an aid to the calvinistical party. We see, however,

however, nothing in it to which every true son of the Church of England will not give full assent; however free he may be from all taint of what we esteem calvinistical errors. At least we have detected no such passages. We object, in p. 36, to the introduction of the unauthorized expression "the Triune of God," instead of the solemn invocation of the three persons of the Trinity, which belongs to the passage.

ART. 27. *Parochial Discourses, for the Information of the Common People, upon the Advent of Christ, and other Events relative to his Mission and Character; to which are added, Two Assize Sermons, preached at the Lent and Summer Assizes holden at Chelmsford, 1796. By W. H. Reynal, M. A. Minister of Horn Church, Essex, and Author of the Manual to the Psalms. 8vo. 6s. Cadell and Davies. 1805.*

Of the meritorious exertions of this author in his profession, we have before had occasion to speak in terms of deserved commendation. His two Assize Sermons, which are here reprinted, are excellent specimens in their kind of pulpit argument and eloquence. The object of the present publication is to enlighten the multitude with respect to the fundamentals of the religion they profess, by common-place arguments taken from scriptural history, as it is read in our English translation of the Bible. The writer disclaims any pretence to novelty, fine writing, or learning. This undertaking is executed in eleven sermons, and we may truly say, that it is executed well. The Discourses are well adapted to the capacity of the inferior and uneducated classes, who, if they seriously attend to the arguments here inculcated, will be enabled to give an answer to every man that asketh them of the hope that is in them.

ART. 28. *An Attempt to adapt Sacred History to the Capacities of Children. By A. Burgh, M. A. late of University College, Oxford. 12mo. 43 pp. Price 1s. Rivingtons and Hatchard. 1805.*

The author tells us that this sketch was drawn out for the improvement of his daughter, and that it completely answered the purpose of his instruction. It was written, he says, "in the way of copies, and learnt by heart by his young pupil every Sunday, till at length the whole was repeated with little or no difficulty."

The Attempt has merit, but it certainly has also material defects. Of the sacred history, not a word is given from the delivery of the law to Israel on Mount Sinai, to the coming of our Saviour. No intimation what became of the Israelites after receiving the law, no mention of their judges, kings, captivities, or prophets. Except that king David is once lightly mentioned in p. 11. This may be called adapting sacred history, but for all this vast period it is adapting nothing. The subsequent history,  
from

from the birth of our Saviour to the death of St. Paul, is not only disproportionately but very unnecessarily long : and might with advantage have been shortened, to make room for the parts so improperly omitted. Nor is the author always sufficiently careful in what he writes. In page 3, the child is taught that Adam and Eve were turned out of *paradise*, though not a word had been said of their being in it : and when Noah is said to be saved alone, with his family, out of the general deluge, it is neither explained who Noah was, nor why he was saved. Mr. B. should have taken a little more consideration before he published this "Attempt," which cannot now be made any thing like what it ought to be, but by means of a second edition. The narrative that is given is clear, and the reflections are generally good.

ART. 29. *An Attempt to prove that the Opinion concerning the Devil, or Satan, as a fallen Angel, and that he tempts Men to sin hath no real Foundation in Scripture, being a Supplement to a Pamphlet, published about the Year 1770, entitled An Enquiry into the Scripture Meaning of the Word Satan. By William Ashdowne.* 8vo. 63 pp. 1s. 6d. Johnson. 1804.

Though this tract is said to have passed through two prior editions, it is, in fact, a lamentable performance. It exhibits the obstinacy of a mind determined not to admit, what it chooses to reject, though unable to make any rational resistance to it. The passages of scripture cited by Mr. Ashdowne, to prove his point, abundantly refute it : and indeed the hardihood of a man who considers our Saviour's temptation in the wilderness as no proof of a tempter, must rather excite surprise than admiration. We cannot conceive that such a writer can make any converts, and therefore is little worth refutation.

ART. 30. *A Sermon preached before the Alderman and Corporation of Grantham, on Sunday, the 21st. Day of October, 1804, by the Rev. Robert-Lascelles Carr, Chaplain to Earl Clanmurray and to Lord Mendip.* 4to. 19 pp. 1s. 6d. White. 1805.

This sermon, addressed to magistrates, is rather singular, than otherwise valuable. The text is Psalm lxxxii. ver. 6 and 7. "I have said ye are Gods, but ye shall die like men." From the former part of the text Mr. Carr inculcates the dignity of magistrates, and their obligation to act uprightly. In the second part, speaking of their mortality, he introduces the following calculation and reflections.

"It is generally supposed that this earth is inhabited by one thousand millions of men, or thereabouts, and that thirty-three years make a generation, and therefore that in thirty-three years there

there die one thousand millions. Thus the number of those who die on earth, amounts to

Each year, thirty millions.  
 Each day, eighty-two thousand.  
 Each hour, three thousand, four hundred.  
 Each minute, sixty.  
 Each second, one.

“ This calculation must necessarily strike us : if the mortality be so great every year and every hour, is it not probable that he who reflects on it, may himself be one of those soon to swell the list of the dead ? It is at least certain, that it ought to lead us to think seriously and often on this subject. Now, at this very moment, one of our fellow-creatures is going out of the world, and before another hour be past, more than three thousand souls will have entered into an eternal state.” P. 17.

The magistrates of Grantham desired the sermon to be printed.

#### MISCELLANIES.

ART. 31. *The Case of John Horsley, Esq. late a Captain in the Royal Regiment of Horse Guards Blue.* 8vo. Stewart. 1s. 6d. 1805.

According to this statement, a Mr. Edward Goulbourn, was obliged to quit the Regiment of the Blues. Captain Horsley afterwards met and insulted him, on which Mr. Goulbourn challenges Captain Horsley. Captain Horsley conceiving that Mr. Goulbourn's character did not entitle him to be met as a Gentleman, refused his challenge. Mr. Goulbourn proceeded to post Captain Horsley, and Captain Horsley, though he appears to have had the sanction of many of his brother officers for not meeting Mr. Goulbourn, was nevertheless obliged to leave his regiment. Such is the narrative, and such, in the eyes of common sense, are the strange inconsistencies of military etiquette. The pamphlet is remarkably well written, and with every appearance of candour, and there can be no doubt, from Mr. Horsley's assertion, that several of his brother officers commended him for not meeting Mr. Goulbourn. How they can reconcile this to their subsequent signing of a paper, which obliged the complainant to quit his regiment, is beyond our sagacity or comprehension to explain.

ART. 32. *A Description of the Island of St. Helena; containing Observations on its singular Structure and Formation; and an Account of its Climate, Natural History, and Inhabitants.* 12mo. Price 6s. Philips. 1805.

As there is no separate account of this extraordinary Island, so important and so interesting to navigators to and from the East,



**Est**, this will to many be a very acceptable manual. It appears to be drawn up with care and accuracy, and is well calculated to answer the purpose for which it was doubtless intended, to supersede the necessity of large and more extensive publications. A view of the town and harbour is prefixed, which, though of no great merit, will serve to give a good general idea of the situation of the place, than which nothing more picturesque can easily be imagined.

**ART. 33.** *Mental Recreations: by the Author of a Tour in Zealand; with an Historical Sketch of the Battle of Copenhagen.* 12mo. Price 3s. 6d. Dutton. 1805.

Mental Recreations consist of Four Tales, written with great veracity and interest; the last more particularly so, which records the famous battle of Copenhagen. He who fought and conquered in that battle, is alas no more! but his memory shall live for ever in the hearts of his countrymen, and delighted are we to take this first opportunity of testifying our admiration of our gallant Hero; and our deep and heartfelt sorrow for his loss, our reverence for his fame, and our determination to avail ourselves of all the means in our power to pay our tributes of love, gratitude, and attachment to his memory.

**ART. 34.** *Obsolete Ideas; in Six Letters; addressed to Maria. By a Friend.* 12mo. Price 3s. Seeley. 1805.

This is a very meritorious and excellent little work, the object and execution of which are equally entitled to our warm approbation. The subject of these letters are,—1. The Reciprocal Duties of Parents and Children.—2. To Charles; an Expostulation with a Young Man, on his Indiscretions, Follies, and Intemperance.—3. An excellent Essay on the Reverence due to Age.—4. On Chaste Women, and Women of Character, and the vast difference between them.—5. On Treatment of the Poor, particularly of Beggars.—6. On Single Ladies, vulgarly called Old Maids, recommending such to be treated with respect, and not with ridicule. The conclusion consists of general maxims for the regulation of female conduct, consisting of the Observance of the Sabbath, Frugality, Charity, and Simplicity. We recommend this little volume to the serious attention of young persons of both sexes, and think the author deserves the encouragement and the gratitude of all parents and guardians of youth. The style is simple yet impressive; the arguments familiar, but not trite; and the subjects successfully discussed and happily chosen.

ART. 35. *The Wonders of the Microscope; or, an Explanation of the Wisdom of Creator; in Objects comparatively minute, adapted to the Understanding of Young Persons. Illustrated with five large Copper Plates.* 12mo. 132 pp. 2s. 6d. Tabart and Co. 1805.

Never have we seen so cheap a book as this, nor ever any one more calculated to answer some of the very best purposes of education; namely, to excite a curiosity for the wonders of nature, and a taste for the examination of them; with a due reference to the power and wisdom of him by whom they are so marvellously contrived. The plates are not only nominally large, but really so. The figure of a louse, as seen in the solar microscope, is here nearly twenty inches long, that of the flea more than fifteen; and the other plates, though not required to be so large, are of sufficient size to show their objects with distinctness, and are executed with spirit and correctness. The figures of the cheese-mites are as well given as any thing of the kind we have ever seen. The only inferior plate is that representing the microscope itself, which is in fact almost superfluous; and, slight as it is, may serve its purpose. The objects described are well chosen, selected from the best authors who have treated on the subject, and explained in language sufficiently clear and very correct.

We cannot give a better view of the book than by copying the titles of the chapters:—Chap. 1, treats of the structure of different kinds of microscopes: 2 and 3, on the discoveries made by the assistance of the microscope: 4, of the point of a small needle; of the forms of falling snow; of mites found in cheese; and of the full point: 5, of a flea, as seen through a microscope: 6, of the louse, ditto: 7, of the fly, and its several parts: 8, of animalcules in fluids; how to make pepper-water, and other infusions; and of the animalcules found in them; of animalcules in vinegar and paste: 9, of animalcules found in stagnant water; of gnats, and from what they proceed; their transformations; the wheel-insect, &c.; 10, of polypes, with directions for finding, feeding, and preserving them: 11, of the blood; of what composed, how to be examined; the circulation of the blood; in what objects best seen: 12, of the scales of the human skin, how examined; of the pores of the human body, how examined; of animalcules, found between the teeth; of the itch; of the stings of insects; of the hair of animals; of the farina of flowers, how to be examined; of the seeds of plants, and of the leaves: 14, the works of art and nature compared together and considered.

Whoever is conversant in such subjects will at once perceive that the most curious and instructive objects are here selected for observation. We really think that no young person, whose education is intended to be liberal and wise should be suffered to be without this excellent introduction to profounder researches. A similar work, called "The Wonders of the Telescope," was noticed by us in September, p. 334.

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ART.

- ART. 36. *The Student's Guide through Lincoln's Inn; containing an Account of that Honourable Society, the Forms of Admission, Keeping Terms, Performing Exercises, Call to the Bar, and other useful Information.* By Thomas Lane Steward. The Second Edition. Dedicated (by Permission) to the Treasurer and Masters of the Bench of the Honourable Society. 12mo. 232 pp. 7s. Steward's Office, Lincoln's Inn. 1805.

Though this little work is principally intended for local use, it includes some matters of general curiosity; such, for example, as a sketch of the history of the Inn; descriptions of the chapel and hall, with a list of the arms preserved in each; and some account of the most remarkable persons whose bearings they represent. There are also other biographical sketches of eminent persons, who have been members of the inn. Two curious plates of fac similes, present the signatures of Robert Sherborne and Richard Simpson, bishops of Chichester, of Edward Suliard, of John Thurloe, Secretary of State to Oliver Cromwell, of William Prynne, and of Francis Earl of Shrewsbury. Also of Charles II. and his suite, when they dined in the Hall at Lincoln's Inn, in 1671, and became members of the Society. Among these is the Turkish Ambassador, whose signature is thus translated: "Praise to the one God. The signature of the humble Alhajh Allah Mohammed, the son of Mohammed-Sahy Allah, son of Abukeraï. God be merciful to him." These are taken from the books of the Society. Nothing can exceed the modesty with which the compiler offers this work to the public, which yet will be found by those who examine it, not only a useful, but, in some respects, an elegant publication. It is handsomely patronized by the Society.

- ART. 37. *Fables Ancient and Modern, adapted for the Use of Children from Three to Eight Years of Age.* By Edward Baldwin, Esq. Adorned with Twenty-six Copper-plates. 2 vols. 12mo. 8s. Hodgkins. 1805.

These are fables generally known, and indeed principally those of Æsop; but they are better calculated to excite the attention of children, to amuse and to instruct them, than any we have ever perused. They are also distinguished by one feature of novelty, which we greatly approve; they all terminate happily, or in a manner which excites the more benevolent emotions of the mind. We recommend them without reserve, and introduce one as a specimen, taken without any regard to selection.

"THE HART AND THE VINE.

"There is scarcely any animal that we read of more in stories and histories than the deer. He deserves to be talked of for his beauty; and he has the misfortune to be talked of because his  
 flesh,

flesh, which is called venison, is one of the greatest delicacies that a king can put on his table.

"There are many varieties of this creature, and as many names to call them by. In a former fable we read of the stag and the hind, that is, the red deer; there is also the hart and the roe, that is, the fallow or tawny deer: the most ordinary names are buck and doe; those names are common to every kind.

"A hart was once singled out by some archers for their prey. I believe these archers had no dogs with them, for dogs, as I told you before, follow the deer by the scent; and that does not seem to be the case in the story I am going to tell you. If a game-keeper shoots a deer in his lord's park, because the lord chooses to have venison for his Sunday's dinner, he does not want dogs to help him in that. The famous Robin Hood, of whom we have heard so much, and the other outlaw bowmen, who lived in forests which our kings then kept for hunting, and who fed upon the king's deer, had, I believe, no dogs. I do not remember that dogs are once mentioned in all the stories there are about them.

"But do not let us forget the poor hart that we left the archers just going to shoot at. He discovered the danger in time, and scampered away as fast as his legs could carry him. He ran a mile or two, till he came to a place where there was a *treillage*, or *espalier*, covered with vines. The vines were extremely fine and flourishing, and their leaves were so numerous and thick, that not Argus himself, that I have somewhere read of, who had a hundred eyes, (I wonder whether they all grew in his face) could have seen through their shade. The archers quite lost sight of the hart; they looked on this side, and on that, and could discover him no where. It was the best hide and seek you ever knew, and I assure you the poor hart thought so. He was not hiding, poor fellow, for sport, but his life.

"The hart lay as still as a mouse, and the hunters walked by pensive and disappointed. The hart began to be convinced that he was safe, and alas! security made him wanton. The leaves of the vines were green, and fresh, and tender: they just touched his nose. He opened his pretty mouth, and cropped one of them: it was very good. Finding one so palatable, he pulled another, and another: he quite forgot why he had come there.

"The archers, who were very near, heard a rustling of the leaves; they turned their eyes that way; they saw a motion and a shaking; they guessed what was the matter; they shot at a venture, and the poor hart was killed.

"Before he died, he could not help thinking within himself, with bitterness, I have deserved what has happened. The vine generously protected me with its shade, and I, ungrateful beast that I was, could not refrain from acting injuriously to my benefactor."

ART. 38. *Elements of Mythology; or an easy and concise History of the Pagan Deities; intended to enable the young Reader to understand the ancient Writers of Greece and Rome.* 12mo. pp. 124. Smart and Co. Reading; Pridden and Co, London. 1805.

The plan of this little work is excellent, and is well expressed in the following passage of the preface :

“ The following history of those fabulous deities is written in a plain and easy style, calculated to inform the youngest mind. Every indelicate expression, which stains the pages of almost all other books on the subject, is anxiously avoided. This history is intended to display the ignorance and folly, which prevailed in the world, and to show the necessity, which existed at that time, of a more rational object of worship, and a purer system of morality. It is intended to prove the goodness and the mercy of God, in sending a Saviour into the world, to destroy those superstitious rites and idolatrous practices; to bring life and immortality to light; and to teach that heavenly doctrine, which alone can point the way to everlasting salvation.” (Preface; p. iv.)

We cannot but think the assertion in a preceding paragraph erroneous, though common; that the Greek poets were the “ original authors” of the popular mythology. But this is a subject not to be discussed in a short article.

The mythological history is here related in a fluent and perspicuous style; and it must have cost some thought and study to digest it into the easy form in which it appears. It is not, however, sufficiently free from errors of the press or other lapses, which may sometimes puzzle the young reader. Thus in p. 8, we are told, that the excesses of Jupiter filled the world with *impunity*, instead of *impurity*; and in p. 14, it is said, that Apollo “ burned the satyr Marfyas, for having rashly boasted that he could sing in a style superior to the God.” Now the famous statue in the forum at Rome, and other documents innumerable, prove that Marfyas suffered a more cruel death, even than burning, the death of St. Bartholomew.

This little book is divided into two parts, 1st. the history of the principal Pagan Deities: 2dly, the history of the Heroes and Demigods, which commences at p. 43. There is added also a compendious and useful history of the Trojan war, and its consequences, which commences at p. 84. We were surprised, in such a work as this, to meet with a rather petulant attack upon Critics in general, who are compared to Momus, and said to be actuated by vanity and littleness of mind. As we do not feel conscious of the qualities so generally ascribed, we shall neither undertake to defend our fraternity, nor to make any counter-attack. Being printed at Reading, the book is understood to have been superintended at least by an eminent teacher there, who has many greater cares to employ his mind.

MONTHLY

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

Lectures on some Passages of the Acts of the Apostles. By the Rev. John Dick. Glasgow. 7s.

Discourses on various Topics relating to Doctrine and Practice. By the late Rev. T. Kenrick. 2 vols. 8vo. 16s.

*Αἰγιῶν Ἀναστάσις*; or, a new Way of deciding old Controversies. 4s.

Memoir of the Expediency of an Ecclesiastical Establishment for British India. By the Rev. Claudius Buchanan, M.A. 4to.

A Letter to the Society for Promoting Christian Knowledge, occasioned by two recent Publications respecting the British and Foreign Bible Society. 1s.

An Essay on the best Means of Civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World; to which the University of Glasgow adjudged Dr. Buchanan's Prize. By John Mitchell, A. M. Minister of the Gospel, Anderston. 4to. 15s.

Parochial Discourses upon the Advent of Christ, &c. To which are added two Assize Sermons. By W. H. Reynell, M.A. 5s.

### BIOGRAPHY.

The Life of Erasmus, with an Account of his Writings; reduced from the larger Work of Dr. John Jortin. By A. Laycey, Esq. 8s. 6d.

Biographia Scotica; or, a Scottish Biographical Dictionary. By J. Stark. 5s.

Memoirs of the Life and Achievements of the Right Hon. Horatio Lord Viscount Nelson. By a Captain of the British Navy. 8vo. 2s. 6d.

History of the Professional Life of the Right Hon. Lord Viscount Nelson. By Joshua White, Esq. 6s. 6d.

### POLITICAL.

## POLITICAL.

The State of the Nation, in a Series of Letters to his Grace the Duke of Bedford. By John Cartwright, Esq. 4s.

Observations upon some late Proceedings in Parliament, touching certain rumoured Delinquents in the Office of Treasurer of his Majesty's Navy. 1s.

The Mysteries of Neutralization; or, the Enemy's Cheap Defence of Ships, Colonies and Commerce. 1s.

## MEDICAL.

The Modern Practice of Physic. By Robert Thomas, M. D. 2 vols. 8vo. 17s.

## AGRICULTURE.

A Compendium of Modern Husbandry. By James Malcolm. 3 vols. 8vo. 11. 16s.

The Farmer's Daily Journal, and Complete Accountant. By a Practical Farmer. 4to. 7s.

## TRAVELS.

Travels in Trinidad, during the Months of February, March, and April, 1803. In a Series of Letters. By Pierre F. M'Calmum, Esq. 10s. 6d.

Familiar Letters from Italy, to a Friend in England. By Peter Beckford, Esq. 2 vols. 8vo. 18s.

## POETRY.

The Nature of Things, a Didactic Poem. Translated from the Latin of Titus Lucretius Carus, accompanied with the original Text, and illustrated with Notes philological and explanatory. By John Mason Good. 2 vols. 4to. 41. 4s.

London Cries: or Pictures of Tumult and Distress. A Poem: To which is added, The Hall of Pedantry, with Notes. 4s.

The Alexandriad: Being an Attempt to enumerate in Verse, some of those Acts of Benevolence and enlightened Policy which distinguish the Reign of the Emperor Alexander. With Notes historical and explanatory.

The Pleasures of Love; being Amatory Poems, original and translated. By G. W. Fitzwilliam, Esq. 6s.

The Pleasures of Love. By John Stewart, Esq. 6s.

Fatal

*Monthly List of Publications.*

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Fatal Curiosity: the Vision of Sylvester. In three Books. By Joseph Bouden. 4s. 6d.

The Rustic. In four Cantos. By Evan Clark. 3s. 6d.

A Monody on Admiral Lord Viscount Nelson. By George Richards, A.M. F.A.S. 1s.

Some of Ossian's Lesser Poems, rendered into Verse: with a preliminary Discourse in Answer to Mr. Laing's critical and historical Dissertation on the Antiquity of Ossian's Poems. By Archibald M'Donald. 8vo. 7s.

DRAMA.

Rugantino; or the Bravo of Venice. A grand romantic Melo-Drama. In Two Acts. 2s.

The Delinquent; or Seeing Company. A Comedy. By Frederick Reynolds.

A Prior Claim. A Comedy. By H. J. Pye, Esq. and S. J. Arnold, Esq. 2s. 6d.

NOVELS.

Monteith: Founded on Scottish History. By Mrs. Rice. 2 vols. 8s.

Memoirs of Bryan Perdue. By Thomas Holcroft. 3 vols. 15s.

The Morlands: Tales illustrative of the Simple and Surprising. By R. C. Dallas, Esq. 4 vols. 1l. 1s.

The Pilgrim of the Cross. By Eliz. Helme. 4 vols.

The Young Father. By Wm. Frederick Williams. 3 vols. 12s.

MISCELLANIES.

The Synonymous, Etymological, and Pronouncing English Dictionary. By William Perry. 16s.

The College of Fort William, in Bengal, containing the official Papers and the Literary Proceedings of the College during its first four years. 4to. 12s.

The Case of John Horsley, Esq. late a Captain in the Royal Regiment of Horseguards. 1s.

LITERARY



## LITERARY INTELLIGENCE.

Mr. *George Chalmers* has made considerable progress in a new edition of the works of *David Lindsay*. It will extend to three volumes, 8vo.

The same author is also diligently proceeding in his *Caledonia*, which is an historical and topographical account of Scotland in the manner of Camden's *Britannia*.

Professor *Vince* has almost completed the third volume of his *Astronomy*.

A new edition of *Pinkerton's Geography* is at the press, with the assistance of professor *Vince*.

The indefatigable Mr. *Malcolm* is also employed in a new work, which is to be called a *Picturesque Tour*, and will be embellished with various Plates, executed by himself.

Dr. *Young's Lectures* to Royal Institutes are printing in two volumes 4to.

Mr. *Hayley* is earnestly employed in writing a *Life of Romney the Painter*, which is to be accompanied with a variety of engravings from some of his most celebrated pictures.

Dr. *Symonds* has made great progress in a new *Life of Milton*.

A complete edition of *Dryden's Works*, with a Life and Critical Notes, is preparing by *Walter Scott, Esq.* Several volumes are printed.

The English edition of *Giraldus Cambrensis*, by *Sir Richard Colt Hoare, Bart.* is in great forwardness and will be published early in the spring, in two volumes, 4to. It will be a splendid work, containing many picturesque and monumental engravings. A small edition of the original *Latin* is also printing.

A *Life of the unfortunate Irish Poet, Thomas Dermody*, in two volumes, will be published in January.

Mr. *Edmund Turnor's History of the town and Soke of Grantham*, will also appear early in January. It will be printed in large 4to.

The third volume of the new edition of *Bloomfield's Norfolk History*, containing the first part of *Norwich*, will be ready by the 1st of January.

A Dissertation by Mr. *Faber* on the Prophecies relative to the great Period of 1260 Years; the Papal and Mahomedan Apostasies; the tyrannical Reign of Antichrist, or the Infidel Power, and the Restoration of the Jews, will be published in the course of this month, in two volumes, 8vo.

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THE  
BRITISH CRITIC,

For DECEMBER, 1805.

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Τὰς ἀγαθὰς ἐλπίδας ἡ περὶ τῶν βιβλιοποιήσεων δι' ἑαυτὸν, ἀλλὰ  
παρ' αὐτῷ, καὶ τῷ καθ' ἡμέραν βίῳ λαμβάνουσιν. LUCIAN.

Let no one hope for success to his books from the arts of the  
trade, but from his own merit and good conduct.

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ART. I. *The History and Antiquities of the Deanery of  
Craven, in the County of York.* By Thomas Dunham Whit-  
ker, LL.D. F.S.A. 4to. Price 3l. 3s. Payne. 1803.

IT is no easy matter to give a satisfactory account of a  
work like the present in the compass of a few pages.  
We shall however, immediately, and without hesitation,  
give our opinion that the publication before us is one of  
the most comprehensive, most elaborate, and at the same  
time one of the most elegant and cheap of all the modern  
topographical productions which have come before us. It  
is remarkably well printed, the plates are very numerous,  
some of them very beautiful, and all of the neatest execu-  
tion; the arrangement also of the matter is as perspicuous  
as possible. The Deanery of Craven comprehends a large  
portion of the West Riding of Yorkshire. It consists of  
twenty-five parishes, very numerous townships, and its po-  
pulation extends to 44,648 souls. It comprises altogether  
a beautiful district, equally interesting, as the author observes,  
to the botanist, the mineralogist, the antiquary, and the

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lover of landscape. It does not appear, that greater justice can be rendered to Dr. Whitaker, than by permitting him to introduce himself to the reader in his own words:—

“The district which I have now undertaken to describe is almost equally interesting to the botanist, the mineralogist, the antiquary, and the lover of landscape. With the provinces of the two former I presume not to interfere.

“Contiguous to the parish of Whalley on the South, this country assumes, from the very boundary, a new character and complexion, of which the environs of Clitheroe alone partake in the former district. The Deanery of Craven extends about thirty miles southward from the sources of the Ribble and Wharf, and the interval between those rivers includes the first twenty miles in the course of the Aire.

“The basis of the country may be considered as one vast aggregate of calcareous matter, which, however generated, or wherever collected on the surface of the earth, seldom fails to produce a set of features in the face of nature, at once singular and beautiful.

“No mineral substance perhaps is ever found in unmingled masses of the same extent with limestone, and none is so well adapted to take picturesque and magnificent forms from great natural convulsions. Mixed or softer minerals are shattered by the earthquake and the volcano, while stubborn and uniform strata of limestone are sometimes broken into vast disruptions on the surface, and sometimes scooped into spacious caverns beneath—forms which, after they have once acquired, they retain for ever.

“But from such tremendous operations of nature little more could be expected in forming the scenery of a country than ruggedness and horror: to soften down therefore the general landscape from deformity to grandeur, and from grandeur to beauty; or, what is of more importance, to reduce the earth to a tractable and productive shape; another operation seems to have been carried on in this country, not so easily explained; for by what process of natural chemistry a substance so hard and stubborn as limestone-rock should have been smoothed into shapely knolls, or moulded into soft and regular alternations of hill and valley; how upon a surface which must at first have consisted of angles and right lines only, nothing but graceful curves should now appear, as if some plastic hand had formed the original surface over again for use and beauty at once; these are among the many questions relating to the theory of the earth, which the restless curiosity of man will ever be asking without the hope or possibility of a solution.

“It is enough for us however that we know the result of these hidden operations, and profit by it: that we find in Craven a country fertile in pasturage, and rich in landscape, of which the complexion is equally pleasing with the features: for the  
reptile

vegetable and mineral systems are ever nearly connected; and experience, for the last century or more, has co-operated with nature in producing the same effect. Tillage is almost universally exploded, and it would now be difficult to point out in Great Britain a tract of equal extent and of equal verdure.

"But a great extent of country clad in unvarying green, or waving in an unceasing succession of hill and valley, however delightful when properly contrasted, would singly have been monotonous and tiresome. And here again nature has interposed with the happiest effect. The strata of limestone, which are no where found upon very high levels, are here surmounted by black and rugged fells of grit and sand-stone, often of the boldest forms; so that the whole landscape may be compared to a bed of native emeralds encrusted with ferrugineous matter.

"I have already assigned a reason why calcareous rocks are generally observed to abound in caverns; accordingly many of these subterraneous excavations are found in Craven, several of which appear to have been the haunts of ancient banditti, or perhaps the retreats of the first inhabitants. In some of these human bones still remain; in the rest those of deer and other animals\*.

"It might have been expected that a tract of country where the streams sometimes wind along sedgy bottoms, and sometimes struggle for their passage through bars of native rock, should have abounded with pools, which, though they could no where have been of great extent, would have greatly embellished the valleys; but the Are has long since worn away every impediment to its lazy progress, and the lively and impetuous Wharfe seems to have been assisted by earthquakes in rending asunder the great ramparts which once opposed its passage, and in producing every where a narrow and interrupted but a certain channel for its waters.

"Whatever may have been the cause, three native pools† alone are found in the whole compass of Craven; one only of which is of any considerable extent.

"The climate is cold and rainy, though greatly improved since the twelfth and thirteenth century, when common grain, if we believe the complaints of the monks, seldom arrived at maturity‡.

"Throughout the whole district there is some deficiency of native wood; but the ash, which from its general and spontaneous growth, and the various uses to which it is here applied, has

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\* In a cave near Malham were discovered, not many years ago, the skeletons of a herd of red deer, which had probably taken refuge there in severe weather, and perished from the obstruction of the entrance by snow.

† Malham, Efton, Giggleswick.

‡ Vide infra, under Sallay Abbey.

often been called the Craven oak, by its pale and elegant foliage forms a charming accompaniment to the light verdure of the pastures; while the deep green of the indigenous yew, and the hoary leaves of the whitebeam\*, diversify the surfaces of the most inaccessible rocks.

"So far as the hand of man unwarily contributes to improve the scenery of a country, little is here to be desired: the population of the district is almost entirely collected into pleasant villages, which are generally distributed at convenient distances, and often placed in the most advantageous points of view, embosomed in aged trees, and surmounted by the towers of their little churches.

"Where the basis of limestone ceases the appropriate character of the country is instantly lost: and perhaps it may be needless to point out one or two uninteresting parishes of this description which I could willingly have omitted had my plan allowed me; for I shall probably be detected by the attentive reader in moving over that ground with more speed and less pleasure than usual.

"There are, on the other hand, some scenes so beautiful to the eye, or interesting to the imagination, or both, that I must take a consequence, which I am not unprepared for, if I linger over them with a fondness which cold tempers are incapable of feeling, and fastidious critics of enduring.—Of these there are two in Ribblesdale, one in Airedale, and two in Wharfedale; the environs of Salley and Giggleswick in the first, those of Malham in the second, of Bolton and Kilsfay in the last.—Had these been wanting, the History of Craven would not have been written.

"With respect to the villages of this country in general, they are in the highest degree neat, healthful, and pleasant.—The great dispersion of property, which will be accounted for in the ensuing work, has given rise to an uniform stile of building in stone suited to the condition of yeomanry; and of the old thatched cabbins, which two centuries ago were universal, few remain, except on the estates of the great lords†, who are slow in building for their tenants, while they treat them with a liberality which, as it well enables, ought to encourage them to rebuild for themselves.

"But independently on the general improvement which has taken place in building, the ancient appearance of the villages, and their environs, must have been very different from the present. It appears from the decisive evidence of charters, that for two or three centuries after the Conquest there were no enclosures, excepting that the "tofts," or insulated messuages, had each a "croft" annexed to them; even the meadow-grounds lay in common: next to these was the cornfield of the township, occupied in the growth of wheat, barley, oats, flax and hemp:

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\* The Cratægus.

† Particularly in Barden.

at a greater distance, and separated by a wall, was the common pasture for cattle; and beyond, a wide waste of moor and fell, grazed by sheep.—This arrangement undoubtedly took place on the general distribution of property after the Saxon Conquest, and, with the exception of enclosed meadows, it subsisted in some parts of Wharfedale within the last thirty years.

“ But enclosures, however convenient for occupation, or conducive to improvement, have spoiled the face of the country as an object; the cornfields, which, by the variegated hues \* of tillage, relieved the uniformity of verdure about them, are now no more, and the fine swelling outlines of the pastures, formerly as extensive as large parks, and wanting little but the accompaniment of deer, to render them as beautiful, are now strapped over with ugly bandages of stone, and present nothing to the eye but right lined and angular deformity.—These remarks apply particularly to the upper parts of Wharfedale. The broad interval between the Ribble and the Aire consisting principally of large properties, though enclosed, would, by the help of plantations judiciously disposed, assume a very park-like appearance; but the round clumps which crown knoll after knoll, employed perhaps from the vanity of displaying the extent of estates, resemble tufts of hair upon shaven crowns, and had much better be removed. But by a well-managed concealment of boundaries, by the removal of unnecessary fences, and the retaining of a sufficient number of hedge-row trees, and aged hawthorns, this part of the country is capable of great embellishment at a small expence. Artificial plantations do not abound in Craven: the oldest and most valuable are at Gisburne-park and Broughton: the most extensive and best disposed modern ones at Gledstone-house. In all these the king of forests†, the oak, excepting in some particular spots, grows slowly, and with reluctance; the beech much better; but I am sorry to see no more attention paid to the broad-leaved wych-elm, the companion of the oak, as a forest-tree, in our old laws, of which the huge decaying trunks in hedge-rows would teach the proprietor, not only that it is indigenous, but capable of surpassing in such situations all its brethren of the wood. Till of late years the coldness and damps of the climate operated beyond what was necessary as a discouragement to culinary gardening; for hardy fruits would always ripen, though somewhat out of season; and green crops never expect maturity: but the introduction of glass, one of the most elegant, and not the most expensive of modern luxuries, has more than removed

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\* “ This is not inconsistent with my observation in the last page, line 12. Picturesque effect, so far as man is concerned in producing it, evidently lies in the interval between too much tillage and none at all.”

† “ The builder oak, sole king of forests all.” STURGEON.

the first objection; and a little experience has shewn that the latter was without foundation."—P. 1.

The author proceeds to take the parishes in their order, beginning with Milton, which is divided into six townships. The same process is preserved in all; the subject is investigated and traced to the remotest antiquity, and every thing of importance to the antiquarian student introduced and explained. But this is not done in the dry and tedious narrative of the mere antiquary; the whole is enlivened by anecdote, and written throughout with great spirit and vivacity. To justify our assertion we shall subjoin the following extract:

"The ancient parish of Bernoldswick comprehended Bracewell, Marton, and perhaps Thornton also. The manor and township are thus surveyed in Domesday

¶ In Bernulfeswic. Gamel xii car ad gld. Bereng de  
todeni tenuit. s; m. ē in castulatu. Rog pīstauensis.

"By which, I suppose, is meant, that Gamel had been the Saxon possessor at the time of Edward the Confessor's Survey, that Berenger de Toden was the first Norman Grantee, and that he had transferred it to Roger of Poitou. But what is the Castellate of Roger, and why is Bernoldswick said to be included within it? There can be no doubt that this is the Castellate of Clitheroe, to which Bernoldswick was understood to belong more than half a century afterwards. It will necessarily follow, that Clitheroe Castle was already in existence, and that while I corrected the general error, in assigning it to so late a period as 1179, I had myself committed a second in ascribing it to the first possessor of the family of Lacy\*. But it may be urged, that Roger of Poitou was at this time Lord of Lancaster, and that the word Castellate may refer to the fee depending upon "that" Castle. To which I reply, that there was, at this time, no castle and no fee of Lancaster; for it may be proved, on the decisive authority of Domesday, that Lancaster and Cherrylong-castle, far from being at the head of any dependent manors, were nothing more than Berewicks, holding under the manor of Halton.

"I suppose, therefore, it will no longer be doubted that the Castellate of Roger was that of the Castle of Clitheroe.

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\* Vide Hist. Whalley in Clitheroe. See also Mitton in this volume.

"But the ecclesiastical history of this parish is much more interesting."

"Notwithstanding the silence of Domesday, which really proves little or nothing, there is the strongest presumptive evidence that here was a church at least as early as that survey; for Serlo, the monk, who wrote an account of the foundation of the monastery in this place, and was himself one of the ten who were translated from Fountains to Bernoldswick, expressly declares, "*quod fuit ecclesia de Bernoldswick antiqua nimis et ab olim fundata, habens villas parochiales quatuor, viz. Martonam et aliam Martonam, Bracewellam, et Stokam, excepta villa de Bernoldswick et duabus Villulis appendentiibus, Elwynstrop et Brocadene, quas amotis habitatoribus jam dicti monachi possidebant.*" The church of Bracewell, however, must have been already founded; for in the Charter of Feoffment, in which that benefice was conveyed to Kirkstall by Richard son of Roger Tempest, all the right is conveyed, *quod ego et antecessores mei habuimus in advocacione.* Now it is certain that Roger Tempest lived in the reign of Henry I. and the very beginning of Stephen's reign.

"From another circumstance it seems equally certain, that the church of Marton was erected, and the parish severed from Bernoldswick, after the foundation of the monastery here, and by consent of the Monks; for, when the rectory of that place was given to the priory of Bolton, a pension out of the profits was regularly paid by the canons of that house, to the Abbot and Monks of Kirkstall†.

"But to return: Henry de Lacy, "*vir magnarum rerum et inter procures regni notissimus,*" as saith the Monk, in performance of a vow made during a dangerous sickness, founded a monastery at this place, began the building, finished the offices and necessary lodgings, and, in the year 1147, translated thither twelve Monks and ten Conversi, under Alexander prior of Fountains, who named the place *Montem S'c'e Mariæ.*—For the support of his new foundation, he assigned the whole town of Bernoldswick, and probably the church too; as we are expressly assured, that Henry Murdoc, Archbishop of York, of whom there is no reason to suppose that he was the patron, by his pontifical authority, confirmed it to the Monks "*liberam et solutam ab omni calumnia.*" But nothing is more blind or mischievous than liberality when it loses sight of justice. For here was a Rector in possession of his benefice, and a parish with

\* Leland, who found the name of Bernoldswic in the Chronicle of Fountains, mistook it for Berwick in Elmet.—Bernoldswic, al. Berwick in Helmet. 11 mil. p. ab. Abboforth. Col. V. 4. p. 105.

† Coucher-Book of Bolton, from 1291 to 1325.



legal claims upon their own church, neither of whom, it seems, were disposed to make a compliment of their rights to these intruders. The priest, and his clerks, continued to perform divine offices in the choir; and the people assembled as usual; but the Monks bore this inoffensive and even laudable conduct with such extreme impatience, that the Abbot, in a rage, levelled the church with the ground. Even our historian Serlo acknowledges, that this was done "minus consultè." The dispute was now brought before the Metropolitan, who was himself a Monk; but it seems probable that Alexander had some apprehension of an impartial sentence, and therefore avocated the cause to Rome. This step had the intended effect. The Rector and parishioners were put to silence, and their plea dismissed with contempt; for it seemed a godly work, and deserving of encouragement, that a church should be destroyed to make room for a monastery; that a lesser good should give way to a greater; and *that* cause prevail which would ultimately be most beneficial to the interests of religion. I never think of this sentence without astonishment. The pernicious doctrine, *that ends sanctify means*, prevailed, it seems, thus early in the church, and a vile casuistry had silenced alike the voice of natural conscience and the precepts of Scripture. Such judges, though Ecclesiastics of the highest rank, never reflected, perhaps did not even know, that a "woe" had been denounced in the Old Testament against him that "buildeth his house by iniquity, and his chambers by wrong;" or, that it had been forbidden in the New to do evil that good may come.

"The work, however, thus inauspiciously begun, did not prosper in the hands of the Monks; the Scots ravaged their lands; the climate (certainly worse than at present) would not suffer their crops to ripen; and, after six years of labour and disappointment, they abandoned Bernoldswick in despair.

"Their erections had probably advanced very little beyond the humble offices constructed for their first reception by the founder; yet, after six centuries and an half, the situation of the monastery is still remembered, and in some degree visible. It stood on the margin of the brook immediately to the west of the village, where tiles, lead-pipes, &c. have been dug up within memory; and the channel for the mill-stream, on the north-east, is still very conspicuous.

"It often happens that a man remains insensible to the inconveniences of his present situation till he has fallen in-love with a new one: this might in part be the case with Abbot Alexander, who, journeying through Airdale, on the business of his house, discovered a delicious retreat, embosomed by woods, and inhabited by a fraternity of poor and laborious hermits. The contrast between this situation and his own bleak and barren abode instantly struck him: the possibility of talking these simple men out of the exclusive possession of the place probably occurred

corred to him at the same instant; and he began, with much address, to enquire into their way of life, their native country, their rule, and lastly, their title to the place.

"The religious of those days practised a degree of bodily mortification, which always exposes the mind to the fumes of fanaticism: nor have the enthusiasts of the last or present age been more given up to the direction of dreams, visions, and secret impulses, than the monks of the eleventh and twelfth centuries. Accordingly, Seleth, the principal of this brotherhood, informed Alexander, that he was a native of the South of England, but had been admonished, by a voice in his sleep, "Arise, Seleth: go into the province of York; seek for the Valley called Airedale, and the place which is called Kirkstall"; "there shalt thou provide an habitation for me and my son." Enquiring from whom the voice proceeded, he was answered, "I am Mary, and my Son is Jesus of Nazareth." Seleth added, that, in obedience to this call, he left his house and friends, and, after many difficulties, arrived at this place, which, as he learned from the shepherds, was called Kirkstall: that he remained here many days alone, feeding on herbs and roots, assisted by the casual bounty of good people: but that after some time he was joined by a few brethren, who put themselves under his government; and that ever since they had subsisted by the labour of their hands, having all things in common.

"During this reply, the Abbot sent his eyes around to contemplate the site and advantages of the place, the beauty of the valley, the river winding through it, the quarries of fine freestone, upon the spot, and the timber-trees in the adjoining woods. His mind was now made up on the subject of a translation. He entered into the character of the men whom he had to deal with; talked of the danger of their souls, from the want of a stricter rule; the small number of the brethren (too small to constitute a religious society), the necessity of a regular superior; and, above all, of the addition of priests to a fraternity of laymen.—Leaving these insinuations to work, as he knew they would do, on the minds of simple hermits, he proceeded to his patron, Henry de Lacy, explained to him the inconveniences of his present situation, enforced the necessity of a removal, and entreated his assistance in obtaining a grant of Kirkstall from William of Poitou, the immediate Lord of the Fee. This affair being settled, the hermits were easily disposed of, some consenting to be incorporated with the new society, and others to transfer their title, such as it was, for a sum of money.

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\* "The falsehood of this part of the story betrays itself from the inconsistency of the Monk, who tells us, a little after, that Abbot Alexander named the place Kirkstall after he obtained possession. There was indeed no reason for the name before."

"On the 14th kal. June, 1153, the convent finally abandoned Bernoldswick: the structure of a magnificent abbey was vigorously begun at Kirkstall: their patron supplied them with grain, money, and other necessities, laid the foundation of the church, which he finished at his own expence, and assisted in hastening the buildings which were necessary for immediate use. The whole was a work of thirty years, begun and ended under the superintendence of the same able and active superior, Alexander, of whose skill and taste\* almost the whole of this noble fabric remains a monument to this day. To be the author or the instrument of progressive improvement is always delightful; and if any thing could have reconciled me to the life of a Monk, it would have been the conduct of a magnificent building, with the command of a patron's purse. The last was the case at Kirkstall; but the earlier monks often and generously submitted to great privations while they carried on expensive erections from their own resources.

"This active and useful man having, in addition to his other merits, acquired the best estates belonging to his house, died; after a presidency of thirty-five years, "verus Abbas, et reus nomine," as saith the Chronicle of Kirkstall†.

"Alexander was succeeded by Ralph Hageth, originally a monk of Fountains, a just and holy man, and rigid observer of his rule. He set about the administration of affairs with better meaning than judgment, never reflecting, as his Chronicler sagely observes, that a small income is inadequate to great expences. The house, at his accession, was neither wealthy, nor oppressed with debts; but his inattention soon involved it in great distress.

In his time also a great calamity befel them from without; for Henry II. by the evil counsel of Roger de Mowbray, dispossessed the house of their best estate, the Grange of Mickethwaite. This occasioned great murmurs; and the Monks imputed to their Abbot, not only the loss of their estate, but of some sacred

\* "It is another proof both of his taste and foresight, that he spared the fine woods which surrounded the house, and brought the timber for the buildings from a distance." Mon. Ang. vol. I. p. 860.

† "The stile of one monk is so like that of another, that I am unable to distinguish where Serlo's narrative ends, and that of his continuer begins. I have hitherto been constrained to write from the printed narrative, Mon. Ang. vol. I. p. 855, &c.; but from this period Dugdale and Dodsworth began to abridge that account; I shall therefore confine myself, for the future, principally to particulars which they have omitted; after premising, that I write from a copy of the Chronicle of Kirkstall, among the Townly MSS."

utensils and ornaments which he had disposed of; for, in order to conciliate the King's favour, he had presented him with a gold chalice, and a MS of the Gospels\*.

"At length the convent was broken up for a time, and the brethren dispersed in other houses of their order; partly on account of real distress, but principally for the purpose of moving the King to compassion. But this expedient failed of its effect. Henry's heart was obdurate, and death at length cut off from the monks all hope of recovering their grange, and from the Monarch of redeeming his soul†.

"These misfortunes at length taught the Abbot to be more attentive to his secular duties; and the last years of his administration were frugal, and not unprosperous. Had this been otherwise, he would not have been translated to a much greater charge. After nine years he was removed to Fountains, where he died.

"To him succeeded Lambert, a simple and innocent man, who had been professed forty-two years, and was one of the original convent, sent from Fountains to Bernoldswick. He never attended to temporal matters; but, confining himself to all the rigours of the cloister, chose, according to his Historian, to sit, with Mary, at the feet of his Lord, that he might hear his word. But when a man has undertaken a charge which demands attention and activity, indolent meditation and incessant study become breaches of duty. It had been well if Abbot Lambert had, like Martha, been careful, and troubled about many things which concerned him; for while he was dreaming in his cloister,

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\* "This may be added to the instances adduced by Dr. Robertson, (*Hist. Charles V.* vol. I. Note 10,) of the extreme scarcity of MSS. in the middle ages. A copy of the Gospels here accompanied a golden chalice, as a propitiatory offering to a King. I am pleased with the dissatisfaction of the monks on this account; I hope they really prized the Gospels as gold. If it was their only copy, which is far from being improbable, their loss was indeed to be deplored.—Compare this with the following account of a contemporary fact:

"Hugo Decanus Ebor. cum omnibus fortunis suis Fontes se contulit. Dives erat in libris scripturarum sanctarum, quos multis sibi sumptibus comparaverat: Hic primus Armario-  
"lum de Fontibus fuscitavit."—A library in the twelfth century, collected at a great expence, sufficed only to furnish a little closet, or perhaps even a small chest. I am willing to hope, that as books multiplied, and wealth increased; the library of Fountains expanded in proportion." *Leland's Collect.* vol. IV. p. 105.

† "This hard sentence the Chronicler could endure to pronounce on one of the best and greatest of our English Monarchs. But he wrote with the irritation of a sufferer."

Enmity

Enmity and Self-Interest were awake without, and the Grange of Cliviger was lost. He died in the third year of his presidency.

"Next followed Turgesius, a true Ascetic, of whom his historian, a contemporary and companion, gives the following account: "He was a severe chaster of his own body, and of the motions of the flesh: ever clad in hair-cloth, and frequently repeating to himself, 'They who are clad in soft raiment are in king's houses.' His cloathing was alike at all seasons, consisting of nothing more than a tunic and a cowl. His body was so habituated to this discipline, that he appeared equally insensible to the heat of the dog-days and the cold of January. In the severest weather he endured the night-watches without shoes, and when his well-clad brethren were almost stiff with frost, he gave himself up to the praises of God, and repelled the cold without by the heat of devotion within. Yet no one was more assable than Turgesius. His abstinence was extreme. He never tasted wine, excepting where no other beverage could be obtained\*. To say that he never touched flesh-meat would be superfluous. Fish he permitted to be set before him, for the entertainment of his guests, but he himself beheld it only. His compunction knew no bounds. In common conversation he scarcely refrained from weeping. At the altar he never celebrated without such a profusion of tears that his eyes might be said rather to rain than to weep†, insomuch that scarcely any other person could use the sacerdotal vestments after him."—Having governed nine years Turgesius returned to Fountains." P. 55.

It would be a very grateful occupation to us to accompany the author further, for his volume is full of interest, information and amusement. But having enabled the reader to judge of the excellence of his performance thus far, we can only assure him, that he will no where be disappointed, for in no place, nor on any subject, do the writer's industry of investigation fail, or his vivacity of remark relax.

The embellishments, as we before observed, are many, and of superior execution; but we were particularly delighted with the views in Gisburne Park, and the spirited representation of the wild cattle. The views also of Bolton Abbey

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\* "A difficulty which he would not often encounter, unless he travelled to Ravenna."

† "We may admire, as the Satyrisk did concerning Heraclitus, 'Unde ille oculis succerit humor;' but constitutional differences in the power and in the manner of expressing our religious feelings are very great. Turgesius had the wist of Jeremiah: "Oh that my head were waters, and mine eyes a fountain of tears!" Jer. ix. 1.

are remarkably good, which indeed may be observed of almost the whole.

Dr. Whitaker has received powerful assistance in various forms, from many distinguished individuals, which he circumstantially details with suitable acknowledgements. An appendix communicates a catalogue of the rarer plants growing in the Deanery of Craven. His former publication of *Whalley\** would have obtained to any author a great and well-earned reputation, but the additional credit which he must necessarily receive from this performance, will, we hope, stimulate him to continue his labours, in a pursuit for which he is so admirably qualified.

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ART. II. *Plain Truths; or the Presbyter's Reply to all his Anti-Calvinistic Opponents, &c. &c.*

[Concluded from our last, p. 546.]

WE shall not follow this author through his vain-glorious boasting of his *own good conversation*, nor animadvert upon his half-smothered objections to the power intrusted to the bishops, nor draw any other inference from his allusion to the practice of physicians, than that he is probably intimately acquainted with the rector of All-Saints, Aldwinckle, who adds the letters M.D. to his name; but we are rather surprised that the man who compares a Dignitary of the Church to JUDAS ISCARIOT, should complain of abuse from the said Dignitary, the British Critics, and the Anti-Jacobin Reviewers. We are likewise more than surprised at so zealous a christian referring to the *Encyclopædia* of VOLTAIRE, DIDEROT and D'ALEMBERT for arguments in the controversy between himself and his opponents! Does he indeed think *Atheism* preferable to the doctrine of such of the Clergy as do not interpret the articles as he does?

Because Cranmer occasionally *corresponded* with Calvin, he infers that the Archbishop must have held the same opinions with that far-famed reformer; and adds, that "it would be just as supposable that the Bishop of Lincoln, or the Dean of Peterborough, should have loved, honoured, consulted, and corresponded with the Presbyter, as Cranmer with Calvin, if the articles are essentially *Anti-Calvinistic*."

But with his leave, we cannot think this inference fairly drawn. Calvin and Melancthon were the two most learned of the foreign reformers; and the Archbishop very judiciously corresponded with them both, though the former complained

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\* See Brit. Crit. Vol. xxi, pp. 101, and 229.

of the little deference that was paid to his judgment\*. Is the Presbyterian one of the most profoundly learned of the English Divines? Were the writer of this article engaged to exhibit a full view of the evidence afforded by the miracles of our Saviour and his Apostles for the Divine origin of the Christian religion, he would be glad of an opportunity to correspond on the subject with such a man as the late Mr. Hume; but he would hardly think of corresponding with *Dr. Haweis*, though he too has somewhere said, that no man was ever converted by a miracle!

Judging of the hearts of other men by his own—the only means that he or any uninspired person has of judging in such cases—this author supposes that *Dr. Kipling* would rather be in hell, than in heaven with such men as Leighton, Hall, and Davenant! “Where they are,” he says, “*Dr. Kipling* certainly cannot desire to be. He must abhor the idea of such men for his companions in eternity, whom he brands with *mental derangement, a hoodwinked understanding, or deliberate wickedness.*” (p. 24.) We confess that we have a very different opinion of *Dr. Kipling's* heart from that which this supposition implies, but, from the supposition thus made, we are not left at liberty to doubt, whether this Presbyterian would not be in hell, rather than in heaven, with such men as Archbishop Laud, Bishop Bull, the Bishop of Lincoln, *Dr. Kipling*, or the British Critics! “Where they are or may be, the Presbyterian certainly cannot desire to be. He must abhor the idea of such men for his companions in eternity, whom he brands with the *want of common sense, with teaching what they know to be false, and with deliberate wickedness equal to that of Judas Iscariot!*”

This author begins his attack on the British Critics with affirming, that they have “descended from the middle of Arminius (he surely means Arminianism) to the natural *bathos* of Vorstius and Socinus,” (p. 25.) but he has not said what Socinianism is, nor furnished, of course, any proof that we are Socinians. As this is a point, which those, who favour our publication, undoubtedly deem of some importance, we shall endeavour to supply the omission.

The Socinians, as every one knows, deny the necessity of Divine Grace to enable mankind to perform the duties which are required of them by the gospel covenant. We are so far from having denied this, that we contend for the necessity of Divine Grace, not only to man in his present state, but also to Adam in his state of innocence; and in doing so we have

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\* See *British Critic*, Vol. xxiii, p. 601.

the honour to agree with all the luminaries of the primitive church. This author may consider this opinion as a proof of our descent to the natural bathos of Socinus ; but a much more learned man than he \*, when it was first fairly stated by Bishop Bull, considered it as overthrowing *utterly* the heresy of Pelagius, which on the subject of grace differed not from that of Socinus. The Socinians deny that Christ's death was a sacrifice for sin ; whereas we contend both against them and against the Calvinists, that it was " a perfect redemption, propitiation and satisfaction for *all* the sins of *the whole world*, both original and actual." The Socinians deny, that we are at all affected by the sin of Adam more than by the sin of any other intermediate ancestor ; contending, some of them, that we die by the necessity of nature ; and others, that death is the punishment of our own natural sins ; whereas we contend, and think that we have proved, that the sin of Adam alone brought death, in the most absolute sense of the word, upon the whole human race, which, but for the mercy of God and the intervention of Christ, would have all died like the beasts that perish. Some of the Socinians contend that piety and moral virtues, such as man is able to practise, give a claim to eternal life as to a reward ; and many Calvinists seem to think that *unfailing* obedience would give a *claim* to the same *reward* ; but we have uniformly taught that the most perfect obedience could give no claim of *right* to eternal life, even to the highest angel in heaven, who as well as man, was created by God, and neither has nor can have any thing which he did not, or shall not freely receive. Doubtless the reader now perceives the truth of the charges brought by the candid presbyter against those arch-heretics and enemies of Grace, the British Critics!

But the critical interpreters, says our honest author, (not like Mohammed, who never uttered a falsehood †,) have expressed themselves on the extent of Christ's redemption, and the consequences of Adam's sin, in terms utterly irreconcilable with the articles of the church, as the christian reader will perceive " by a faithful comparison of those authentic standards with the following extracts." Now, we acknowledge it to be a *plain truth*, that the extracts which the presbyter has made from *our pages*, have a very strange appearance as they stand *gabbled* and disjointed from the context, in his pamphlet ; but

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\* Dr. George Hickes. See the Life of Bishop Bull by Nelson.

† Such is the character which every good Mussulman gives of the prophet of Arabia.



we call upon the christian reader to examine our pages themselves, before he doom us either to Smithfield here, or to a worse fire hereafter. The first extract made by this author, is the following ;

“ From the death incurred by Adam, whatever it was, all mankind—the righteous and the wicked, the elect and the reprobate,—are undoubtedly redeemed by Christ.”

Now these are certainly our words, and taken by themselves we have no hesitation to repeat, that they are expressive of a *plain truth*, if there was plain truth in St. Paul ; but they ought not to have been quoted by themselves, because this honest man knows that they are part of a series of proofs, that the penalty of the first transgression was the forfeiture of *immortality*. These proofs, which the presbyter has very prudently not attempted to answer, and which consist of a tolerably large collection of texts from Moses and St. Paul, begin in page 592, and end p. 593, with the following words, which are attached, as part of the same sentence, to the Presbyter's extract ; “ but *we* know nothing from which *all mankind* are undoubtedly redeemed by Christ, except the everlasting power of the grave.”—These words, though necessary to complete the argument, are omitted by the author ; because he chooses (p. 42.) to say, that “ from our principles, universal salvation appears a very legitimate consequence ! ”

The next extract is more unfairly garbled, as the reader will instantly perceive when he compares our words with the presbyter's quotation.

## PRESBYTER.

“ An inveterate prejudice taken up by Calvinists, has induced them to undervalue this redemption.” He then triumphantly asks, if Calvinists undervalue Christ's redemption?

## BRITISH CRITIC, p. 593.

“ An inveterate prejudice taken up by Calvinists *and others, from the schools of Greek and Roman philosophy*, has induced them to undervalue this redemption, *as unworthy of Christ, and to find more in the sentence passed upon our first parents, than the words of that sentence will bear.*”

We then proceed, through page 594, to show what the prejudice is, which Christians of *various denominations* have taken up from the Greek and Roman Philosophers, and how that prejudice has operated to make so many of them mistake the meaning of the sentence which was passed on our first parents. Of all this our candid opponent takes no notice ; but after quoting another passage closely connected with it, which, as

it stands in our volume, we shall trust with the reader, he triumphantly asks—"Where in all our works will it be found that, when exalting the glory of Christ's redemption, we ever suggested, that it was NOT from the dominion of death, that the Son of God died to redeem mankind? Do not our adversaries themselves, almost in the same breath, say, that we affirm the object of Christ's death to be redemption from death *temporal*, as well as *spiritual* and *eternal*?" (pp. 32, 33.)

Whether this be a *plain truth*, or directly the contrary, the reader, whether Calvinist or Anti-Calvinist, will perceive by turning to page 594 of our 21st volume, where he will find us affirming, not *almost* but *altogether* in the same sentence.—"Hence, without a shadow of proof have they inferred, that the sin of Adam has brought such *guilt* upon all his posterity, as to make them subject to death, with *all miseries, spiritual, temporal, and eternal*; and that it is from those *miseries*, and NOT *from death*, that the Son of God died to redeem mankind!" we should indeed have said to redeem the elect!

But where in all their works, have they suggested that it was *not* from the dominion of death that the Son of God died to redeem mankind? We are sure, that in *all* their works on redemption this is *more* than suggested; because there is not one consistent Calvinist who allows, that mankind were ever brought *under the dominion* of death in the original sense of the word, as we have proved \* that it was used by Moses. Calvin, for instance, teaches in the strongest terms, that the soul is essentially immortal, an attribute which we think can with truth be predicated only of the Supreme Being. But not to enter on this metaphysical disquisition, we beg leave to ask this author, whether he believes it to be in consequence of Christ's sacrifice on the cross, that mankind are to be raised from the dead? That it is, we have not the smallest doubt, but we suspect that the presbyter thinks very differently; for if he do not, he must admit that Christ died for *all* men, since we are assured by numberless scriptures, that all men—the righteous and the wicked—the elect and the reprobate—are to be raised from the dead.

When the presbyter has preferred an answer to this question, he will not perhaps find much reason to exult in his witty remarks on our pretending to be privy to the reasonings of Adam. We pretend to nothing but to believe that Moses, when he recorded the transgression of our first parents, and the punishment which was inflicted on it, meant to tell us the

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\* British Critic, Vol. xxi. pp. 592, &c.

truth, and the whole truth ; and if so, that Adam could have no reason to believe it a falsehood.

But if our notions on this subject be agreeable to the Doctrine of the Church of England, " it is somewhat surprising that the presbyter, who is an old man, never heard them suggested before, by any one of the multitudes, who have undertaken to display her excellence, and vindicate her orthodoxy." (p. 33.)

Why this, if it be a fact, is indeed surprising. Did the presbyter never read with attention Bull's discourse, in the third volume of his English works on the *first covenant, and the state of man before the fall* ; his *Harmonia Apostolica*, with its several references ; the ninth book of Warburton's *Divine Legation of Moses* ; the English translation of Limborch's *System of Divinity* ; the excellent little work of Dr. Wells on the *Divine laws and covenants* ; or the learned Dodwell's *Epistolary discourse on the soul* ? Let him not suppose that we approve of every thing that is to be found in any one of these works, though we have reaped great benefit from the perusal of them all. He himself professes not to approve of *every thing* that is to be found in the works of Calvin, though from that reformer he derives much of his own system of Christianity ; and there is much in the discourse of Dodwell, of which we highly disapprove, though it has contributed greatly to confirm the opinions which the writer of this article had formed, long before he saw it, respecting the consequences of the first transgression.

We pass over the presbyter's very strange question respecting the " remains of good Adam," if he had not been redeemed from death ; as well as his assertion that we reason by the *rule of reverse* ; but we cannot pass over without animadversion his affirming that the doctrine of the Westminster confession and catechism respecting *original sin* is a transcript of our 9th Article ! Whether this be a *plain truth*, or a *palpable falsehood*, the reader will discover by barely comparing the two doctrines, and weighing well the import of the language in which they are respectively expressed. But if the Westminster confession and catechism be so perfectly in union with our articles as this presbyter contends, was not the Assembly guilty of egregious folly, and something worse than folly, when they substituted the one for the other, and thereby disgusted many good Christians ?

He calls upon us to give a proof that the eating of the forbidden fruit, and the corruption thereby introduced into human nature, was *not* the source of moral evil, and of every actual transgression. We have given *one* proof of this already,

already \*, which upon the principles advanced in his former pamphlet, or upon any other principles, with which we are acquainted, seems not to admit of an answer. He attempts, however, to answer it in the following manner —“ I see not how *actual* transgression can be charged *before* the fruit was eaten,” (p. 39.); and again, “ It appears to a man of common understanding a little strange to talk of *actual* transgression before any *act* was committed.” (p. 41.) True; but what was the *first*, or in strictness of speech the *only act* in the eating of the forbidden fruit? Was it the manducation of the fruit, the carrying of it to the mouth, or the *volition of the mind*, from which these *effects* proceeded as from their *efficient cause*? When one man murders another with a sword, what is the *act* of murder? Is it the motion of the sword which passes through the heart, the motion of the hand which pushes the sword, or the *volition of the mind* which prompts these motions? When these questions shall be removed, it will be seen whether our proof that the eating of the forbidden fruit was *not* the *source* of moral evil, nor the parent of *all* actual transgressions, has been answered.

We have already said, (p. 605), and assigned our reasons for what we said, that it is “ of no importance whatever, whether a man believe the corruption of human nature introduced by the fall, to be positive or negative;” to consist only of the forfeiture of those supernatural graces of the Holy Ghost, which were bestowed on Adam to conduct him to heaven, or to imply also a positive depravity. On this question, the writer of this critique has bestowed as much time and study as any member of the *true church* can have done, but he has not been able to come to a positive decision; and though he is inclined to prefer the former to the latter opinion, his conviction is not such as would authorize him to subscribe any article in which the *latter* opinion should be explicitly *condemned*. He is however perfectly satisfied that *guilt*, in the proper sense of the word, cannot be transmitted from father to son; that God will never literally *impute* guilt to an innocent person; that new-born infants are, in the most literal sense of the word, innocent, though neither they nor any other created beings have a *natural* right to eternal life; and that such is the doctrine of Scripture and the church of England.

What, says the presbyter, (p. 44), does not the Scripture expressly assert, that the “ ungodly are froward from their

mother's womb ; and that as soon as they are born they go astray, and speak lies ?" It certainly does ; and by so doing, shows that the texts on which Calvinists build their notions of original sin are not to be literally interpreted ; unless indeed it be a *plain truth*, that every infant, immediately after its birth, runs out of the house uttering falsehoods !

Our opponent (p. 51) quotes with tolerable fairness the paragraph beginning—" Man in his natural state, &c." which the reader will find in p. 608 of our 21st volume ; and asks, " was Adam in paradise such a savage ?" Adam in paradise was under the immediate guidance of God's Holy Spirit ; but Adam, if left to himself, would have been exactly *such* a savage, unless our author can prove that between him and his descendants there was no resemblance, and that not *reason* but *instinct* was the prerogative of the first man.

" But, says this presbyter, if this curious simile were read to any man of common understanding, who had made the bible the rule of his study and practice, would he ever suppose this a plain solution of the subject in dispute ? Can any man imagine a savage or heathen would be enlightened by such teaching, or one sinner by it turned from the disobedient to the wisdom of the just ?" (P. 52.)

These questions seem to have been asked for the purpose of diverting the reader's attention from the object of our simile, which was *not* to convert sinners, or enlighten heathens and savages ; but to illustrate our own notions of the operation of grace, as distinguished from the notions of Calvin and the *true Churchman*. Now we must inform the presbyter, that for this purpose it was actually read to a man of common understanding, who, though he " had made the bible the rule of his study and practice," had long halted between the church and the conventicle ; and though we are sorry to grieve his righteous spirit, we must add, that it convinced the said man of common understanding, that the calvinistical notions of grace are erroneous. The consequence of which is, that the said man has ever since attended the church regularly, instead of going, as he was wont to do, every afternoon, to the conventicle of the methodists ; but we hope that this piece of information will not make the presbyter deviate from that " determination neither to rail nor revile," to which he has so *religiously* adhered through this curious collection of *Plain Truths* !

With this author's attack on the *Christian Observer*, we do not feel that we have any other concern than to declare,  
that

that from the view which he has given of their arguments in this controversy, they appear to be in the right, as he appears to be very far in the wrong. Of the Anti-Jacobin Reviewers he has taken hardly any notice, except to class them with the Dean of Peterborough, the British Critics, and all his other opponents, whom he compares to *Judas Iscariot*! We remember a comparison stated somewhere by his dear friend Dr. Haweis, between *Bishop Warburton* and *Julian the Apostate*, in which the apostate is represented as a much better man than the bishop, and no worse Christian! but the reader will mistake very much if he consider this as railing or reviling. The presbyter and Dr. Haweis, good men, cannot revile! They have *humbled hearts* under the absolute dominion of irresistible grace, and the former must not be supposed to exhibit any symptoms of pharisaical pride, when he says, that "if Dr. Kipling looks to the day of judgment with the reviving confidence which the presbyter doth, and with the conscious simplicity of heart in the subscription he made, it will be well for him!" (p. 55.) In the same strain of Christian charity he exclaims—

"But are our tender mercies cruel? Is our charity for souls ready to perish for lack of knowledge, so much colder than that of our adversaries? Let our labours decide, who seek most zealously, and are most successful in plucking the brands from the burning; whose tender mercies prompt them most zealously to extend the knowledge of the redemption which is in Christ Jesus, at home and abroad? Will our principles indeed admit of a comparison? Will *they* be excited to spend and be spent in the service, who suppose God's wrath and damnation *merely* to denounce the body's return to dust, and that from this all mankind are redeemed?"

After this what can be said, but that the presbyter and his friends are all elected; that the Bishop of Lincoln, the Dean of Peterborough, and the British Critics are a set of reprobates; that the former are zealous and conscientious ministers of Christ; and that the latter are wicked and slothful wretches, who, with the unprofitable servant in the Gospel, are to be cast into outer darkness, where shall be weeping and gnashing of teeth. Of this there can be no doubt, for the presbyter, who utters nothing but *plain truth*, hath said it! Yet as even the *Devil* ought to have his due, we hope that the Christian reader will have so much compassion for the poor reprobate British Critics, as to compare what is here said of "our *supposing* God's wrath and damnation *merely* to

denounce the body's return to dust," with what, after the Bishop of Lincoln, we have really *said* on that subject at p. 601 of our 21st volume; and as a reward for his trouble, he will find a new proof of our presbyter's *veracity*!

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ART. III. *Naval and Military Memoirs of Great Britain, from 1727 to 1783. By Robert Beaumont, Esq. LL.D.* 6 Vols. Price 3l. 3s. Longman, &c. 1804.

THIS is the second edition of the first three volumes of this work; the fourth, fifth, and sixth are now added.

The first volume begins with the sickness and death of George I. in June, 1727, and ends with our naval and military transactions in 1756. The second commences with the proceedings of administration in 1757, and ends with the naval and military operations of 1762, with some observations on the peace between Great Britain, France, and Spain, signed at Fontainebleau the 3d of November that year. The third volume is an appendix to the first and second, containing authentic official papers and documents, descriptions of places, public letters, capitulations, naval and military returns, lines of battle, &c. &c. The fourth volume commences from the peace of Fontainebleau, and concludes with the naval and military transactions of this country in 1779. The fifth contains an account of our operations by sea and land, during 1780, 1781, &c. down to the formation of the Portland Administration, the 2d of April, 1803. And the sixth volume is such an appendix to the fourth and fifth volumes as the third is to the first and second. The author contents himself with calling this work *Naval and Military Memoirs*, and declines giving it the name of *history*, both from diffidence, as he modestly observes, in his own abilities, to give it the high polish and finishing which a well-written history requires, and because it contains a more minute account of particular services than general history admits, without comprising that variety of different materials, of which history ought to be composed. His object is to furnish the inhabitants of this country, with an authentic and circumstantial detail of her naval transactions from 1727 to 1783 inclusive, during which period, as well as every other of our history, they have been intimately connected with her commercial and political interests. He could not however with propriety have called this work the *history*, even of the naval and military transactions of Great Britain during that period.

period, since the military operations described and recorded in these volumes are only such as have some relation to maritime affairs, or to the naval services, which form the primary and principal object of his narrative. But as many of our naval expeditions have been connected with land service, he has conceived that great advantages might result from a faithful description and accurate examination of such combined operations, and has therefore been minute in detailing them.

Dr. Beatson has deemed it essential to the plan of his performance to be full and complete in his description of naval transactions, by giving a particular and circumstantial account not only of the operations of fleets and squadrons, but also of the actions fought by single ships, and of every instance of individual meritorious naval service, conceiving that in describing all these with minuteness, he would afford not only benefit but satisfaction to his country.

He has purposely, and we think very judiciously, avoided incumbering his narrative with descriptions of places, with public letters, capitulations, naval and military returns, lines of battle, &c. &c. and has thrown all these, carefully collected, and chronologically arranged for the information of his readers, into the third and sixth volumes by themselves.

Such in general is the plan and arrangement of his work; and he seems to have executed it not only with fidelity and a regard to truth, which ought to be the paramount consideration in all narratives, but also with ability and judgment.

We will now lay before our readers a few specimens of Dr. Beatson's correct and unaffected manner of describing naval engagements.

The first is that between Admiral Hawke and the French, on the 14th of October 1747.

“ Information having been received, that the enemy were collecting a great number of merchant-ships in Basque road, near Rochelle, for the West Indies; and that a strong squadron of ships of war had sailed from Brest to escort them to their different destinations, it was resolved, if possible, to intercept them. For this purpose, Rear Admiral Hawke was dispatched with fourteen sail of the line, and some frigates. He sailed from Plymouth on the 9th of August. The French fleet sailed from the Isle of Aix on the 6th of October. On the 14th, at seven in the morning, in latitude 47. 49 N. and longitude 1. 2 W. off Cape Finisterre, they fell in with the British squadron, when the Edinburgh made the signal for seeing seven sail in the south-east quarter; upon which Rear Admiral Hawke immediately made the signal for the whole



fleet to chase. About eight, he saw a number of the enemy's ships, but so crowded together, that it was impossible to count them. A great number of them however, appearing to be large, at ten he made the signal for forming a line of battle a head. The French Commodore, when he got sight of the British Squadron in chase with all their sails set, at first mistook them for some of his convoy, who had separated from him in the night; but no sooner did he discover his error, than he made the signal for the merchant-ships to make the best of their way. He did not leave them wholly unprotected, as he sent the Content of sixty-four guns, belonging to the East India Company, and several large frigates, along with them. He next directed his attention to the line of battle ships, to whom he made the signal to form a line of battle ahead: the Intrepide, Trident, and Terrible composing the van; the Tonant and Monarch the centre; and the Severn, Fougueux, and Neptune the rear. M. de Letendur saw that it was of the utmost importance that his fleet should form the line immediately; but, regarding the safety of his convoy as his principal concern, he was under the necessity of leaving large spaces for the merchant ships to pass through; so that a considerable time elapsed, before the ships of war could close the line, agreeable to order.

In the mean time, Rear Admiral Hawke with his fleet approached the enemy very fast; and finding that M. de Letendur's design was to favour the escape of his convoy, he hauled down the signal for the line of battle, and made the signal for a general chase. In half an hour afterwards, judging the headmost ships had got within a proper distance of the enemy, he made the signal to engage, which was instantly complied with by the Lion and Princess Louisa, the two headmost ships, who began the action about a quarter before twelve, passing through a terrible fire, from the rear to the van of the French fleet, who had the weather-gage, and were well prepared to receive the British ships. The Tilbury, Eagle, Windsor, Monmouth, Yarmouth, and Edinburgh, presently seconded the two first ships with the greatest bravery. Rear Admiral Hawke received several shot before he could get near enough to engage the Severn, which he soon silenced; leaving that vessel to be picked up by the frigates astern. The Admiral at this time perceiving the Eagle and Edinburgh to be somewhat disabled by the Tonant, kept as near the wind as possible, in order to assist them; but in this design he was frustrated, by the Eagle's falling twice on board of the Devonshire, having had her wheel shot to pieces, all the men at it killed, and all her braces and bowlings gone. This unfortunately forced the Rear Admiral to leeward, and prevented his attacking either the Monarch or Tonant, within a proper distance to do any execution. He however attempted both, especially the latter; but while he was engaged with her, the breechings of all the lower deck guns of the Devonshire broke, and the guns flew fore and aft, which obliged her to shoot ahead, because

because her upper and quarter deck guns could not reach the *Tonnant*. Captain Harland in the *Tilbury*, observing that the *Tonnant* fired single guns at the *Devonshire*, with a view to dismast her, tacked and stood in between her and the *Devonshire*, pouring into the *Tonnant* a very smart fire. By this time the new breechings were all seized on board the *Devonshire*, and the Rear Admiral got again into action, by attacking the *Trident* very closely, whom he soon silenced. At this time, observing the *Kent* a little astern of the *Tonnant*, who had lost her main-top-mast, he threw out a signal to Captain Fox to make sail ahead, and engage her; but unluckily this signal was misunderstood; and the service was not performed. The Admiral perceiving some of his squadron not so closely engaged as he could have wished, made the signal for coming to a close engagement; and soon after the *Devonshire* got very near the *Terrible*, who was forced to surrender about seven o'clock in the evening; the *Trident* having struck a little before. All the Captains who had the good fortune to bring their ships into the action, behaved with great intrepidity, particularly Captain Saunders in the *Yarmouth*, who lay two hours close alongside the *Neptune*, whom he forced to strike about four o'clock, all her masts being shot away, her Captain and one hundred men killed, and one hundred and forty wounded. About five o'clock the *Monarch*, the *Fougueux*, and *Severn* surrendered.

"The Count de Vaudreuil, commander of the *Intrepide*, behaved with great spirit and conduct in the heat of the battle. Perceiving how desperately his Admiral in the *Tonnant* was beset, he tacked and went to his assistance, passing through the midst of the British ships, and receiving a dreadful fire. Having got close to the stern of the *Tonnant*, he warmly engaged the ships that were attacking her. Finding that six of their ships had been obliged to submit, and night coming on, their only chance of not sharing the same fate, was to set all the sail they could, and endeavour to escape. This was not unperceived by Captain Saunders of the *Yarmouth*; who, enraged at seeing the French Admiral, with the *Intrepide*, getting away, proposed to Captain Saumarez of the *Nottingham*, and Captain Rodney of the *Eagle*, who were within hail, to follow him.

"Nothing could be more agreeable to these two gallant officers; and the measure was no sooner proposed, than immediately put in execution. They came up with the flying Frenchmen, and the three British ships engaged them near an hour: but Captain Saumarez being unfortunately killed by a shot from the *Tonnant*, the *Nottingham* hauled her wind, which gave the enemy an opportunity of escaping. They altered their course in the night; and, the next day, the *Intrepide* was obliged to take the *Tonnant* in tow. Afraid to steer towards Brest, lest they should be pursued and overtaken, they took a N. W. course, until they got about one hundred leagues west, off Ushant, a track not much frequented

quented; where they lay-to and repaired their damages, which were very considerable, in the best manner they were able, and then proceeded to Brest. M. de Letendear was much wounded in the battle; and his Captain, M. du Chaffaut, (of whom we shall have occasion to speak again) was wounded in the face. Both ships were much damaged, and had a great many men killed and wounded." Page 365, Vol. I.

The second which we shall select is the action between Vice Admiral Pocock, in the East Indies, and Count D'Aché, on the 3d of August, 1758.

"At ten o'clock in the forenoon of the 1st of August, the Admiral once more obtained fight of the French squadron, as they were getting under sail off Tranquebar. They soon after formed a line of battle ahead, with their starboard tacks on board, and seemed to edge down towards him: but when he made sail and stood for them, they hauled upon a wind till one o'clock, when they formed a line of battle abreast, and bore down upon him with an easy sail. At half past one, he made the signal for his squadron to form a line of battle ahead with the starboard tacks on board; and stood to the eastward, under top-sails, sometimes the main-top-sails square, as the ships stations in the line required; waiting for the enemy. At five, the enemy's van was abreast of our centre, and at about two miles distance. They stood on till their van was abreast of the British van; and kept about the same distance, till half an hour past six, when they hoisted their top-sails, set their courses, and stood to the south-east. Admiral Pocock then made the signal for his van to fill and stand on, and make sail to the southward, keeping in a line till twelve o'clock: when judging by the enemy's signal guns that they had tacked, he made the signal to near, and stood on to the westward after them; but at daylight they were not to be seen. In the evening of the 2d, he despatched four ships in shore to the north-west; and, on the 3d, at five in the morning, got sight of the enemy's fleet off Negapatnam, about a league to the windward, formed in a line of battle ahead, with their starboard-tacks on board; on which he also formed a line of battle ahead with the starboard-tacks on board, and stood towards them. Fearing that the enemy's ship which led their van\*, would be an over-match for the Tyger, which led his van, he made the signal for the Elizabeth to change places with the Tyger. At eleven, the wind dying away, the British fleet were left quite becalmed; while the enemy were so fortunate as to be favoured with a light breeze from the land, with which they stood on, their line extending from east to west, and passed so near the rear of the British line at right angles, that they might easily have cut off the Cumberland and Newcastle, the sternmost ships, as they could not have received any assistance from the others, who lay becalmed with their sterns towards the enemy. They did not

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\* The Comte de Provence, of 74 guns.

avail themselves, however, of this advantage, but passed on without firing a shot."

"At noon, the sea-breeze sprung up, which gave the British the weather gage. Both fleets formed their lines anew to the wind; and at twenty minutes past twelve, Admiral Pocock made the signal to bear down on the enemy, and engage. The Elizabeth and Comte de Provence began the engagement; but soon after, the mizen of the latter taking fire, she was obliged to quit the line, and her crew were constrained to cut away the mast, in order to save the ship. The Duc de Burgogne then attacked the Elizabeth, but was so overpowered by her fire, that Comte d'Aché himself, at that time warmly engaged with the Yarmouth, endeavoured all he could to push up to her assistance; but his intention was thwarted, by the steering wheel of the Zodiaque being shattered by a shot from his antagonist; to repair which, she passed under the lee of the Duc d'Orleans; and no sooner had she returned into the line, than one of her lower deck guns in the gun-room burst, and beat through the deck above. This misfortune was soon followed by another, of a much more serious nature, and dreadfully alarming. The bulkhead of the powder-room was set on fire; and whilst they were busy in extinguishing it, the newly repaired wheel gave way, whereby the ship fell on board the Duc d'Orleans, her second ahead. Both, while trying to extricate themselves, were exposed to a most severe cannonade from the Yarmouth and Tyger, to which the enemy, for a considerable time, were unable to make any return. The Condé and Moras were by this time beat out of the line; and, at eight minutes after two, the Zodiaque having got disentangled, M. d'Aché bore away, and in fifteen minutes afterwards, the rest of his ships followed his example: on which Admiral Pocock made the signal for a closer engagement. This signal was obeyed with alacrity by all the ships, and the enemy were severely raked by means of this well-timed manœuvre; but, as they crowded all the sail they could set, the Admiral soon after hauled down the signal for the line, and made the signal for a general chase. On this the enemy cut away all their boats, that their ships might have no impediment to retard their sailing, and stood to the N. N. W.

"A running fight now took place, which lasted till near three o'clock, by which time the enemy had got beyond reach of cannon-shot. The pursuit was continued till dark, when Admiral Pocock finding it impossible to get up with them, about eight o'clock came to anchor with his squadron off Carical, three miles from the shore. The enemy made for Pondicherry.

"During the action, the breeze being gentle, the water smooth, and both fleets close to each other, they fired with great certainty. The French, as usual, aimed at the rigging of the British ships, whilst they took a surer mark of their hulls, which suffered severely; and, notwithstanding the irregularity and short continuance of this action, the French sustained as great

great a loss of men in it as they did in the former engagement\*, although their numbers were less in this fight by one thousand two hundred, than it was in the first. On board the *Zodiaque* thirty-three were killed, and one hundred and fifty dangerously wounded. The killed in the British squadron amounted only to thirty-one, and the wounded to one hundred and sixty-six. Both M. d'Aché and Admiral Pocock were wounded by splinters; as also Captain Martin and M. d'Aché's Captain; and Admiral Stevens was wounded by a musket-ball, which lodged in his shoulder, and was seen to be shot with aim by a French officer†. The British fleet were greatly damaged in their masts and rigging, inasmuch that, had not the weather proved extremely easy, their masts would mostly have gone by the board. The behaviour of our officers and men in this action, met with Admiral Pocock's highest approbation."—Vol. II. P. 110.

Our last specimen shall be the engagement between the British fleet under Sir George Rodney and the French fleet, on the 12th of April, 1782.

"The two fleets were now forming their lines upon opposite tacks, and the French van was but a little to windward of the British. These motions of the two fleets were made between six and seven o'clock; and at a quarter past seven, Admiral Rodney called in the four ships which were in chase of the French line of battle ship in tow of the frigate. About a quarter before eight, the two fleets were nearly formed in order of battle, standing upon different tacks, the French but a little distance to windward; and the leading ship of the British van then began the action with the centre of the enemy's fleet. About this time, the signal was made for battle, and at eight o'clock, Admiral Rodney made the signal for close action. The ships of the French centre and rear, continued engaged with the van and centre of the British, till a little before ten, at which time Rear Admiral Drake's division had passed the rear of the enemy. During this first part of the battle, the ships engaged had a fresh sea-breeze, which was owing to their having the passage between Dominica and the Saints fully open, through which the wind came in a direct line. But with respect to those parts of the two fleets which were under the land of Dominica, the case was different.

"About ten o'clock, the van of the French fleet, part of the centre, and the whole of the rear of the British had little wind from the southward, which forced that part of the French fleet

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\* They acknowledged they had two hundred and fifty men killed, and six hundred and two wounded.

† Orme's History of the Wars in Indostan, vol. ii. p. 331.

to alter its course: and which, by obliging the van to steer to the westward, whilst the rear continued its course to the southward, completely deranged the French line of battle, and formed the opening in which Admiral Rodney found his ship, and some part of his division, when the firing ceased and the smoke cleared away. This happened about twelve o'clock; but it was between ten and eleven that the first derangement of the lines formed by both fleets took place. The van of the French had been obliged, by the southerly breeze, to steer a westerly course; and it was by these means forced into action with the British rear. The ships of the British centre, by changing their course with the alteration of the wind during the battle, steered to the eastward instead of to the northward, as the fleet had been originally steering. This occasioned the British line, by the parts steering different courses, to be also completely broken. The rear of the French fleet, consisting of about thirteen ships, was between the British van, which was composed of about seventeen ships, and Admiral Rodney with six of the centre division: these six ships had also Admiral De Grasse, with five ships on the other side of them; and he was completely divided from the rest of his own ships, by Rear Admiral Hood's division, then engaged with the van of the French fleet. Thus were the two fleets, by changes of the wind alone, and by no other cause, completely deranged: each of them divided into three different parts, which were entirely separated, by some of the ships of the opposing fleet intervening. In mentioning these different parts, the words van, centre, and rear, have been used, although in this case, these terms are not to be understood to mean the established division of the fleets, but such parts as were then connected by accidental circumstances. It has been said already, that about noon all firing ceased on both sides, and the situation of the two fleets became apparent. Whether by signal from Admiral De Grasse, or from the established regulations of the French navy, we have not been able to learn; but it is certain, that all the parts of the French fleet endeavoured to re-unite, by sailing before the wind. Upon a supposition, that Admiral Rodney had kept his wind, without endeavouring to prevent this junction, the measure might have been attended with the desired success. But the British Admiral, instead of waiting to arrange his own ships in any regular order, continued the attack, which was now formed into the mode of a pursuit: and the disabled ships of the French fleet were immediately attacked, by those British ships which could first approach them. They were consequently very soon obliged to yield. In the course of the action, before the firing ceased at noon, many ships of the French fleet were much disabled in their masts and rigging; and the Prince George, Duke, Agamemnon, and Prothée, which sustained material damage in their masts or yards, were the only ships of the British fleet which were not in good condition to pursue the enemy.

About

About a quarter past twelve, the French frigate which towed the *Glorieux*, of seventy-four guns, which had been entirely dismasted, quitted her, and she struck to the British ships which approached. This first prize was taken possession of by the *Royal Oak*, the Admiral having made a signal for that purpose. The *Bedford* and *Centaur* attacked the *Cæsar*, of seventy-four guns, which, after an obstinate resistance to a force so much superior, yielded; and the *Centaur* took possession of the prize. The *Hector*, of seventy-four guns, also submitted to the *Canada* and *Alcide*; and the Admiral made the *Alcide*'s signal to take possession of her. The *Canada* in the mean time pushed on, and was so fortunate as soon to come up with the *Ville de Paris*, on board of which was Admiral De Grasse. She engaged closely till the *Barfleur*, Rear Admiral Hood came up, to whom the French Admiral very soon struck, after having sustained great damage both in the hull and in the rigging, and after having had a great number of men killed and wounded. About this time, the *Ardent*, of sixty-four guns, (the same ship which had been taken in the Channel by the combined fleet), struck to the *Belliqueux*, and this closed the battle. It was now sun-set; and the British Admiral, considering the French fleet as completely defeated, and disabled from pursuing the object they had in view, did not think proper to risk a further pursuit." Vol. V. p. 466.

Our limits will not permit us to give any extracts from Dr. Beaton's descriptions of land-operations, which are generally drawn up with much regard for truth and candour.

In these memoirs there are interspersed many sensible and judicious observations on various subjects, which contribute to enhance their value, and strengthen their claim to the favourable reception of the public.

ART. IV. *War in Disguise, or, the Frauds of the Neutral Flags.* 8vo. 215 pp. 4s. 6d. Hatchard: 1805.

ON a \* former occasion we remarked, that in the disputes of Great Britain with the Neutral Powers, her rights had not been more triumphantly maintained by arms than by the vigour of eloquence, and irresistible power of truth. To the justice of this observation the work before us affords a striking testimony; since it investigates with equal ingenuity

\* See the Review of Dr. Croke's Answer to Schlegel, *Brit. Crit.* Vol. XVIII. p. 71.

and elegance the merits of a neutral claim, which hitherto had been imperfectly understood, and proves (we think to demonstration) that the indulgence granted in that instance by Great Britain to neutrals, has been too liberal, and, what is usually the consequence of too much indulgence, has been grossly abused.

The author begins by stating the propriety, at the present momentous period, of reviewing the conduct of the war, and of inquiring, "whether experience has not proved it to be, in some points, erroneous and defective."

In case of decisive success against our allies (says the author) the object of Bonaparte would then be to acquire the superiority at sea by possessing himself of all the maritime resources of the Continent.

"Nor let us," he adds, "proudly disdain to suppose the possibility of such a reverse. Let us reflect what the navies of France, Spain, and Holland once were; let us consider that these countries form but a part of those vast regions, the resources of which are now at the command of the same energetic government."

In addition to which he proposes to shew—

"In the encroachments and frauds of the neutral flags a nursery and a refuge of the confederated navies, as well as the secret conduits of a large part of those imperial resources, the pernicious application of which to the restitution of his marine the Usurper has lately boasted."

With these and similar important observations the main subject is introduced. The author proposes to consider,

"1st. The origin, nature, and extent of this insidious neutrality. 2dly. The remedy, and the right of applying it. 3dly. The prudence of that resort."

The nature of that neutral commerce, which has lately, in some measure, excited the public attention, but which appears to be little understood, is first accurately and clearly stated.

"The colonizing powers of Europe" (says the author) "have always monopolized the trade of their respective colonies; allowing no supplies to be brought to them under any foreign flag, or on account of any foreign importers, and prohibiting the exportation of their produce in foreign ships, or to any foreign country, till it has been previously brought into the ports of the parent state." "Such" (he observes) "has been the system in time of peace. But, in the war which commenced in 1756, France



France, pressed by our maritime superiority, resorted to the expedient of relaxing her colonial monopoly; and admitted neutral vessels, under certain restrictions, to carry the produce of those islands to French or foreign ports in Europe."

Our Prize Courts, however, he adds, condemned such vessels as were captured while engaged in this trade, upon the principle "that a neutral has no right to deliver a belligerent from the pressure of his enemy's hostilities by trading with his colonies in time of war, in a way that was prohibited in time of peace." The reasons that support this principle are cited, from a judgment in the High Court of Admiralty, in the words of the learned and excellent Judge who now presides in that Court; "whose ideas," the author well observes, "it is always injurious to quote in any words but his own." For the same reason we also will cite them entire.

"The general rule is, that the neutral has a right to carry on, in time of war, his accustomed trade, to the utmost extent of which that accustomed trade is capable. Very different is the case of a trade which the neutral has never possessed, which he holds by no title of use and habit in times of peace; and which, in fact, can obtain in war, by no other title, than by the success of the one belligerent against the other; and at the expence of that very belligerent under whose success he sets up his title; and such I take to be the colonial trade, generally speaking.

"What is the colonial trade, generally speaking? It is a trade generally shut up to the exclusive use of the mother country, to which the colony belongs, and this to a double use—the one that of supplying a market for the consumption of native commodities, and the other, of furnishing to the mother country the peculiar commodities of the colonial regions: to these two purposes of the mother country, the general policy respecting colonies belonging to the states of Europe, has restricted them.

"With respect to other countries, generally speaking, the colony has no existence. It is possible that indirectly, and remotely, such colonies may affect the commerce of other countries. The manufactures of Germany, may find their way into Jamaica or Guadaloupe, and the sugar of Jamaica or Guadaloupe, into the interior parts of Germany; but as to any direct communication or advantage resulting therefrom, Guadaloupe and Jamaica are no more to Germany, than if they were settlements in the mountains of the moon. To commercial purposes they are not in the same planet. If they were annihilated, it would make no chasm in the commercial map of Hamburgh. If Guadaloupe could be sunk in the sea, by the effect of hostility at the beginning of a war, it would be a mighty loss to France, as Jamaica would be to England, if it could be made the subject of a similar act of violence;

violence; but such events would find their way into the chronicles of other countries, as events of disinterested curiosity, and nothing more.

"Upon the interruption of a war, what are the rights of belligerents and neutrals respectively, regarding such places? It is an indubitable right of the belligerent to possess himself of such places, as of any other possession of his enemy. This is his common right; but he has the certain means of carrying such a right into effect, if he has a decided superiority at sea. Such colonies are dependant for their existence, as colonies, on foreign supplies; if they cannot be supplied and defended, they must fall to the belligerent of course; and if the belligerent chooses to apply his means to such an object, what right has a third party, perfectly neutral, to step in and prevent the execution? No existing interest of his is affected by it; he can have no right to apply to his own use the beneficial consequences of the mere act of the belligerent, and to say, "True it is you have, by force of arms, forced such places out of the exclusive possession of the enemy, but I will share the benefit of the conquest, and by sharing its benefits, prevent its progress. You have in effect, and by lawful means, turned the enemy out of the possession which he had exclusively maintained against the whole world, and with whom we had never presumed to interfere; but we will interpose to prevent his absolute surrender, by the means of that very opening, which the prevalence of your arms alone has effected: supplies shall be sent and their products shall be exported: you have lawfully destroyed his monopoly, but you shall not be permitted to possess it yourself; we insist to share the fruits of your victories; and your blood and treasure have been expended, not for your own interest, but for the common benefit of others."

"Upon these grounds, it cannot be contended to be a right of neutrals, to intrude into a commerce which had been uniformly shut against them, and which is now forced open merely by the pressure of war: for when the enemy, under an entire inability to supply his colonies, and to export their products, affects to open them to neutrals, it is not his will, but his necessity, that changes the system: that change is the direct and unavoidable consequence of the compulsion of war; it is a measure not of French councils, but of British force \*." P. 13:

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"Judgment of Sir William Scott, in the case of the *Immanuel*, at the Admiralty, Nov. 1799."

"I quote from the second volume of the Reports of Dr. Robinson; a work of transcendent value; and which will rise in the estimation of Europe and America, in proportion as the rights

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The author then explains the circumstances which prevented the rule of the war 1756 being applied in its whole extent during the American war; but he insists that the rule was "never avowedly departed from, much less expressly reversed."

He next proceeds to state, that in our late arduous contest with France, the Republic threw open to every pacific flag all the ports of her colonies; on which our government issued an order to the commanders of ships of war and privateers "to stop and detain for lawful adjudication all vessels laden with goods the produce of any French colony, or carrying provisions or other supplies for the use of any such colony." How this royal instruction operated with regard to American vessels, and the fraudulent pretences by which the merchants of that country endeavoured to protect French property, is next explained; and the author remarks, that in the arrangements which ensued between our government and the neutral powers, "nothing was expressly settled, by any convention, respecting the lawfulness of neutral commerce with the colonies of a belligerent state; nor were any concessions made by which the country was precluded from asserting the rule of the year 1756 at any subsequent period to its utmost practical extent."

How far our right, as a belligerent, was afterwards remitted by the instructions of 1794 and 1798, is next explained; and it is well remarked, that as a sovereign may, in such case, waive a part of his rights, "the restitution of property so claimed, in pursuance of a permissive instruction, is no affirmation that, by the general principles of the law of nations, independently of the will of the sovereign, the captured property ought to have been restored."

Keeping this remark in view, the writer applies it to the decisions of the Admiralty Court, and Court of Appeal, upon these questions; coming to the following conclusion, in the words of the learned Judge above cited: That "the true rule of the Court is the text of the instructions: what is not found therein permitted is understood to be prohibited; upon this plain principle, that the Colony trade is generally pro-

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and duties of nations are better known and respected. It repays the attention of the English lawyer, statesman, or scholar, not only by legal and political information of a highly important kind, and which is no where else to be so fully and correctly obtained; but by exhibiting some of the happiest models of a chaste judicial eloquence."

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bibited, and that whatever is not specially relaxed, continues in a state of interdiction."

He then explains and accounts for, upon just grounds, the restitutions of vessels which had been captured and condemned prior to the instruction of 1794. From the historical statement here given, it is inferred, that "we have receded very far in practice from the application of the rule of the war of 1756 in some points, while we have adhered to it in others; but that the principle of that important rule, in point of right, has never been at any time either theoretically or practically abandoned."

The use which has been made of this indulgence by the neutral merchants is then set forth.

"The chief danger" (it is remarked) "of our so far receding from the full extent of our belligerent rights as to allow the neutral states to import directly the produce of the hostile Colonies was, that it might be re-exported, and sent either to the mother country in Europe, or to neighbouring neutral ports, from which the produce itself, or its proceeds, might be easily remitted to the hostile country; in which case our enemies would scarcely feel any serious ill effect from the war in regard to their colonial trade." P. 38.

Such, the author shows, has been the event. "The neutral ships might either clear out for a neutral port, and under cover of that pretended destination, make a direct voyage from the colony to the parent state, or they might really proceed to some neutral country, and from thence re-export the cargo, in the same or a different bottom, to whatever European market, whether neutral or hostile, they preferred." The former method (he states) was chiefly adopted by the Dutch, the latter by the French and Spaniards, owing to a difference in the circumstances and situation of the respective countries. The American flag could (the author explains) scarcely ever be adapted to the former method of eluding our hostilities. It was therefore applied to the latter, by a double voyage, in which "America has been the halfway house, or central point of communication. The fabrics of France, Spain, and Holland have been brought under American colours, and to ports in the United States, and from thence re-exported, under the same flag, for the supply of the hostile Colonies. Again, the produce of those Colonies has been brought in a like manner to the American ports, and from thence re-shipped to Europe." It is then shown, in a striking manner, that

"By this practice the licence accorded by the British government

was grossly abused." "What (says this able writer) was the principle of the relaxation? An indulgence expressly to the commerce of neutral countries. What was the object of the restriction? To prevent, as much as consisted with that indulgence, the intercourse between the European enemy and his Colonies, in neutral ships. But the mere touching or stopping of a ship at any country does not make her voyage a branch of the trade of that country. Our East India trade is not the trade of St. Helena; neither was it any restraint on the intercourse of the enemy and his Colonies, such as could be supposed to be meant by the restriction, to oblige him to drop anchor at some neutral port in his way." P. 48.

The author proceeds to state the artful methods by which this fraudulent practice was veiled, and how it was sometimes accidentally discovered, particularly when an American vessel, bound first from the Havannah to Charlestown, and then from the latter place (nominally) to Hamburgh, met in both voyages with the same British cruizer, who, on the last occasion, finding the ship and cargo to be the same which it had examined on the first voyage, detained her. In that case the Lords of Appeal held, that "the touching at a neutral port, merely for the purpose of colourably commencing a new voyage, could not legalize the transaction, but that it ought nevertheless to be considered as a direct and continuous voyage from the hostile Colony to Europe, and consequently illegal."

Various other instances are given, in proof of the frauds of neutrals, and of the great lenity of our Admiralty Courts on such occasions. The rules established in those Courts for the discovery of truth, and the methods devised in order to elude them, are distinctly stated.

"But rules of practice," (the author observes) "which have been devised by any Court for the guidance and assistance of its own judgment on questions of fact, can evidently not be binding on the Court itself when discovered to be no longer conducive to that end, much less when they are found to be made subservient to the purposes of imposition and fraud." P. 60.

On this ground the justice of our prize tribunals is (in our opinion) most satisfactorily defended, and their consistency clearly proved.

The writer then proceeds to notice the highly alarming effects of this indulgence to the neutral flag. "In former wars" (he observes) "the mischief, to correct which the rule of the war 1756 was first applied, was of a partial and limited kind."

"But

" But during the last war, and in the present, a far more comprehensive innovation has taken place. France and Holland have totally ceased to trade under their own flags, to or from the ports of any of their Colonies; and have apparently assigned the whole of these branches of their commerce, to the merchants of neutral states.

" Spain, though with more hesitation, and by gradual advances, has nearly made as entire a transfer of all her trade with her Colonies on the Atlantic; and if any reservation now remains, it is in respect of some part only of the specie and bullion, for conveying which a ship of war or two may be occasionally risked. Even these most valuable exports have been largely intrusted to the neutral flag, at Vera-Cruz, Carthagena, La Plata, and other ports; while the still more important commerce of the Havannah, and Cuba in general, has known no other protection\*.

" Of the French Colonies in the Antilles, of Cayenne, and Dutch Guiana, while that country was hostile to us, of the Isles of France and Bourbon, of Batavia, Manilla, and of all other Asiatic settlements which have remained under a flag hostile to this country, it may be truly affirmed that neutrals have been their only carriers. The mercantile colours of their respective countries, and of their confederates, have been absolute strangers in their ports. Even the gum trade of Senegal has been made over to neutrals, and its garrison supplied by them in return†.

" But why (he adds) should I enumerate the particulars of this unprecedented case, when it may be truly affirmed in few words, that 'not a single merchant ship under a flag inimical to Great Britain, now crosses the equator, or traverses the Atlantic Ocean.'

" Though to the generality of my readers this proposition may seem extraordinary, and perhaps too strange to be believed, yet it forms only part of a still more comprehensive and singular truth—'With the exception only of a very small portion of the coasting trade of our enemies, *not a mercantile sail of any description, now enters or clears from their ports in any part of the globe, but under neutral colours.*' P. 67.

Many important facts are subjoined, which we are concerned that our limits will not permit us to detail, especially as to the effect of this neutral carrying trade, in enabling our enemies to "supplant or rival the British planter and merchant through the continent of Europe," and in the en-

\* "Cases of the Flora, Arnold, Gladiator, Emelia, Vera Cruz, &c. &c. at the Cockpit."

† "Case of the Juliana, Carsten, at the Cockpit, 1805."

couragement given to manufactures which supplant those of Manchester, Birmingham, and Yorkshire: for (says the author, we fear too truly) "the looms and forges of Germany are put in action by the colonial produce of our enemies." A very elaborate comparison is then made between the expences of this trade and those of our own direct commerce, showing that the former (with all its risques) is, upon the whole, the least burthened; and

"The produce of the *West Indies*" (says the author) "*sells cheaper, clear of duties, in the ports of our enemies than in our own.*"

Our seamen are frequently seduced into foreign (particularly the American) service; the enemy is enabled both to concentrate his ships of war, and to employ more privateers; the exertions of our officers and seamen are discouraged, as they now meet only with neutral flags, and alleged neutral property. The carrying trade is also thrown into the hands of our rivals in commerce. But the author justly remarks,

"In the contemplation of those nearer and more fatal consequences the utter frustration of our hostilities against the commerce and revenue of France, and the danger of losing of our superiority at sea, all minor and distant evils lose their terrors." P. 136.

The remedy which he proposes for these evils, our right of applying it, and the consequences which may be expected from the exercise of that right, must be deferred till our next publication,

(*To be concluded in our next.*)

ART. V. *Cases of Pulmonary Consumption, &c. treated with Uva Ursi, to which are added, some Practical Observations, by Robert Bourne, M. D. Aldrichian Professor of the Practice of Physic, in the University of Oxford, &c.* 8vo. pp. 292. 7s. 6d. Rivingtons, London, 1805.

THE author of this book was induced, he says, to give the Uva Ursi to phthisical patients, from having seen its salutary effects, in an affection of the urinary bladder, attended with quick pulse, heat, wasting, and "all the characteristic appearances, as he expresses it, (p. 1.) of hectic fever;" this was in the year 1801. In the following year, when he began his experiments, only one opportunity for using the medicine appears to have occurred. The patient is said to have recovered; but as the medicine was given mixed with bark, opium, and vitriolic acid, and the disease does not appear to have been consumption, little stress can

be laid on this cure. In the year 1803, the Uva Ursi was given to six patients; two of these are reported to have died; the remainder, who were not so seriously ill, recovered, or were improved in their health. In the year 1804, the author gave the medicine to nine patients, supposed to be consumptive, with various success; such of these as did not die, during the experiment, are said to have recovered, or to have received much benefit from taking the medicine. But those who are conversant with phthical cases, and have observed how exceedingly apt that disease is to recur, and with increased violence, after a remission of many months, will not think much reliance can be placed on cures, supposed to have been effected towards the latter end of the last year. It should also be considered, that thousands of persons, affected with coughs, with fever, and wasting, in short, with all the symptoms described, as affecting the patients whose cases are here given, recover without taking Uva Ursi, the Iceland moss, digitalis, bark, steel, myrrh, or any of the almost innumerable tribe of specifics, which have lately been so strongly recommended in this complaint.

We have been induced to take this view of the subject, to show how little reason the present author has for reproaching himself for withholding his observations from the public so long, which he excuses, as having been occasioned by ill health, and avocations, filling up the whole of his time.

"Still however, he adds, (preface, p. 8,) the considerations alledged, do not excuse me for having kept back my cases and observations, half a year and upwards since I gave notice that they would speedily be published. I am really concerned, that in point of time, it has not been in my power to fulfil an engagement, which I voluntarily imposed upon myself."

To us, however, it seems, that the author would have done still better, if he had deferred publishing his opinion a few years longer; further experience would have given more weight to his recommendation, if the medicine had been found possessed of the power he attributes to it, or in case of its failing, would have saved him the mortification of acknowledging his error. Indeed we are far from thinking it would discredit either the practitioners, or the practice of physic, if all new modes of treating diseases were withheld from the public, until time had enabled the discoverers to appreciate their real value. We should not, if such precautions were adopted, be deluged with cases, and observations, intended to support the pretensions of some fa-



vourite medicinae; but which, in reality, often only show the too great credulity, and want of correctness in the writers.

Within a very few years, we have had accounts of discoveries of medicines, said to be of sovereign efficacy against cancer, gout, dropsy, consumption, &c. all of them supported by numerous cases, drawn up with such minuteness, that the most rigid sceptic was forced to afford them some degree of credit; and yet in the hands of other practitioners, the medicines have displayed none of the powers that had been attributed to them, and those complaints continue to be as intractable, and as destructive, as heretofore. That none of the remedies against consumption, in particular, have answered the high characters given of them, we have the present author's authority for asserting.

"In the study, he says, (pref. p. 12,) as well as in the sick room, this disease, on account of its frequency, and its fatality, has occupied much of the attention of physicians; and many of the most eminent, have communicated the result of their experience, and of their reflections to the public; but we have to lament, that on no subject have medical skill, ingenuity, and learning, been employed with effects more disproportionate. Consumption, he adds, commits its ravages still; and, I believe, to the same degree as heretofore."

That Dr. B. had little reason to confide in the few experiments he had made with the *Uva Ursi*, may be gathered from the following passage.

"As I made no secret, he says, (pref. p. 8,) of my mode of employing the *Uva Ursi*, many gentlemen belonging to the profession understood what it was. From one of these gentlemen, a physician of eminence, I received an obliging letter, informing me, that in some trials he had given to this medicine, in cases of consumption, which appeared fair ones for its exhibition, it did not seem to him to be at all efficacious."

What then, it may be asked, has induced the author to publish these observations? They seem intended as an entry, or announcement of his claim to the discovery, if any merit should hereafter be found to be attached to it.

"I regret, he says, (p. 10,) that the sentiments of a physician of talents, of one who may be less prejudiced, because he is less interested, are different. I do not pretend to absolute infallibility on this head; and I am aware, how liable a person is to overrate those powers of a remedy, of which he has been the first to form an idea; and which, if they are hereafter found to exist in reality, are likely to add something to his professional credit, and character."

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This is speaking very fairly; but surely the intention of the author would have been as well answered, by giving a general account of his manner of using the *Uva Ursi*, in consumptive complaints, and the results, as by detailing the cases individually.

It is usual with physicians, to keep journals of the cases of the patients they attend; in these the prominent features of the diseases are described, the medicines employed minutely, and the alterations in the complaint noted. These observations doubtless have their use, particularly in enabling them to form a judgment of what may be likely to be beneficial, or hurtful, or to form prognostics of the probable termination in similar cases. Some cases also might be found among them, sufficiently important to merit being published; but to pour these journals out into volumes, to deluge the public with cases and observations on particular diseases, detailed with disgusting tediousness, the cases only differing from each other in the greater or less intenseness of the symptoms, as is now the fashion, can neither tend to the credit nor advancement of medicine.

From these strictures it will be seen, that we place no great confidence in the anti-phthical virtues of the *Uva Ursi*; but as it may be employed with safety, and in some constitutions perhaps with advantage, there can be no impropriety in giving it further trials; and we hope, but with no sanguine expectation, that the result may prove beneficial to the inventor, and to the public.

In the first part of the volume, the author has given a journal of the cases, sixteen in number, in which the medicine was given; then follow reflections, or observations on the cases, with the view, as it seems, of fixing the attention of the reader more closely to the subject; and lastly, pharmaceutical, and practical observations on the drug. Among these we shall notice what he says of the state in which the *Uva Ursi* is usually found here, and the caution he recommends in selecting and preparing it for the patients. The leaves only, he says, are used; when fresh they are of a light green, or purplish green colour; they are to be picked from the stalks, and the yellow, or decayed leaves, must be carefully taken out. The decayed leaves and stalks were about one fourth of the weight of such parcels as he had seen: he has only been accustomed to give the leaves in powder, and has found it convenient to begin with small doses, eight or ten grains, which he increases gradually to twenty grains. The Germans, he observes, give it in much larger doses; but even in small doses, the author has found

found it sometimes disagree with the stomach. In such cases, he adds a quarter, or an eighth part of a grain of opium, to each dose of the powders. To persons whose stomachs are very delicate, he thinks an infusion of the leaves in water, or in spirits of wine, might be given with advantage. He thinks the *Uva Ursi* has considerable power over the nervous system; some of his patients complained, while taking it, "of lowness, head-ach, or of slight vertiginous sensations." It not only reduces the quickness of the pulse, and lessens the diameter of the artery, but it "sometimes, the author says, (p. 223,) produces the remarkable effect, of occasioning the pulse to intermit." However, none of these effects were constant, and "we cannot, he says, (p. 25,) with any degree of certainty, reduce the rate of the pulse by *Uva Ursi*, give what doses of it we please." Here again we see the effects of the author's precipitancy, in publishing, before he had sufficient facts to draw conclusions from. It is very probable, that the medicine has no influence whatever on the pulse; neither Linnæus, Murray, Woodville, nor any writer we know, attribute to it any such power; its effects on the urine are less equivocal. The *Uva Ursi* was introduced, or the use of it revived, about fifty years ago, as a remedy against certain affections in the kidneys and bladder, in which it was supposed to have an almost specific power, but its virtues, as usually happens, were greatly over-rated. It is still, however, occasionally employed, and its effects on the urine are sufficiently remarkable. "In one patient, Dr. Heberden says, *Commentaries*, (p. 417,) it was frequently tried, and it always changed the urine to a green colour." Dr. Bourne found it produce similar effects.

"We know, he says, (p. 226,) that when hectic symptoms have taken place in phthisis, the urine is commonly made in small quantities, is high coloured at first, becomes turbid as it grows cool, and deposits a copious, thick sediment. Unless my experience has misled me, these appearances in cases not far advanced, generally change much for the better, after *Uva Ursi* has been taken for a while; the urine is made in the natural quantity, it is of the natural colour, and it deposits no more sediment than urine in the natural state ought to do."

We have reason however to believe, that the author has been misled; *Uva Ursi* has not been found to increase the secretion of urine, when given in doses, treble the quantity administered by him. In an appendix, with which this volume closes, the cases of six more patients are related, in which the *Uva Ursi* is said to have been administered with advantage.

ART.

ART. VI. *Memoirs of the Life of Gilbert Wakefield, B. A. formerly Fellow of Jesus College, Cambridge. In Two Volumes. Vol. I. written by himself, a new Edition, with his latest Corrections, and Notes by the Editors, to which is subjoined, an Appendix of Original Letters. 560 and 531 pp. Price 1l. 1s. Johnson. 1804.*

GILBERT Wakefield was a diligent, and, we believe, a sincere enquirer after truth; but he was unhappily so framed in temper and habits of mind, as to be nearly certain of missing it, in almost every topic of enquiry. Knowing his own assiduity, and giving himself ample credit for sagacity, he thought that he was equal to the decision of every possible question. Conscious also of integrity, he never suspected that he could be biassed by any prejudices, and therefore had no doubt that his conclusions were always right. But unfortunately he had prejudices of the most seductive kinds. He was prejudiced, in the first instance, against every established opinion, merely because it was established: and, very sparingly allowing to others the qualities for which he thought himself distinguished, he was always perfectly ready to believe, that all enquirers, who formed different conclusions, were either weak or dishonest. In this strange error he was invincibly confirmed by the very sacrifices he had made, early in life, to his own opinions. He must be honest, he thought, because he had sacrificed his interest to his judgment: others must be dishonest because their interest happened to coincide with their opinions. He loved a notion the more for having made himself a martyr to it; and would probably have given it up, if ever it had become the opinion of the majority. He never seems to have suspected that his mind might be biassed to maintain those notions, for which he had once pledged his sagacity, or sacrificed his advantages; and thus he became bigotted to almost every paradox which had once possessed his very eccentric understanding. This was not only the case in religious questions, but equally so in critical doctrines. He was as violent against Greek accents, as he was against the Trinity; and anathematized the final *v*, as strongly as episcopacy; though in these questions he stood in opposition to Professor Porson, and all the best Greek scholars of modern as well as ancient times; no less than in his faith, or rather lack of faith, he contradicted the majority of the profoundest theologians and wisest men.

That he was strictly and enthusiastically honest, ought, we think, to be allowed, in the fullest sense of the terms; and

his mind, naturally ardent, soon became so enamoured with this consciousness, (which is undoubtedly, to a mind capable of relishing it, abundantly delightful) that he seems to have acquired even a passion for privations; as witnessing to himself an integrity which could cheerfully sacrifice inclination to conviction. These feelings, added to his pride of independent thinking, led him, we doubt not, to abstain from wine; to have relinquished in part, and to be tending entirely to give up, the use of animal food; with various other instances of peculiarity. Not even the Creator\*, who ordained that animals should afford sustenance to each other, could obtain credit with him, against his private opinions: nor would he see even the obvious truth, that if the use of animal food were abandoned, a small number would be produced, to die by miserable decay, while whole classes and genera would gradually become extinct. In all things it was the same, with G. W. Whatever coincided not with his ideas of rectitude, justice, elegance, or whatever else it might be, was to give way at once, and be rescinded at his pleasure, on pain of the most violent reprehension to all opponents: whether it were an article of faith, a principle of policy, a doctrine of morality, or a reading in an ancient author, still it was equally cut and slash, away it must go, *κυνόβιον, οὐκ ὀφείλει τὸ φαγεῖν*—to the dogs and vultures. These exterminating sentences were also given with such precipitancy, as not to allow even a minute for consideration. To the paper, to the press, to the world, all was given at once, frequently to the incurring of most palpable absurdity. Thus the simple elegance of "O beate Sexti" in Horace, was proposed, in an edition of that author, to be changed to "O bea Te, Sexti," though the alteration, besides being most bald and tasteless, produced a blunder in quantity so gross, that no boy in even the middle part of a public school could have been thought pardonable in committing it. † It may easily be judged, whether a man of such precipitance, and so blind a self-confidence, was likely to be successful as an investigator of truth. So very far was he from it, that though no man of common sense perhaps ever literally exemplified the latter part of Dryden's famous line on Zimri—

"Stiff in opinion, *always* in the wrong,"

yet few, we conceive, have ever approached more completely to both parts, than the subject of these memoirs.

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\* Not to mention the words of Revelation,

But why, it may be asked, should we thus mark the character of a man, who ~~can~~ no longer offend, and of whom therefore, as a trite maxim of candour pretends, nothing but good should be said. The folly of the maxim has been recognized by many men of sense; because if ever a man's character can with propriety be scrutinized, it is when any exposure of his faults can no longer injure his interests, or wound his feelings. In the present instance, it becomes necessary, because, in the volumes now before us, an attempt is made to hold him up to an admiration, which might be hoped to give currency to some of his most pernicious opinions. The admirers of him and of his notions are complimented as the only lovers of truth and freedom\*, and he is endeavoured to be represented as a martyr, of which character, if he had much of the constancy, he had proportionably little of the other estimable qualities. Instead of exhibiting him as a model, we should rather lament him as a strong example of human imperfection; in which some great qualities of soul and understanding were rendered pernicious to himself and others, by faults original or habitual, which perverted them in almost every exertion. Thus his sincerity became offensive, his honesty haughty and uncharitable, his intrepidity factious, his acuteness delusive, and his memory, assisted by much diligence, a vast weapon which his judgment was totally unable to wield. In such a picture, notwithstanding some fine features, there is more to humble than to flatter the pride of man; and to hold it up to almost indiscriminate admiration is neither prudent nor useful.

Having premised these things which the necessity of the case seemed to demand, we shall proceed to characterize the work before us. Of the first volume the chief part, namely, the "Memoirs of the author by himself," has been long before the public, having been published in 1792. It is boasted by one of the eulogists of Wakefield, that "the first edition of these Memoirs was finished in the incredibly short space of twelve days†." A stronger instance of that precipitation and extravagant confidence, which we have before noticed as characteristic of him, cannot well be imagined. The public were to take his Memoirs as they flowed; happy enough to have them, (we presume) whatever crudities they might contain. The public, we well remember, cared very little about them; though in time, when the author became more talked of, the impression was sold off. That they are an extraordinary performance, under those circum-

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\* Vol. II. p. 327.

† Vol. II. p. 462.

stances,

stances, may be true, yet they might certainly have been amended by more care. In p. 48, speaking of his master, Mr. Wooddeson, he says, "The bent of his genius inclined him to the *Ode* and *Epigram*, compositions suited to a mind not much enlarged." This may be true of the latter, but the *Ode*, which is allowed to be one of the sublimest kinds of composition, cannot surely deserve to be thus described.

These original memoirs, however, in spite of occasional eruptions of spleen, are for the most part amusing and instructive. They contain anecdotes of various persons, besides the author; some of whom are little recorded elsewhere. Many curious particulars, which Mr. W. relates of himself, will throw more light upon his character than is afforded by his other biographers. The following is remarkable.

"During the two first years of my residence at college, I pursued my *mathematical* and *philosophical* studies with a stated mixture of *classical* reading, except when a strange fastidiousness, for which I could never account, occasionally took a bewildering possession of my faculties. This impediment commonly recurred in the spring of the year, when I was so enamoured of rambling in the open air, through solitary fields, or by a river's side—of the amusements of cricket and fishing, that no self-exhortations, no prospect of future vexation, nor even emulation itself, could chain me to my books." Vol. I. p. 86.

This want of mental regularity and self-command, in one instance, may account perhaps, in the most satisfactory and the fairest way, for many of the author's eccentricities. In one passage\*, he heartily thanks God, that his father refused a studentship of Ch. Ch. Oxford, which was offered, and determined to send him to his own college at Cambridge. In our opinion, the contrary determination would have been much happier for him; could any thing have regulated such a mind. How far he was *influenced* at Cambridge by examples different from what he would have seen at Oxford, our readers may judge from his own words. After an exaggerated praise of Dr. John Jebb, mentioned in connection with Mr. Tyrwhitt, of the same College, he says:

"I will take this opportunity on the mention of Dr. Jebb and Mr. Tyrwhitt to correct a mistake, which I know has been prevalent among my acquaintance; that I was seduced from the paths of *Oribodoxy* by the voice of these *charmers*. They are supposed, like the *Pharisees* of our *Saviour's* time, to have

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\* Vol. I. p. 59.

"compassed

"compassed sea and land to make one *profelyte*;" or, to adopt a comparison that will better harmonize with the ideas of these censorious furnizers, to have "gone about, like roaring lions, seeking whom they might devour\*."

"It is not improbable (but of this I have no particular recollection) that the *example* of such respectable characters, occupied in the search and profession of religious truth, might apply spurs to the *willing courser*."

"In connexion with the publications then current, their example certainly excited among the *Undergraduates* a variety of conversation and debate upon the controverted points in *theology*; but their influence over my mind went no further. I soon found the truth to lie upon the surface; and was persuaded that a *single eye* of any acuteness, purged from those films of habitual acquiescence, which are superinduced by the operations of *timidity*, or the suggestions of *prudence*, could never be a very long time in making the discovery. My constitutional frankness and intrepidity would then instantly impel me to the *practical profession* of it †." Vol. I. p. 113.

The insolence of this, "soon finding *that the truth lay on the surface*," when that which he fancied to be truth contradicted the majority of sagacious men in all ages of Christianity, is truly characteristic of the writer. One of his reasons for publishing, early in life, his particular opinions on theology is thus expressed. Vol. I. p. 237.

"I had resolutely determined in that ingenuous season of life, when my conviction was fresh and strong upon my mind, yet uncorrupted by "the world and the things of the world ‡," to write an indelible testimony against myself §—to leave no palliation for apostacy, no refuge from the reproach and infamy of mankind—should I ever make an offering of my *integrity* at the

\* 1 Peter v. 8.

† "Haud cuivis promptum est marmarque humilesque susurros  
Tollere de templis, et aperto vivere voto."

PERSIUS, Sat. 2. v. 6.

‡ 1 John ii. 15.

§ Joshua xxiv. 22.

"Patiar non molestè, judices, eam vitam quæ mihi sua sponte  
antea jucunda fuerit nunc jam meâ lege, et conditione, necessariam  
quoque futuram."

CICERO in Verr. III. 2.

W.

"I willingly consent that the plan of life, which was before, on its own account, the most delightful to me, shall henceforth also be rendered necessary, by the law and obligation which I fix upon myself."



Throne of Mammon, or, to gratify a patron, bow down in *Rimmon's temple.*" Vol. I. p. 237.

But was it impossible for juvenile conclusions to be erroneous? Who does not see, that by this method he precluded himself from correcting his notions, however false they might be; and enslaved himself to these idols of his own mind, beyond all possibility of return? With respect to those who adhered to the established doctrines of religion, though he does once profess to allow and be persuaded, "that many dignified clergymen are perfectly honest in professing the doctrines of the church\*;" yet he adds, "but it is an insult to the common sense of mankind in every age, to call them unprejudiced and proper witnesses:" because, he means, of the supposed bias of their interest. But he is not often so candid even as this. His favourite phrase for the established church is, "the great Goddess Diana, whom all Asia worshippeth†;" meaning to imply that the attachment of its members to the church is as mercenary, as that of the silversmiths of Ephesus, who made shrines for Diana.

These memoirs, with many such violences interspersed, and many attacks upon private persons, are continued to the author's thirty-sixth year; but, since their first publication, they have been enlarged by several insertions and many notes. The remainder of the first volume is occupied by Letters, chiefly to Mr. (since Doctor) Gregory, in which we do not see much that deserves remark.

The second volume, which continues the account of Mr. Wakefield's Life to its termination, we owe to the care of two particular friends, Mr. John Towill Rutt, and Mr. Arnold Wainwright. That it is partial, coming from such a quarter, cannot be deemed any great reproach; and the authors may be praised, in general, for abstaining from all harshness of language. But though, *suaviter in modo*, their remarks are certainly meant to be *fortiter in re*; and no opportunities are lost of insinuating censure on Mr. Pitt's administration, and on many other things, which the majority of this not very foolish nation admires; but these *exclusive friends to truth and freedom* hold in abhorrence. Mr. Wakefield died September 9, 1801, in the 46th year of his age, from the consequences, not immediately of his imprisonment, but

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\* Vol. I. p. 280.

† Vol. I. p. 290. So also, "their tutelary Goddess DIANA of the EPHESIANS." Vol. II. p. 238.

apparently

apparently of his own imprudence, in rushing into a violent course of exercise after so long inactivity, in very hot weather, contrary to his own previous conviction of what would be proper and safe in such circumstances.

The highest honours which his memory receives in this publication, are derived from the eloquent encomiums of Dr. Parr; whose judgment however appears to have been biased in some degree by his benevolence. His testimony is given, first in a letter to one of the editors, immediately after the death of Mr. W.\* and again in two letters, expressly of his literary character, subjoined in the appendix †. In the first of these letters is the following paragraph.

"In diligence, doubtless, he surpassed any scholar with whom it is my lot to have been personally acquainted, and, though his writings now and then carry with them some marks of extreme irritability, he was adorned, or, I should rather say, he was distinguished, by one excellence, which every wise man will admire and every good man will wish at least to emulate. That excellence was, in truth, a very rare one; for it consisted in the complete exemption of his soul from all the secret throbs, all the perfidious machinations, and all the mischievous meanesses of envy." Vol. II. p. 324.

Though we believe him to have been, in general, too self-sufficient to be envious, we are inclined to think that the following passage in his "memoirs" rather contradicts the too unqualified statement. Speaking of a club to which he belonged, he says,

"The rest of our associates, except poor *Mounsey*, who is mouldering into dust, in the "land where all things are forgotten," and where even mitred heads themselves will soon be bowed down, undistinguished from their fellows; ‡ the rest of our associ-

\* Vol. II. p. 321.

† Vol. II. p. 437. 451.

‡ A short copy of verses applicable to this sentiment, has been floating in my memory ever since my childhood. Whether they are trite or no, and who is their author, I cannot recollect; but, they are beautiful, comfortable, and admonishing; and shall be quoted here:

"I dreamt, that buried in my fellow clay,  
Close by a common beggar's side I lay:  
And as so mean an object shockt my pride,  
Thus, like a corpse of consequence, I cried:  
'Scoundrel! be gone; and henceforth touch me not;  
More manners learn and at a distance rot.'  
'How, scoundrel!' with a haughtier tone cried he;  
'Proud lump of earth, I scorn thy words, and thee.  
Here all are equal; here thy lot is mine:  
This is my rotting place, and that is thine.'" W.

Whose lines these are we have known, but do not now recall to mind, they are in most editions of Joe Miller's—*Rev.*

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ates, I say, are comfortably raised on the sunny hill of dignity and wealth, and look down, from their warm stations, on the vulgar crowd below them, labouring up the steep; and, among the tribe of miscellaneous adventurers, on *me* also, once their equal in dignity and rank, though now shewing to their distant view not "*grosser than a beetle.*" Vol. I. p. 137.

It is true that this is followed by a recollection of himself, in which such thoughts are suppressed; but surely the ferment of envy was at work, when the former sentence was written. The extravagance of Mr. W.'s vanity is amply proved by his hasty, and in many points ridiculous *Diatrise*, against such a man as Professor Porson; the eminence of whose talents and acquirements he knew and acknowledged. Yet such a man he dared to attack, in an extemporaneous effusion of a few hours; avowedly for no better reason than his not having noticed, in his edition of the *Hecuba*, any of the observations on Euripides, which W. had hazarded in some of his publications. At the end of the same production he alludes to a similar omission of another scholar; whose friendship he had in fact renounced, in the most insulting terms, merely because he had not acknowledged an obligation, where really none had been conferred.

Nor can we think that Mr. Wakefield, with all his disinterestedness, was exempt from a secret hope, (though perhaps not fully detected by himself) that, if our present constitution in Church and State could be overthrown, he might rise to eminence and emolument by the change. Certain it is that in 1796 and 1797, when he first began to figure as a *political writer*, his mind was fully possessed with the persuasion that the whole present fabric of Church and State was going to wreck and destruction; since in the close of the very letter above alluded to, he concluded with thanking God "that these things were coming to a speedy conclusion in this country." This perhaps may be excused, as arising from the unavoidable infirmities of human nature. Be it so, but let him not be supposed to be exempt from them, when in fact he was not.

Dr. Parr's first Letter on his Literary Character is chiefly calculated to apologize for some of his most glaring faults; as, 1. His asperity of language. 2. His imperfection of latinity. 3. His erroneous and rash (critical) opinions. 4. For his deficiency in regular and systematical study. These apologies are made, as might be expected, with much acuteness of remark, and great general utility, from being full of learned illustration; and the conclusion is as candid, and as favourable

as possible. The second Letter contains only an additional illustration of the propriety of good manners among scholars, from the *Silvæ Philologicæ* of Le Clerc. In justice both to Dr. Parr, and the subject of his remarks, we will insert the conclusion now mentioned.

"In thus endeavouring to account for the imperfections of Mr. Wakefield's writings, I would not be understood to depreciate their *real*, *great*, and *solid* merit. Many who, like myself, discern those imperfections, are far below Mr. Wakefield, not only in industry, but in acuteness; not only in extent, but, perhaps, in accuracy of knowledge; not only in the contributions which they have made or endeavoured to make, to our general stock of knowledge; but in their capacity to make them so largely or so successfully.

"While, therefore, we state what Mr. Wakefield has *not* done, let us bear in mind what he *actually* did; and when we enumerate the causes, which might have enabled him to *do better*, let us remember the *obstacles* with which he had to contend, when he *did so well*." Vol. II. p. 449.

Though we think that some degree of partiality dictated the words *real*, *great*, and *solid*, we will not attempt to contend with so consummate a judge; but will only remark, that if Mr. W. had the imperfections which even so good a friend is obliged to allow, and labours to palliate, he ought not to be proposed quite so much for a subject of admiration, as he is by his partial biographers. The most favourable conclusion we can form, by adding what these volumes contain\*, to what we know by other means, is, that if he had been regularly educated, and if his mind could ever have been disciplined to sobriety of judgment, G. W. had materials within him to have made a great man.

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ART. VII. *A Dictionary of Painters, from the Revival of the Art to the present Period: by the Rev. M. Pilkington, A. M. A New Edition, with considerable Alterations, Additions, an Appendix, and an Index. By Henry Fuseli, R. A.* 4to. pp. 711. 2l. 2s. Johnson, Faulder, &c. &c. 1805.

THE first edition of this dictionary was published in 1770, and its reception was not very favourable. Although

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\* Some things in the Appendix might as well have been omitted; particularly a most virulent and ill-written Satire, in imitation of the first Satire of Juvenal,

much was due to the compiler, on the score of indefatigable reading, and in general, of judicious selection, it could not fail to be objected by artists and connoisseurs, that it was after all, a compilation from books only, being in scarcely any instance, enlivened by a remark from actual observation. Yet in the process of time, as no work of a similar kind made its appearance, Mr. Pilkington's labours began to be regarded in a more favourable point of view. It was allowed that, although he had not seen the works of the painters whose characters he drew, yet he had the judgment to profit by the best possible sources of information, and had from a very great variety of French, Italian, and Dutch authors, selected such scattered notices and occasional remarks, as formed upon the whole, a mass of criticism almost always just, and often profound. Collections of pictures likewise began to be visited more frequently, as well as formed at great expence, by the English nobility and gentry; the progress of our Academy, and the lectures of its incomparable President, increased the ardour of public taste, and many who purposed to turn their studies to the history and biography of the Art, found in Pilkington the outlines at least of what they wished to trace to greater extent. In consequence of this the dictionary became scarce, and where a copy occurred, it was sold at a very high price. In 1798, a second edition appeared, which was merely a reprint, with some additions from lord Orford, but nothing was done to improve the original work, yet with all these disadvantages, it soon became "out of print," when the proprietors, with equal spirit and sense, determined to request Mr. Fuseli's aid in reviewing and correcting the whole.

This he has contributed in a manner that does much honour to his taste and knowledge of the art. The new articles are very considerable in number and value: many others have been re-written, and in other cases, where the original article holds its place, Mr. F. has, in the notes, rectified the opinion of the former editor, or suggested a more just criterion of merit, from actual observation. His professed object in every alteration was, "to establish the real character of the artist's style, to discriminate its different periods and followers, to fix praise and censure on its proper object, and to relieve the reader's patience." For all this, although we have not usually been admirers of Mr. Fuseli's pencil, we think him eminently qualified. In the course of his long travels and studies, he has visited all the celebrated collections, and is well known to possess a share of classical learning and taste which has rarely fallen to the lot of his brethren.

We cannot perhaps select a finer, or fairer specimen of Mr.

Fuseli's style and sentiments, than is contained in the following life of

" *Michael Angelo Bonarroti, Painter, Sculptor, Architect. Died 1564, aged 90.*—Michael Angelo, or Michelangiolo Bonarroti, the great restorer of epic design, was born at Castel Caprese, in Tuscany, in 1474; became the pupil of Domenico Ghirlandaio, and from him entered the garden, or school, opened by Lorenzo de' Medici, for the students of design and sculpture; and at his very onset gave such specimens of genius, that his fellow scholar Torregiani, whether provoked by envy, or the intolerance of superiority, shattered, with a blow of his fist, the cartilage of his rival's nose, and left him to bear the mark for life.

" It is not the design of this work to consider Michelangiolo as a sculptor, though sculpture was his primary pursuit, the love of which he said he had sucked in with his milk; and to which his attachment was such, that it was only with reluctance he entered on the enterprize of the immortal works which he has left in painting. Of a genius who succeeded beyond rivalry in whatever he undertook, it is difficult to fix the principal sphere; but it appears to be incontestible, that, however great the loss in such a case might have been to either art, painting would have suffered more if deprived of his powers, than even sculpture. In sculpture we possess the reliques of the antique, works that more than rival his. But what is there in painting that could compensate for the loss of the Sistine chapel?

" His first great work was the design so much celebrated under the name of the Cartoon of Pisa, begun in competition with Lionardo da Vinci, for the great saloon of the public palace at Florence. This work, which represented a number of soldiers bathing, and on a sudden attack, leaping or rushing forward to arm and defend themselves, was the result and the application of his anatomical labours; motion personified, the active display of bone and muscle in every possible contrast. It was finished at intervals, but prevented from being executed in fresco by the turbulence of the times; and tradition brands the name of Baccio Bandinelli with its destruction, not, however, before it had laid the foundation of that style which distinguished the succeeding epoch of Florentine art.

" Unable to resist the peremptory commands of Julio II. Michelangiolo now proceeded to paint the series of frescoes which occupy the cieling and the arches of the chapel of Sixtus IV. Their subject, in various historic compartments and single figures, is Theocracy, or the Empire of Religion, the Origin of the Human Race, and its Progress to Society. This work, which, though his first essay in fresco, displays with the bloom, the full maturity of his powers in execution and conception, perhaps the only work which might with confidence be opposed to the most

celebrated monumental works of the ancients whose extent and degree of perfection might alone have occupied a whole laborious life; this immortal work he completed, to satisfy the impetuosity of his patron, within a period of time almost fabulous to relate.

“The interval during the pontificates of Leo X. Adrian VI. and Clemente VII. Michelangiolo employed in sculpture. Clemente had conceived the idea of employing him in two large pictures, the Fall of the Angels, over the door, and the Last Judgment, on the opposite side, over the altar of the Sistine chapel: the times prevented, and death intercepted the execution of the plan. It was resumed in part by Paul III. who, soon after his accession, in a visit which he paid the artist in person, attended by ten Cardinals, prevailed on him to undertake the altar-piece, or rather to fill the enormous façade of the chapel, above the altar, with the immense composition of the Last Judgment. This, if we follow Vasari, he must have accomplished in less than seven years; for Paul III. entered the Pontificate the 25th of September, 1534, and Michelangiolo exhibited his fresco to the public in 1541.

“The last public labour of M. Angelo was in the opposite chapel, called the Paulina, from its founder, Paul III. and built by Antonio da Sangallo. The subjects which he chose were the Conversion of St. Paul, and the Crucifixion of St. Peter; they may be considered as the languid remains of his powers, and the dotage of genius.

“That Michelangiolo called oil-painting the art of females and of idlers, is well known; and the idea of his ever having practised it, is now reduced to the solitary evidence of one picture; since even that, which he painted for Angelo Doni, now in the Tribuna at Florence, and hitherto considered as an indisputable specimen of his painting in oil, has been adjudged by Lanzi to distemper. The Leda for the Duke of Ferrara, was painted in distemper. Neither the *Parcæ* in the Pitti Palace, nor the David and Goliath in the Louvre, have ever been considered as genuine; the last is probably the work of Sebastian del Piombo, who delighted in painting on stone or slate. The two Nunciate, altar-pieces in St. John Lateran, and the church Della Pace, are the works of Marcello Venusti, a Mantuan, who likewise painted the celebrated copy of the Last Judgment at Naples, for Cardinal Farnese. Venus receiving the caresses of Amor, and the Samaritan Woman, were painted from his cartoons, and by his own choice, by Jacopo da Pontormo. Bat. Franco coloured the Ganymede in oil, and Julio Clovio, in miniature; all the cabinet pieces frequent in private collections, and in frequent repetitions, such as the two Nunciate, Christ in the Lap of his Mother, Christ in the Garden, Christ on the Cross, &c. &c. are copies from his cartoons or designs.

“Of Michelangiolo it is difficult to decide, who have understood less, his encomiasts or his critics, though both rightly agree

agree in dating from him an epoch, those of the establishment, these of the subversion of art.

"Sublimity of conception, grandeur of form, and breadth of manner, are the elements of Michelangiolo's style: by these principles he selected or rejected the objects of imitation. As painter, as sculptor, as architect, he attempted, and above any other man succeeded, to unite magnificence of plan, and endless variety of subordinate parts, with the utmost simplicity and breadth. His line is uniformly grand. Character and beauty were admitted only as far as they could be made subservient to grandeur. The child, the female, meanness, deformity, were by him indiscriminately stamped with grandeur. A beggar rose from his hand the patriarch of poverty; the hump of his dwarf is impressed with dignity; his women are moulds of generation; his infants teem with the man; his men are a race of giants. This is the 'Terribil Via' hinted at by Agostino Carracci. To give the most perfect ease to the most perplexing difficulty, was the exclusive power of Michelangiolo. He is the inventor of Epic painting in the sublime compartments of the Sistine chapel. He has personified motion in the groups of the Cartoon of Pisa; embodied sentiment on the monuments of St. Lorenzo; unravelled the features of meditation in his Prophets and Sibyls; and, in the Last Judgment, with every attitude that varies the human body, traced the master-trait of every passion that sways the human heart. Neither as painter or sculptor he ever submitted to copy an individual, Julio II. only excepted, and in him he represented the reigning passion rather than the man. In painting he contented himself with a negative colour, and, as the painter of mankind, rejected all meretricious ornament. The fabric of St. Peter, scattered into infinity of jarring parts by his predecessors, he concentrated, suspended the cupola, and to the most complex gave the air of the most simple of edifices. Such, take him all in all, was Michelangiolo, the salt of art: sometimes he, no doubt, had moments, and perhaps periods of dereliction, deviated into manner, or perplexed the grandeur of his forms with futile and ostentatious anatomy: both met with herds of copyists, and it has been his fate to have been and still to be censured for their folly. F." P. 62.

To this we shall add a shorter article, but not less replete with original thinking.

"*Albert Durer. History, Landscape, Portrait. Died 1528, aged 57.*—This memorable artist was born at Nuremberg, in \*  
1471,

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\* "Sandrart, De Piles, and the Chronological Tables, agree in fixing the birth of Albert Durer in 1471, and his death in



1471, and was a disciple of Michael Wolgemuth, with whom he continued for three years.

"He seems to have had a general capacity, not only for every branch of his art, but for every science that stood in some relation with it. He was perhaps the best engraver of his time. He wrote treatises on proportion, perspective, geometry, civil and military architecture. He was a man of extreme ingenuity, without being a genius. He studied, and as far as his penetration reached, established certain proportions of the human frame, but he did not invent or compose a permanent standard of style. Every work of his is a proof that he wanted the power of imitation, of concluding from what he saw, to what he did not see, that he copied rather than imitated the forms of individuals, and tacked deformity and meagerness to fulness and sometimes to beauty. Such is his design. In composition, copious without taste, anxiously precise in parts, and unmindful of the whole, he has rather shewn us what to avoid than what to follow. In conception he sometimes had a glimpse of the sublime, but it was only a glimpse. Such is the expressive attitude of his Christ in the garden, and the figure of Melancholy as the Mother of Invention. His Knight attended by Death and the Fiend, is more capricious than terrible, and his Adam and Eve are two common models, hemmed in by rocks. If he approached genius in any part of the art, it was in colour. His colour went beyond his age, and in easel pictures, as far excelled the oil-colour of Raphael for juice, and breadth, and handling, as Raphael excels him in every other quality. His drapery is broad, though much too angular, and rather snapt than folded. Albert is called the father of the German school, and if numerous copyists of his faults can confer that honour, he was. That the exportation of his works to Italy should have effected a temporary change in the principles of some Tuscan artists, in Andrea del Sarto and Jacopo da Pontormo, who had studied Michelangiolo, is a fact, which proves that minds at certain periods may be as subject to epidemic influence, as bodies. F," P, 168.

1528, at the age of 57; but the authors of the *Abrégé de la Vie des Peintres* first, and after them Mr. Descamps, a much later writer, agree unaccountably in a palpable mistake; for, they say he was born in 1470, and died in 1528, at the age of 57, which cannot be fact; because 57, added to 1470 makes only 1527, yet they allow that he died in 1528, aged 57.

"It is such a mistake as might be excusable in the authors of the *Abrégé*, who wrote first; but a subsequent writer, who negligently overlooks such a mistake, and adopts it, cannot appear as critically attentive as he ought to have been from a respect to the public, and to his own credit." P, 167.

In correcting the mistaken, because often second-hand opinions of the old work, Mr. Fuseli has uniformly paid much attention to the real character of the artist. Of this we might give abundance of examples, but it cannot be necessary to be prolix in our extracts from a work which will soon probably be in general circulation. Of lesser instances, we may notice, that where Pilkington in the life of Gaspar de Crayer, says, "he had somewhat less fire in his composition than Rubens, but his design is frequently more correct," Mr. Fuseli subjoins, "Let not this high strain of commendation seduce the reader to imagine that Crayer was a painter of the same rank with Rubens. If he was more equal, the reason lay in his inferiority. Rubens had the flights, the falls, and the neglects of genius. Crayer steered a middle course, and preserved dignity by caution." When it is remarked that Denner finished some portraits so minutely, that even the pores of the skin are visible. Mr. Fuseli adds, that "Denner was born to be a fac-similist, not a painter. With the most anxious transcription of parts, he missed the whole, and that air of life which is the result of imitation." In the article of Holbein, Mr. Pilkington gives the Abbe du Bos's remarks on the altar piece at Basle, painted by Holbein, and endeavours to answer them. Mr. Fuseli's note upon this is,

"Mr. Pilkington disputes about a golden tooth: there is no altar piece of Holbein at Basle: an admirable figure of a dead man, not indeed of a Saviour, painted on pannel, is preserved there in the public library, and has been miserably engraved by Meubel, who has likewise given a series of engravings from the original designs of our Saviour's passion, formerly in the possession of Rubens, now in that of W. Y. Ottley. From these, and the celebrated death's-dance, chiefly known from the wood-prints published by Frellon at Lyons, we ought to form our estimate of Holbein's historic powers, which he had no opportunity of shewing in England. Holbein's title to this death's-dance would not have been called in question, had the ingenious author of the dissertation written on that subject, been acquainted with the German edition. It is likewise to be observed, that the death's-dance at Basle, engraved by Matthew Merian, is a work much older than Holbein's, perhaps of the time of our Henry IV. and towards the end of the sixteenth century, has been retouched by Hugh Glauber."

The article of Rembrandt, written by Pilkington, is long and well-compiled, but totally eclipsed by the following brilliant eulogy which Mr. Fuseli has subjoined in a note.

"Rembrandt Van Ryn was a meteor in art. Disdaining to ac-  
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knowledge the usual laws of admission to the temple of fame, he boldly forged his own keys, entered and took possession of a most conspicuous place by his own power. He was undoubtedly a genius of the first class in whatever is not immediately related to form or taste. In spite of the most portentous deformity, and without considering the spell of his *chiaro-scuro*, such were his powers of nature, such the grandeur, pathos, or simplicity of his composition, from the most elevated or extensive arrangement to the meanest or most homely, that the most untutored and the best cultivated eye, plain common sense and the most refined sensibility, dwell on them equally enthralled. Shakespeare alone excepted, no one combined with so much transcendent excellence so many in all other men unpardonable faults, and reconciled us to them. He possessed the full empire of light and shade, and of all the tints that float between them. He tinged his pencil with equal success in the cool of dawn, in the noon-tide ray, in the vivid flash, in evanescent twilight, and rendered darkness visible. Though made to bend a steadfast eye on the bolder phenomena of nature, yet he knew how to follow her into the calmest abodes, gave interest to insipidity or baldness, and plucked a flower in every desert. Few like Rembrandt knew to improve an accident into beauty, or give importance to a trifle. If ever he had a master he had no followers; Holland was not made to comprehend his power: the succeeding school consisted of colourists content to tip the cottage, the hamlet, the boor, the ale-pot, the shambles, and the haze of winter, with orient hues, or the glow of setting summer suns. F." P. 435.

The reader will be gratified with criticisms equally striking and original on Tintoretto, Rubens, Raffaello, Titian, and Domenichino. On these great masters Mr. F. has collected his whole force of style, which is rich, various, and in unison with the subject. Sometimes, indeed, it appears harsh, the idioms unusual, and the search for novelty too obvious, yet we know not any writer of late years who has enriched pictorial criticism with terms more happily and strikingly appropriate.

In noticing modern artists, particularly those of our own country, Mr. Fuseli, we suspect, will be found to differ from many of their surviving admirers, and we shall not conceal, that in some respects, we have been accustomed to hold a more favourable opinion. We shall, however, without farther comment, extract his articles of Gainsborough, Mortimer, and Romney.

" ——— *Gainsborough. Landscape, \* Portrait. Died 1788, aged 61.*—He was born in 1727, and very early discovered

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\* "Neither the limits nor the design of this work permitted the

discovered a propensity to painting. Nature was his teacher, and the woods of Suffolk his academy. Here he would pass in solitude his mornings, in making a sketch of an antiquated tree, a marshy brook, a few cattle, a shepherd and his flock, or any other accidental objects that were presented. From delineation he got to colouring; and after painting several landscapes from the age of ten to twelve, he quitted Sudbury (his native place), and came to London, where he commenced portrait-painter. His portraits will pass to futurity with a reputation equal to that which follows the pictures of Vandyck; and his landscapes will establish his name on the record of the fine arts with honours such as never before attended a native of this isle. These subjects he painted with a faithful adherence to nature; and it is to be noticed, that they are more in approach to the landscapes of Rubens than to those of any other master. At the same time we must remark, his trees, fore-ground, and figures, have more force and spirit: and we may add, the brilliancy of Claude, and the simplicity of Ruysdael, appear combined in Mr. Gainsborough's romantic scenes. While we lament him as an artist, let us not pass over those virtues which were an honour to human nature, that generous heart, whose strongest propensities were to relieve the genuine claims of poverty. If he selected, for the exercise of his pencil, an infant from a cottage, all the tenants of the humble roof generally participated in the profits of the picture; and some of them frequently found in his habitation a permanent abode. His liberality was not confined to this alone: needy relatives and unfortunate friends were further incumbrances on a spirit that could not deny; and owing to this generosity of temper, that affluence was not left to his family which so much merit might promise, and such real worth deserve." P. 206.

"*John Hamilton Mortimer. History, Landscape, Portrait, &c. Died 1779, aged 38.*—Mortimer was born at East-bourne in the county of Sussex. He learned to paint under Hudson, and to draw at the Duke of Richmond's gallery. He painted at a very early period a large picture of the Conversion of the Britons by St. Paul, which is now placed over the altar at the church of Chipping-Wycombe. He lived partly in London, partly at

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the insertion of the prolix extract tacked to his life, by the writer of the Supplement. The discourses of Reynolds are, or ought to be, in the hands of every student or dilettante of this country. Of the account itself not a word has been altered, though it be scarcely 'on this side of idolatry.' Posterity will decide whether the name of Gainsborough deserves to be ranked with those of Vandyck, Rubens, and Claude, in portrait and in landscape. F."

Aylebury,

Aylebury, in Bucks, employed in painting or etching his designs, but died in the vigour of life.

"In the prolix account of Mortimer, as an artist and a man, inserted in the Supplement to the former edition of this work, it is said that 'His knowledge of anatomy was such, that at any time, to amuse his friends, he would draw with a common pen and ink, and with the most critical exactness, the human skeleton in any attitude; and afterwards with a different coloured ink, clothe it with muscles; and that every object in nature impressed itself so strongly on his imagination, that he never used nor had occasion for an archetype, and that he rivalled nature in every department of imitation from his imagination only.' The same writer further adds, that 'he formed himself on the antique, and that by a judicious union of its ideal with his observations on living nature, he gave such nobleness, truth, and inexhaustible vivacity to the countenances of his figures, that in all his numerous paintings and drawings there never appeared two that were not different.'

"If this strain of assertions would be scarcely allowable were it applied to the powers of Raphael, or Michelangiolo himself, it must provoke our merriment or indignation, to find it lavished on capacities far inferior to those of Pietro Testa or Salvator Rosa. It is difficult to say what He would have excelled in at a more advanced period, who was unrivalled in nothing at the 'meridian of his powers.' The style of Mortimer's design was neither ideal, nor that of genial [general?] nature, though he was not deficient in anatomical knowledge, and had studied or at least copied the antique. On his colour no encomiast of his ever chose to dwell long: and if it be allowed something of a negative character, it is surely as much as it can pretend to. The verfatility which he possessed is seldom a companion of genius, nor will it screen him from the imputation of manner. He grouped rather than composed, and from any claim to expression, the heads which he etched on a considerable scale, of some of Shakespeare's most celebrated characters, must exclude him whilst they last, Mortimer was the Hayman 'riformato' of his day. F." P. 350.

"George Romney. *Portrait, History.* Died 1802, aged 68.—George Romney, who for a considerable time engrossed much of public attention in this metropolis as a portrait-painter, was the son of a cabinet-maker at Dalton, in the county of Lancaster; where, after a long struggle with necessity and unfavourable circumstances, he at last gave way to his favourite passion, and commenced painter. His own talent and obstinate perseverance, more than the random lessons of the dauber to whom he had been bound, procured him in time that success in the country which encouraged him to try his fortune in London, where he settled in 1762, and entered on a course of promiscuous practice in history and portrait.

"In 1764 he went to Paris, and after an interval of some years, visited

visited Italy in company with Ozias Humphrey, one of the most eminent miniature-painters of the time. His residence at Rome was distinguished by assiduous and solitary study, and at his return he seemed inclined to devote himself entirely to historic painting; but the opinion of his friends, his own fears, and the taste of the public, soon determined him to abandon that pursuit, and the unprofitable visions of Michelangiolo and Shakspeare soon gave way to the more substantial allurements of portrait, his rooms were now thronged with Nobles, Squires, Ministers, the Elegantes, the Belles and Literati of the day, and he divided the tributes of fashion with Gainsborough and Reynolds: history, if not absolutely abandoned was reserved for that distant moment when satiety of gain should yield to the pure desire of glory, a moment which never came. Exhausted by a long course of obstinate application, reduced to unavailing wishes, weak and opulent, he retired to Kendal in 1799, and died in a state of languor at the close of the year 1802.

"To Romney as a portrait-painter the public have bore [borne] ample testimony; he was made for the times and the times for him. If he had not genius to lead, he had too much originality to follow, and whenever he chose was nearer to the first than to the last of his competitors. Practice had given him a rapidity of execution, and nature an eye sufficiently just for form and not ungenial for colour. His women have often *naïveté*, sometimes elegance with an artless bloom and freshness of tint. His men in general have more spirit than dignity, and more of pretence than reality of character. When he attempts to produce effects by opposition of colour without decided masses of light and shade, he is not always happy in the balance, he becomes livid without freshness, and foxy without glow. Those who wish to form an idea of his historic powers may consult the pictures of the Storm from the Tempest, the Cassandra from Troilus and Cressida, and the Infant-Shakspeare of the Boydell gallery. Romney, as artist and as man, is entitled to commendation and esteem, but his life furnishes a signal proof of the futility of the idea that genius is of a passive quality, and may be laid by or taken up as a man pleases. F." P. 464.

These articles, whatever be their merit as criticisms, afford us occasion to remark that there is but little *life* in them. This, indeed, is a very general defect in the original work, where, for example, a painter excelled as an engraver, which was the case with not a few, it ought to have been part of the author's plan to notice that more particularly. A few have united poetry and painting, as Salvator, but of this we have no memorandum. Vermander, if we mistake not, was another, but we do not find an account of him in either character, in this volume. Raffaello and Michael Angelo wrote sonnets.—But perhaps our objection may appear trivial, and

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we are certainly little disposed to urge it in the case of an undertaking which Mr. Fufeli has performed, in other respects, so much to the credit of his talents and profession. In a future edition, however, we hope he may advance this Dictionary to a higher state of comprehensive usefulness, and he will therefore excuse our pointing out a few omissions and a few errors. Among the omissions are the names of Aikman, Angelis, Bassan, Boit, Dorigny, Jameson, Lanieri, Marot and some others; among the errors, one is a reference from Lambert Lombard to Suavis, and when we come to Suavis, a reference back again to Lambert Lombard: the alphabetical order is likewise in a few places not strictly followed, which perhaps may be the fault of the printer. Upon the whole, the edition is highly improved, and being among the rare productions of an artist's pen, may be considered as an important addition to the library of every connoisseur, and patron of the arts.

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**ART. VIII.** *A new Treatise on the Use of the Globes; or a Philosophical View of the Earth and Heavens: comprehending an Account of the Figure, Magnitude, and Motion of the Earth; with the Natural Changes on its Surface, caused by Floods, Earthquakes, &c. Together with the Elementary Principles of Meteorology, and Astronomy; the Theory of the Tides, &c. Preceded by an extensive Selection of Astronomical and other Definitions; and illustrated by a great Variety of Problems, Questions for the Examination of the Student, &c. Designed for the Instruction of Youth. By Thomas Keith, Private Teacher of the Mathematics and Geography. 12mo. 6s. bound. pp. 355, with Plates. The Author, Longman and Co. and Law. 1805.*

**T**HE author of the work before us is already well known from various publications which he has written for the instruction of youth. The last was a *treatise on plane and spherical Trigonometry*, of which we gave a circumstantial account, in our Review for May 1804, page 489, &c. The present performance is divided into *Four Parts*; the plan, arrangement, and execution of which, are essentially different from any other treatise that has hitherto come under our inspection.

**PART I**, is subdivided into *Ten Chapters*, of which the *first* contains a great variety of definitions, which are well selected

selected and clearly expressed, and no definition seems to be omitted, that can in the least tend to illustrate the scientific principles of Astronomy or Geography.

Among these definitions we meet with several useful notes, and some mathematical calculations; together with a complete list of the constellations, and an historical account of their origin. The *Second Chapter* treats on the general properties of matter, and the laws of motion, in which the author has shown how one body may be made to revolve round another body as a centre; this will give the young student an idea, in what manner the earth and planets move round the sun, the moon round the earth, &c. The *Third Chapter* treats on the figure and magnitude of the earth; the *Fourth* on its diurnal and annual motion; the *Fifth* on the origin of springs and rivers, and on the saltiness of the sea; the *Sixth* on the flux and reflux of the tides: each of these chapters is illustrated by notes, in which are introduced several explanatory arithmetical and geometrical calculations. The *Seventh Chapter* contains an account of the natural changes, which the earth has undergone by mountains, floods, volcanoes, and earthquakes, with an historical account of several of them; the *Eighth* comprises a short account of the different theories of the earth, such as Burnet's, Woodward's, Whiston's, Buffon's, &c. in which the author has given several short and apposite notes, shewing the insufficiency of any of the theories, to account for the preservation of mankind, and the different animals, during the flood, without the particular protection of the *Divine Power*: The *Ninth* chapter comprehends an account of the atmosphere, air, winds, and hurricanes; the *Tenth* treats on meteorology, in which, among other things, the theory of the rainbow is very clearly explained.

PART II, comprehending the elementary principles of Astronomy, is divided into *Two Chapters*. The *First* contains an account of the solar system. Here the distances of the planets from the sun, their magnitude, &c. are all calculated in notes, and such of the calculations as we have examined, appear to have been performed with care. These calculations will be a valuable acquisition to the inquisitive student. The *Second Chapter* treats on the nature of comets, the elongations, stationary and retrograde appearances of the planets; on the fixed stars, the eclipses of the sun and moon, &c.

PART III, is wholly filled with problems on the terrestrial and celestial globes, of which the number is much greater than we remember to have seen in any other work.



These problems, though rendered plain and easy by the several rules which the author has given, are not of that trifling kind which we meet with in the generality of school-books, and the exercises on each problem are numerous, and well adapted to the different cases.

PART IV, contains a promiscuous collection of examples exercising all the problems on the globes: a collection of questions designed as an assistance to the tutor, in the examination of the scholar, and a table of the latitudes and longitudes of the principal places in the world. The questions for the examination of the scholar, will be found to be highly useful; and it would be of great benefit to young students, were the substance of all elementary books of science abstracted in a similar manner.

We have given a complete analysis of this volume, because it comprehends a great quantity of valuable matter in a small compass. Had the author printed the work on a larger type, with a wide margin, he might have extended it to a large octavo volume: but his principal object seems to have been to render it generally useful in schools, and we think it cannot fail to answer the purposes for which it is designed.

ART. IX. *Occasional Discourses on various Subjects, with Copious Annotations.* By Richard Munkhouse, D. D. of Queen's College, Oxford; and Minister of St. John Baptist's Church, Wakefield. In Three Volumes, 8vo. 11. 4s. Longman, &c. 1805.

AN extensive list of subscribers, if it proves little as to the critical estimation of a work, proves much as to the personal character of the author, and seldom do we see a testimony of this kind bearing more weight than in the present instance. Dr. Munkhouse's subscribers are not only numerous but respectable, and the manner in which he testifies his gratitude to them, is also honourable to him. Of the discourses, which are only twenty-six in number, many have been published before, and may be found, particularly characterized, by consulting the general index to the *British Critic*. Dr. M. is fond of dedications, or thinks that others are, for he has given a separate dedication to each of his discourses, and two to the fourteenth. Among the persons to whom these brief eulogies are addressed, we find the  
names

names of Mr. Wilberforce, Mr. Pitt, the Archbishop of York, Prince William of Gloucester, Lord Lowther, Mr. George Rose, Mr. Windham, Sir William Scott, Lord Eldon, Lord Sidmouth, and Lord Darnley, besides many other less exalted persons. This method resembles that which we have seen sometimes in books containing many plates, where every plate was inscribed to some particular patron. We mention it here, without designing either to praise or censure the plan, but merely to point out what appears a little new. In one instance, the dedication is made to a person deceased, (John Savage, Esq.) and is followed by a short memoir of his life and character. Mr. S. died, May 13, 1804, in his 89th year, at his house in Brompton Grove, near Knightsbridge. He was a native of Bermuda, and afterwards settled at Charles-town, in South Carolina; where having acquired a handsome independence, he retired to England, a little before the American war, and remained here to his death, loved and honoured for his benevolence, piety, and many virtues. Such a memoir, which cannot but be disinterested, does honour to the publisher of it, no less than to the subject.

The discourses of Dr. Munkhouse, are amply accompanied by notes, which is the reason why not more than eight or ten appear in any one volume. The subjects are chiefly of a public nature, for fasts, thanksgivings, meetings of volunteers, &c. or before particular societies. In all of them it appears perfectly evident, that the author is a faithful son of the church, a loyal subject to the king, a patriotic lover of his country, her laws, liberty and constitution; a friend to every benevolent institution, and an enemy to tyranny and cruelty, in all shapes. With such qualities, frequently manifested by useful publications, it is not any wonder that he should obtain extensive patronage. Nor are these qualities all that his volumes announce. They prove him also to be a diligent and observing reader; and a writer, if not of distinguished eloquence, yet undoubtedly of good sense, sound principles, and well-directed application. It is not, perhaps, very important whence we take our specimen, in volumes so uniformly well-designed. We shall only avoid those from which we may have taken passages before. The preface indeed, excites our curiosity, respecting a profession called *Gregorism*, of which it has not been our lot to hear before. It says, "of Freemasonry, many and eloquent have been the panegyrics: of *Gregorism* not a few; they are sister societies, no less upright and amiable in their principles, than venerable for their antiquity," (p. xxiii.) Of Free-

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masons,

maçons, who has not heard? Of *Gregorians* (for so they are called) the same question cannot surely be asked. Dr. M. has two discourses preached before them\*, but in both we seek in vain for any account of the present state of the society, or even of the origin of its name. Concerning its history, though he presumes it to be ancient, the preacher confesses that no information can be had.

“ From these reflections I pass to the subject of that ancient and honourable Society, the anniversary of which we are this day assembled to commemorate. How shall we account for the darkness that is spread over the early periods of its history? Or to what shall we attribute the slender influence of its charms among a people so highly extolled for their philanthropy—so prone to acts of kindness and beneficence? Is it not surprising, that an Institution which professes to strengthen the bonds of brotherly affection, to supply the wants, and to make light the burden, of adversity, should be so little known, and its blessings so very partially distributed?

“ If it be objected, that the genius, the precepts and promises, of the gospel are of themselves sufficiently incentive to works of kindness and charity, without any collateral aid from *Gregorism*, or any similar Institution, and that it is therefore unimportant and superfluous, I for the present, content myself with alleging the expediency, notwithstanding, of sometimes contracting the current of benevolence into a narrower channel, in order thereby to increase its energy, and magnify its effects. We are commanded, it is true, to do good to all men; but this command, we must remember, is liable to certain evangelical regulations and restrictions, to a consideration of which I might appeal, and submit to the result the decision of the argument. Whether then we investigate its *nature*, or contemplate its *antiquity*, we cannot but wonder that such real excellence, so much accompanying dignity at the same time and simplicity, should have failed to recommend it to a more general acquaintance with the noble, the generous, and humane; or that this venerable Order should, at intervals, have possibly subsisted in the world for many ages, without leaving behind it (so far as we know) any sensible tokens of its varying state and progress; any authentic evidence of its high origin!

“ We have indeed seen a sister-society industriously traced (in its operative quality at least) from age to age, and existing in every climate from the period of creation to the present hour. Its records are closely interwoven with the annals of holy writ; and its traditions must be allowed to assume an air of soberness and authenticity. If, amid the silence that prevails on the subject of *Gregorism*, we have to regret the darkness in which much of its history is absolutely involved, we may however securely felicitate ourselves on this, that it is not rendered ludicrous by

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\* The 10th, and the 18th.

the minute and laboured details of an intricate narrative, nor fondly perplexed by the busy meddlings of vague and fanciful conjectures—such, for instance, as commonly accompany the fabulous histories of the primeval establishments of the earth. All that we are enabled to collect at this day, concerning the probable era of our venerable Order, is to be sought for in its mystic symbols; in that curious display of hieroglyphic learning, which, amid the revolutions of time and the wreck of ages, has descended to us. These emblems indeed, it is to be apprehended, have undergone material modifications. They may not, I grant, have been faithfully derived from the very period of the Institution; whilst it is obvious to remark, that some of them are coeval with time itself, and all may boast of antediluvian antiquity.

“ It is less difficult to ascertain its *nature*. To this, the object which it has in view, and the wisdom of its constitutional laws, respectively bear witness. We know that, wherever it exists within our own observation, its benign tendency and salutary effects are eminently conspicuous. And who can tell if GREGORIANS *may* have been incorporated, they *may* have flourished as a Society, and diffused comfort and happiness in countries, the present inhabitants of which are unconscious even that such an Institution now is, or ever did exist among men. They may have relieved the wants, and gladdened the hearts, of myriads, in climes far removed from each other as is the rising from the setting sun.

“ Is it not then for us, my brethren, to rejoice—surely it is for me, more especially, to congratulate myself on the pleasing prospect of being in any measure instrumental in *reanimating* (if I may be allowed the expression) *the ashes* of expiring Gregorism?” Vol. II. p. 54.

If *Gregorism* be really so good a thing, we ought to know more of its rules, and whatever can be known; and we confess that our curiosity has been excited, more than gratified, by the notices here given. In the other sermon on the subject, the antiquity of *Gregorism* is asserted; and some published resolutions of the Wakefield *Gregorians* are given; but whether there be another lodge, or chapter of them in the world, or when or where there ever was, we are totally uninformed. The author is a Free-mason, as well as a Gregorian, and has a sermon in favour of that fraternity also, which we long ago noticed.

To the numerous friends by whom these discourses have been patronized, we trust they will be acceptable, for the merits we have mentioned. That they are calculated for general admiration, or likely to rival the popularity of a few which we could mention, is more than we can undertake to assert.

ART. X. *An Essay on the Entropion, or Inversion of the Eye-lids.* By Philip Crampton, M. D. Member of the Royal College of Surgeons in Ireland, Assistant Surgeon to the Westmoreland Lock Hospital, and one of the Surgeons to the County of Dublin Infirmary. 8vo. 75 pp. with two plates. 2s. 6d. Carpenter. 1805.

THE author of this Essay points out very clearly the fallacy of the old theory of this distemper, and thence accounts for the bad success of the operations which are usually recommended to remedy it. He then endeavours to establish a different theory, and describes a new operation conformable to it, which in three instances has been crowned with success.

The ancient writers uniformly attributed the inversion of the eye-lids to an excess of humidity, and relaxation of the skin; this explanation has been regularly copied by their successors. But Mr. Crampton very judiciously remarks, that the skin of the eye-lids is quite loose to allow them to open and shut with facility. The eye-lashes are therefore not preserved in their proper direction by the tension of the skin, and consequently cannot be inverted by its relaxation.

Mr. Benjamin Bell, something aware of the insufficiency of this cause, supposes that there is likewise a "contraction of some of the fibres of the *orbicularis*." This muscle we can contract at pleasure; and any one who pleases may try, and he will soon be convinced, that with whatever force he shuts his eyes, he will never invert his eye-lids. Mr. Ware is equally unsuccessful in attempting to improve upon the old theory. For he adds to the contraction of the *orbicularis*, the relaxation of the *levator palpebræ*, as the cause of the inversion of the eye-lids. We wish this inadvertency was blotted from Mr. Ware's valuable work. He forgot that the *orbicularis* and *levator palpebræ* are antagonist muscles: the one continually relaxing, when the other contracts; and both actions occurring every minute while we are awake. These natural movements cannot possibly invert the eye-lids, or produce disease. Mr. Crampton perceiving that none of these causes are adequate to the production of the effect, has assigned a new one. He imagines that the inversion of the eye-lids is produced by a contraction of that part of the *conjunctiva* which lines the eye-lids.

We acknowledge that there are also strong objections to this

this theory. It is the first time we have heard of the *conjunctiva* possessing a muscular contractile power; this is a gratuitous assumption to which we find difficulty in assenting. But whatever judgment may be passed upon the theory, the operation invented to cure the distemper is deserving of the most serious consideration. It is thus described:—

“ I raised the upper eye-lid by means of the first and second fingers of my left hand, while I passed a very narrow, slightly-curved, and sharp-pointed bistoury between the eye and the eye-lid at its external angle. I then pushed out the point of the knife so as to divide the internal connecting ligament of the tarsus and the external integument obliquely upwards. This incision was about three lines in length. I then made a similar incision at the internal angle completely dividing the superior branch of the tendon of the orbicularis palpebrarum\*. The eyelid immediately felt unconfined, and its margin could with ease be turned outwards; however, I thought it necessary to divide the contracted conjunctiva: this was effected by running the knife along the internal membrane of the eyelid, beginning at the external and terminating at the internal angular section.” P. 64.

We had much satisfaction in learning, that this operation, together with the application of an instrument Mr. Crampton has likewise invented, which he calls *suspensorium palpebrarum*, entirely cured the patient. It likewise succeeded in two other cases, which are accurately related.

We most sincerely hope that this operation may commonly answer, in which case Mr. Crampton will have made an important discovery. For it is acknowledged by Heister, Richter, and Ware, that this tormenting disease often resists every treatment, and occasions total blindness.

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\* “ The duct leading from the superior punctum lachrymale is divided in this part of the operation; but its division is attended with no bad consequences, as the new orifice remains pervious, and performs the function of the punctum lachrymale.”

**ART. XI.** *Authentic Memoirs of the late George Morland, with Remarks on his Abilities and Progress as an Artist, in which are interspersed a Variety of Anecdotes never before published, together with a Fac Simile of his Writing, Specimens of his Hieroglyphical Sketches, &c. &c. the whole collected from numerous Manuscript Commentaries. By Francis William Blagdon, Esq. Embellished with Engravings. Folio. pp. 3l. 13s. 6d. Orme. 1805.*

**A**S the public curiosity has been much excited towards this most ingenious but eccentric character, the present sketch of his life, accompanied with specimens of his talents, will doubtless be generally acceptable. He discovered from his earliest childhood a great disposition to the profession, which he afterwards followed, marked by the waywardness and extravagance which continued to distinguish him. The present performance details various anecdotes of his youth, and the following extract will shew in what manner this biographical undertaking is executed.

“About the age of twenty George Morland made his first attempts at original composition in a few small pictures, dictated by his father, from the popular ballads of “Young Roger,” &c. which, though they possessed no great merit, were much admired as the productions of a youth; they soon found their way into the hands of the engravers, and the rapid sale of the impression contributed to bring Morland into general notice.

“Several gentlemen, well known for their just discernment, and the liberal patronage which they afford to the arts, offered about this period to patronise young Morland, and bring him forward in the world. Mr. Angerstein in particular permitted him to copy Sir Joshua Reynolds’s celebrated picture of Garrick, between Tragedy and Comedy, and which he executed in a manner that reflected the highest credit on his genius. On this occasion he attended with his father at Mr. Angerstein’s villa at Blackheath; and that gentleman wishing to observe the progress of the work, requested to look on while the youth was performing it. But here the unfortunate peculiarity of his disposition was first manifested, for he refused to begin the picture till his patron had solemnly assured him that no person should interrupt him, and that he should be allowed to do whatever he pleased. He then began his work; but during the whole time he was engaged on it he associated with the servants, and no inducement could ever once bring him within sight of his patron.

“The peculiar circumstances which led him to prefer rural subjects, in which he so much excelled, are not accurately known. It is certain that his early original productions were not

not of this description : several of which have been painted out to me as his primary attempts consist of the inside of shoemakers' shops, milliners' and tradesmens' shops, and window scenes, watchmen, porters with parcels, &c. A few years afterwards he painted several pictures from Ramsay's pastoral piece, "The Gentle Shepherd," several of which were engraved in the chalk manner, and published by Mr. Mearle, of Leadenhall-street, which gentleman from this connection became a firm and steady patron to him, and is said to have continued his good offices towards him till the time of his death. Another of his earliest patrons was Mr. Ingham Foster, of Clement's-lane, Lombard-street, and who, had not death prevented him, would have taken him into Italy.

"Before George Morland had emerged from the shackles of paternal authority, a gentleman, who was about to spend the summer at Margate, advised the father to send his son thither to try his skill as a portrait painter, to which he consented ; and George, with his picture of Garrick, and some others, took lodgings at Margate for the season. His success was great, for some of his portraits having afforded satisfaction he obtained a vast number of customers ; but here his propensity for low dissipation, which he had at first acquired in the purlieus of Covent Garden, broke out with redoubled violence ; his business was neglected, and his employers being unable to procure these portraits, on most of which they had advanced money, retired in disgust, and left him to return with empty pockets, and a large cargo of unfinished canvasses, which a thirst of profit had induced him to begin, and vulgar revelry had prevented him from completing : it is needless to add very few of them were finished after his return.

"This excursion, though trivial in itself, and its immediate advantages, was nevertheless of great importance in the subsequent life of our artist : it was here that he formed those low connexions that contributed to fix his character, while the little business which he completed gained him the reputation of an artist of considerable talents ; and on his return an idea of self-consequence, so natural to youthful minds, when subject to adulation, induced him to fix what price he thought proper upon his own productions, and soon afterwards to break off the connection with his father in order to continue the exercise of his talents for his own advantage.

"It has been asserted that the society of rational men or beautiful women made him feel his own insignificance, and that being unable to converse with them on the general topics of refined conversation, his employers became to him objects of disgust. This is perhaps a view of his character rather illiberal than impartial ; for the man, who on the most common occasions of life could write letters strictly grammatical, and in a very good hand, must be presumed to have had an education sufficient to en-



able him to converse on ordinary topics, even with persons in a higher sphere of life, without the danger of exposing either his ignorance or insignificance: it is therefore most probable that his attachment to such *elegant* amusements as ass and pig races, proceeded rather from the peculiar bent of his inclination, than from any disgust he could have taken at the more refined manners of those who employed him; certain, however, it is, that such vulgar entertainments formed his sole delight. An excursion into the country to witness a smock race, or a grinning match, a dinner and drinking bout after it, and a mad frolic home, which generally included a tumble in the dirt, formed the highest extent of his gratification.

"As Morland was superior in talent to his companions, so he was generally the richest amongst them; and, according to the laws of equality established between the confraternity, his purse was open for their general expences.

"Those who are acquainted with the character of persons in low life must know that œconomy is a virtue of which they are, generally speaking, utterly ignorant: Morland, however, was liberal even to prodigality; and with that innate generosity so peculiar to Britons, would part with his last shilling to relieve the distress of a fellow creature.

"Every one has heard of the unbounded generosity of the celebrated Dr. Goldsmith, a man whose education alone, without any actual experience of the world, might have prevented him from becoming the dupe of designing artifice; and yet the impositions to which he was subjected would astonish the most incredulous were they not provided with incontrovertible proof of the facts.

"Morland was the exact counterpart of the generous Doctor: as long as he had a shilling in his pocket he would give it for the relief of any distressed object with whose case he was acquainted. The following anecdote, which has never before been published, may be relied on, as it has been received from a gentleman who was present at the time.

"Morland having given a dinner to a party of friends, including some gentlemen who employed him, a petition was presented to the company from a poor carpenter, who from illness was unable to work. Almost every person present expressed much pity for the distressed object, and in the usual way lamented that it was not in his power to afford him effectual relief, concluding by returning the paper; when Morland, after rallying them on the great service their compassion would afford, said he would set them an example, and immediately deposited half a guinea, upon which each person present contributed half a crown, one gentleman only excepted, who refused to produce a sixpence, though he was at that time making a considerable profit by the purchase of Morland's paintings.

"His

“ His conduct on this occasion so exasperated George that a quarrel ensued, and he broke off the connection.

“ It is worthy of remark, that this occurrence took place when Morland was by no means in his most prosperous days, he being at that time deeply in debt, and in great want of money.

“ This charitable and generous disposition frequently rendered him the dupe of impostors, and he was many times literally robbed.” P. 5.

This pleasing publication will, however, be principally valued for the very neat examples which the editor has selected and executed of Morland's professional abilities. These were certainly very considerable, though in a confined circle. Dogs, horses, rustic characters and scenes, were his particular delight, and most admirably delineated by his pencil. Lamentable is it that his life was debased by the lowest vices, and consequently terminated in the bitterest poverty.

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ART. XII. *The Architectural Antiquities of Great Britain displayed in a Series of Engravings, representing the most beautiful, curious, and interesting ancient Edifices of this Country, with an historical and descriptive Account of each Subject. By John Britton. Parts I. and II. 11. 1s. Longman and Co. 1805.*

ALTHOUGH it is contrary to our usual practice to notice works which are in progress only, the extraordinary beauty of these numbers entitles them to an exception from the general rule.

They are devoted to the elucidation of the best architectural remains our country can boast; each subject is distinctly treated; and as the work is not paged, the Amateur may by a fresh arrangement render each article subservient to his own views in illustrating the history of Gothic Architecture.

In the selection of specimens Mr. Britton has unquestionably shown his judgment, since he has either taken those which, erected at a known period, display a character peculiar to themselves; or whose history, accompanied by the most circumstantial details, throws a general light on architectural science.

The first specimen is the Priory of St. Botolph, Colchester, which, though founded in the reign of Henry the First, exhibits characteristic peculiarities which differ from those of any other structure in the country. Mr. Gough speaks

speaks of it, in the last edition of Camden, as a singular instance of Saxon, entirely of Roman brick, if not the oldest piece of entire brick-work in the kingdom. Built of Roman materials, it is without a Roman character, and seems to countenance the notion, that when the Roman temples were overthrown in this country by the Converts to Christianity, they frequently raised Christian Churches on the ruins.

The second series of the plates in the first number are appropriated to the Priory Church of Dunstable, in Bedfordshire; the respective æras of whose style are all distinctly ascertained, and one plate devoted to the separate exhibition of its parts and ornaments.

The third specimen Mr. Britton has illustrated, is the tower gateway of Layer Marney Hall, in Essex, exhibiting the kind of mansion into which the residences of our nobility dwindled when they lost their castellated character. It was probably erected toward the latter end of the reign of Henry the Seventh. Its principal material was red brick, with chequered compartments of flint, and diagonal lines of dark glazed brick, occasionally introduced. It had a large court in the centre measuring 104 feet five inches by seventy-six feet four; was surrounded by lofty buildings, and entered by a handsome gateway, whose projecting octagon towers were about seventy-three feet high. It is, perhaps, the best specimen in the kingdom of its kind which Mr. Britton could have introduced.

The Abbey Church of St. Nicholas, at Abingdon, forms the fourth specimen. The building represented in the plate appears to have been erected somewhat previous to 1300, but for its illustration few documents have been discovered.

In regard to the first part, however, Mr. Britton's plan does not seem to have been so fully developed as in the second. In the first he is the Antiquary only; but in the second the *Architectural* Antiquary. The second part is entirely devoted to the 'HISTORY OF KING'S COLLEGE CHAPEL,' with a plan, sections, and views. A part of Mr. Britton's description we shall insert, observing only that the beauty of the engravings, by which it is accompanied, seems to rise in proportion with the increased interest of the work; and that the view of the interior, engraved by Mr. Edwards, is one of the finest things we have ever seen.

" Henry the Sixth, who all writers seem to have allowed would have made a better figure in a cloister than a court, was only nine months old at his accession to the throne. In his natural disposition he was weak and ductile, though, at the same time,

more deeply tinctured with devotion than was common, even to the general complexion of the times. The kings, his predecessors, who were less pious than himself, had been liberal, even to extravagance, in the erection and endowment of religious houses; and Henry, who, to a piety which was little encumbered with state transactions, added the zeal and generosity peculiar to youth, endeavoured, in the present work, to eclipse their efforts. His first design for building was upon a small scale, yet afterwards he extended it so largely that Henry himself foresaw it could not possibly be finished in his life time. He left instructions, therefore, with a view to its completion, in his will; and detailed a plan, which while it reflects the highest credit, at least on the grandeur of his devotional ideas, evinces that, though the architects of those times were unguided by the cold rules of proportion, they still worked upon acknowledged principles: and reconciled solidity and lightness with a better grace than the best artists of what may be termed the classic æra. It is enough to say they understood *effect*, and that in their efforts to attain it, they never weakened the buildings they erected.

"Henry's first foundation, in 1441, was for a rector and twelve scholars only; but his second was for a provost and *seventy* scholars, who, owing to the incompleteness of the monarch's designs, were long confined to the few and inconvenient apartments provided for the smaller society. The plan which Henry had projected in the second instance was proportionable to the number of people for whose maintenance he had made provision: but a *part* of the chapel only, which formed the north side of an intended quadrangle, was all that the troubles of his reign allowed him to erect. According to Henry's Will, the chapel itself was to contain, in length, two hundred and eighty-eight feet of "*assize*," without ailes; and all of the width of forty feet. The walls were to be ninety feet in height, embattled, vaulted, and "*chare-roffed*," sufficiently buttressed, and every buttress finished with pursled pinnacles or little spires with flower work. The window at the west end was to have "*nine days*," and the windows in the sides five days: betwixt every buttress in the body of the church, on both sides, were to be "*closets*," or small side chapels, with altars; they were to be in length twenty, and in breadth ten feet, and the pavement of the choir was to be a foot and a half above the pavement of the church.

"How far this building was advanced previous to Henry's death is not satisfactorily ascertained, though it is generally admitted that the eastern end was raised some feet above the ground, and a small portion of the north and south walls were built. The rest was left for his successors, though the whole was not entirely finished till after the year 1530.

"Mr. Cole, whose manuscript collections for Cambridge are now preserved in the British Museum, gathered the following particulars,

culars, which were in part printed by Malden, in his "Account" of this chapel :

" For carrying on the buildings of the college, the founder settled, per annum, till the work should be completed, a part of his Duchy of Lancaster, which, for that purpose, he vested in feoffees.

" On March 4th, 1446, he granted to the provost and scholars, a stone-quarry in the lordship of Hefelwode, in Yorkshire; and on the 25th of February, 1448, to the provosts and scholars of Kings and Eton jointly, another quarry at Huddlestone, in Yorkshire.

" In 1461, on the proclamation of Edward the Fourth as King, an entire stop was put to the works; for the Duchy of Lancaster and the whole revenues of the college were seized: a part of them, indeed, were granted again for the maintenance of the provost and his scholars, but nothing from the Duchy for the building.

" In this state every thing remained for the greater part of twenty years, till Dr. Field, the warden of Winchester college, was chosen provost. On June 10th, 1479, he was appointed overseer of the works\*; and continued till June 14th, 1483, during which time 1296l. 1s. 8d. was expended on the buildings, of which 1000l. was given by the King, and 140l. by Thomas de Rotherham, Bishop of Lincoln, and Chancellor of England, who had been once a fellow of the college.

" From the 14th of June, 1483, to the 22d of March following, nothing was done, at which time Thomas Cliff was ap-

\* " Formerly, when the principal knowledge of the arts and sciences centred in the clergy, it was not an uncommon thing to appoint some dignitary of the church to preside over the King's works. Thus William of Wykeham was the overseer or surveyor of the works at Windsor Castle; and Nicholas Cloose, who was made a Fellow of King's College at its foundation, and was afterwards, in 1452, Bishop of Lichfield and Coventry, was the first person appointed as overseer and manager of the intended building: some assert that his father was the architect. John Canterbury, who went from Eton to King's, in 1451 was made clerk of the works. And another of the overseers was John Langton, who was made Bishop of St. David's in 1447. In the indentures, likewise, which are printed in the Appendix, we find the Archdeacon of Norwich overseer of the glass-work for the windows. And in the archives of Caius College, in a deed dated August the 17th, 1476, the names of the following artificers are preserved: John Wulrich, master-mason; John Bell, mason-warden; and Richard Adam, and Robert Doggett, carpenters."

pointed

pointed by King Richard the Third, overseer of the works, and continued so till December the 23<sup>d</sup>; during which period the sum of 746l. 10s. 9½d. was expended, of which the King appears to have given 700l.

“ At this time the east end of the chapel seems to have been carried up to the top of the window, and the two first vestries towards the east, on the north side, were covered in; but the battlements over them were not set up. And thus the building stood sloping towards the west end, being carried no higher than the white stone rises, till the 28th of May, 1508, (23d Henry VII.); from which time the work went on at the expence of Henry the Seventh and his executors, till July 29th, 1515, (7th of Henry VIII.), when the case of the chapel was finished. During this time the expence of the works amounted to 1158l. 11s. 10½d. of which, in the first year, from May 28th, 1508, to April 1st, 1509, 1408l. 12s. 6½d. was remitted, from time to time, to Dr. Hatton, provost of the college.

“ On the 1st day of March, 1509, Henry the Seventh, by indenture between him and the provost and scholars, gave 5000l. for carrying on the building; and bound himself and his executors to furnish the college with further sums of money, from time to time, till the chapel should be completed: the provost and scholars, on their part, covenanting to lay out the money faithfully under the direction of such overseer as should be appointed by the King, or his executors. On the 8th of February, in the third year of Henry the Eighth, the executors of Henry the Seventh, by indenture between them and the provost and scholars, gave 5000l. more, “ To the intent that they (the provost and scholars), and their successours, by the advise, oversight, and controulment of the sayde executours or theyr deputyes, and noon otherwise, shal as hastily as they can or may reasonably; without delay, *warnte the churche* of the faide colleg after the fourme of a *platte* therefor devised and subscribed with the hand of the said executours; and cause double desks to be made in the qwer of the faide chirch; glase all the windowes in the said chirch w<sup>t</sup> such images, story, armys, bages, and other devises as shall be devised by the faide executours; and also clerly and holy synyshe, perfourme, and end al the warke that is not yet done in the faide churche in all things as wel w<sup>in</sup> as without.” The said provost and scholars covenanting and binding themselves and their successours to the said executors—“ That they shal indevyer themselves in that they can that the said werke of the sayd churche in al things shal as shortly and spedely, as conveniently may be doon, be accomplished and fynished w<sup>out</sup> any default in them to be assigned. Provided alway that the sayd provost and scholars, nor theyr successours be not charged by the premises farther than the sayde money may extende.”

“ The great stone roof of the chapel, the finials of twenty-one buttresses, the towers, the stone roofs of the two porches and  
 sixteen

sixteen small chapels (seven of which are annexed to the body, and nine to the choir), and the battlements of all the small chapels and porches, were set up, by contract with the master mason, at the following sums: for the more minute particulars of which the reader is referred to the different indentures given in the Appendix.

"The *great stone roof* of the chapel, divided into twelve arches, to be built of Weldon stone, according to a plan signed by the executors of Henry the Seventh, and set up within three years, at 100*l.* for each severy or arch; 1200*l.*

"For *twenty-one synials*, to be built of Weldon stone, according to plans made for the same, and according to one other synial (or pinnacle) then set up, only somewhat larger; and to be set up and finished before the 25th of March next ensuing after the date of the Indenture, at 6*l.* 13*s.* 4*d.* each; the college allowing 4*l.* 5*s.* farther for the iron; 1441*l.* 5*s.*

"For *one tower*, to be built of Weldon stone, according to a plan made for the same; and to be set up and finished before the 25th of March next ensuing after the date of the Indenture; 100*l.*

"For *three towers*, to be built of Weldon stone, according to the plan of the former; and to be set up and finished before the 24th of June next ensuing, after the date of the Indenture, at 100*l.* each; 300*l.*

"For the *stone roofs of two porches*, to be built of Hampole stone, at 25*l.* each; 50*l.*

"For the *stone roofs of seven chapels* in the body of the church, to be built of Weldon stone, at 20*l.* each; 140*l.*

"For the *stone roofs of nine chapels* behind the choir, to be built of Weldon stone, of more coarse work, at 12*l.* each; 108*l.*

"For the battlements of eighteen chapels and two porches, to be built of Weldon stone, at 5*l.* each; 100*l.*

"All the roofs and battlements to be finished before the 24th of June next ensuing, after the date of the Indenture, and according to plans signed by the executors of Henry the Seventh.

"The principal stone-work of the chapel being completed, the next object was to glaze the windows. To have these executed with PAINTED GLASS, in a style corresponding to the other parts of the building, the provost, &c. agree with different glaziers, by two Indentures, (vide Appendix) dated the last day of April, and the 3d day of May, 1526, (18th Henry VIII.) to fit up "*with good, cleene, sure, and perfyte glasse, and orient colours and imagery,*" &c. twenty-two of the upper windows of this chapel: these were to be finished in a workman-like, and substantial style, within five years; the glass to be provided, at 16*d.* a foot, and the lead at two-pence a foot. By whom, or at what period the other four upper windows, and the lower tier, communicating light to the chantries, were glazed, does not appear; nor have the names of the artist or artists who made the designs

designs or "vidimusses" been preserved: conjecture has attributed them to Giulio Romano, to Raphael, and to Holbein. Perhaps the best mode of solving the difficulty is to consider them as the productions of different artists, whose best works were copied, and applied to this vitrified painting. The short time that was allowed for their completion implies, that they must have been executed in this country; and Holbein was the only painter here capable of designing such pieces. Though ancient painted glass is generally to be admired only for its effects, yet this at King's College is executed with so much skill, taste, and judgment, that it has obtained the praise of the most celebrated artists of modern times." P. 2.

A work so executed cannot fail to meet encouragement.

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ART. XIII. *Sermons, by Charles Peter Layard, D.D. F.R.S. F.A.S. late Dean of Bristol.* 8vo. 297. pp. 12s. Rivingtons, &c. 1805.

HOW much the character and talents of the late Dean of Bristol were esteemed by persons in themselves estimable, and by many even of the highest rank, might be evinced sufficiently, if necessary, by the list of names prefixed to this posthumous volume. The Dean was himself reserved and modest about the publication of *Sermons*. Only one in this volume has before appeared, (the 17th) and that by particular desire. The *Wauburtonian Lectures* were preached by him, but none of those *Sermons*, though approved by the hearers, have ever seen the light; for the 7th, 8th, and 9th of this collection, which are on the subject of *Prophecy*, cannot apparently have belonged to that course. The five first, here given, are on the principal Festivals; the sixth, on preferring the Praise of God; the tenth, on the General Fast in 1796; the eleventh, an *Affize Sermon*, preached at Bristol, before Sir Giles Rooke, in 1802. The remainder, excepting the 17th, which is the last, are on miscellaneous, but well-chosen subjects. The last was written for the *Magdalen Charity*, and published at the request of the *Governors*. The following description (in the sixth *Sermon*) of the infelicity of a man who has sought only worldly praise, is well drawn up, and affords a favourable specimen of the Dean's power of writing.

"None of these internal and inestimable satisfactions are experienced by him, who hath sought only the praise of men, though  
success



success hath elevated him to the highest pinnacle of celebrity. He knows that his own glory is as transitory, as it is ill-founded. Applause itself often sounds in his ears like censure; for when others commend him for what he appears to be, he is sensible that they are telling him only what he ought to be. He labours under the constant anxiety and difficulty of preserving the consistency of an unsubstantial character. If he prospers in the world, he is sensible that his apparent merit hath defrauded real merit of its just reward. If disappointment or misfortune befalls him, he has no resource within. There is no dignity in hypocrisy; and hope in futurity is unknown to one, who hath sought all his gratifications in this world. This state of the mind is the true, the only cause, why so many who have all their lives been the objects of flattery, and the favourites of fortune, have been discovered to be extremely miserable, have in some instances been absolutely weary of life, and at length have, by the fatal violence committed against themselves, discovered their own unworthiness. Miserable state indeed! when he who cannot endure to look upon the deformity of his own mind, hastens away from the acclamations of unmerited applause, to appear before a tribunal, where that deformity will be exposed to everlasting contempt." P. 95.

The following passage from Sermon the seventh, (which, as well as the two next, is founded on the 72d Psalm) seems also worthy of citation. The ideas are by no means new, but they are well expressed.

"It is most worthy also of remark, that when the best-laid scheme of human policy is once contrived, men always provide, as far as may be, for the security of its success, by the election of such instruments as are likely to be most effectual to secure its perfect execution; but in many parts of the great scheme of man's redemption, that is, in many prophecies relating to essential parts of it, it is declared that God hath chosen instruments apparently weak, and, as it should appear to reason, inadequate to the purposes they were destined to effect. This character of prophecy appears to have escaped the attention of the Jews, both ancient and modern. If they saw it before the establishment of their nation, as the chosen people of God, they were blind to it when their eyes were dazzled with the prospect of temporal dominion; they continue blind to it at this very hour; they still expect a kingdom which "cometh," as our Lord expresseth it, "with observation," and suppose that in the revolutions of the world, their Messiah shall appear with all the ordinary means of power and conquest, to restore them to their land, and avenge them of their adversaries.

"If, however, we may argue by analogy, from God's former dealings with mankind since the beginning, to what we have  
reason

reason to hope, there is great room to believe that the nature of their restoration, and the means of it, will be extremely different from what they expect, that they will be grafted in again into the body of the universal church, and that the immediate means of effecting this, will be of a gentle nature, operating peaceably, but effectually, most likely operating at this very hour, in a manner imperceptible both to them and to ourselves." P. 116.

Of the last Sermon, the reader will find our sentiments in our twentieth volume, p. 560. Two other Sermons by Dr. L. we have also reviewed: the one a Consecration Sermon, for which, see vol. iii. p. 703; and the other before the Sons of the Clergy, vol. vii. p. 196. Neither of these is here reprinted, perhaps from not being recollected at the time of collecting the materials.

## BRITISH CATALOGUE.

## POETRY.

ART. 14. *The Melviad; or, the Birth, Parentage, Education, and Achievements of a Grete Mon. Addressed to the Commissioners, &c. &c. &c. By I-Spy-I.* 4to. 33 pp. 2s. 6d. Robertson. 1805.

Between a farthing candle, and the perfect reflection of a farthing candle, there is not much to choose. The present Poet is either Peter Pindar, or one who imitates him so exactly, that he is quite as good and as bad as Peter. This may easily be seen from the opening of the poem, if so it can be called.

## BIRTH OF A GRETE MON.

"Apollo had with Neptune gone to sup,  
Abandoning the plains of golden light;  
When strait appear'd Earth's chamber-maid *Black Night*,  
Who in her blanket tuck'd old *Terra* up.

Jove above his nectar quaff'd,  
Juno look'd jealous, Momus laugh'd;  
Bacchus, not yet quite tipsy,  
Roar'd forth the praises of the vine;  
While Mars, near Venus' form divine,  
Own'd he was *non se ipse*.

Y y

Minerva's

Minerva's crest the blinking owl adorn'd ;  
Beside her with his club fat Hercules,  
And wanton Cupid straddling o'er his knees ;  
While snoring fast lay footy Vulcan horn'd.

Just then the Post-boy Mercury  
Arriv'd from Scotland : made *caugée*  
In kelt, instead of breeches.  
The god of thieves this garb had stole  
From Melville Castle, where, poor soul,  
He'd not been overstock'd with riches.

And strait from his jacket  
He drew forth a packet,  
And with it a large oaten cake ;  
Then spake in plain metre—  
“ O! Mister Ju-pi-ter,  
“ Consider these lines for my sake.”

Jove from his hand the letter took,  
Then on it cast a sapient look,  
The theme was fraught with joy ;  
For Dame D-ND-s was brought to bed ;  
Nay more—'Twas therein also said  
HAL was a chopping boy.”

The introductions, arguments, and illustrations of all sorts are equally Peterish. The best thing in the collection is the parody of the “ Blue Bells of Scotland,” at the end ; and that is no great matter, as may be supposed.

ART. 15. *Harry Dee, or, the Scotchman Detected, a Poem, in four Parts. By Edward Longbanks.* 8vo. 22 pp. 1s. Jordan and Co. 1805.

As some dogs have appetite enough to eat pudding, however dirty, so some readers are fond enough of abuse, to enjoy it, however coarse and stupid. To this class only can the present Poem be recommended, which, though on the same subject with the former, has not even risen to Petro-pindaric humour. The liberality and elegance of the following exordium will strike every reader, except the class above-mentioned.

“ In that chill clime beyond the Tweed,  
Where honest men are scarce indeed \*,

There

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\* “ Where honest men are scarce indeed.” It will be kept in memory throughout this poem, that the Author by no means would

There Scottish bairns, both young and old,  
 Are taught to worship English gold:  
 Moral; indeed; they all appear,  
 For that's the way to cheat folks here.  
 'Twas there a wond'rous child arose,  
 His eye look'd keen, his feet and toes  
 Were strangely made; his mother said,  
 " I trow our Harry'll get his bread,  
 For turn them round which wa' you wul,  
 " They'll na' but gang to Jonny Bull."

The quarto trash professes to have gone to a fifth edition. No such intimation is affixed to this, and we trust never will.

ART. 16. *The Young Rosciad, an admonitory Poem, well-seasoned with Attic Salt; Cum notis variorum. By Peter Pangloss, Esq. LL.D. & A.S.S.* 4to. 35 pp. Gordon. 1805.

There is more of ill-nature than either of wit or good advice in this poem, though something of the latter may certainly be extracted from it. But we can by no means confirm the author's own critique upon it, that it is " well-seasoned with attic salt." Peter Pangloss, a laughable character in a favourite play, is the pretended writer of the Young Rosciad; which, both in the dedication and other parts, has many allusions to his dramatic origin. The real author, whoever he is, attempts to refer all the claims of the Young Roscius to mere fashion, which is certainly not just. Few readers will subscribe either to the truth, or poetical merit of such lines as these:

" Where is thy wondrous merit, boy,  
 That thou exclusively enjoy  
 Favours exceeding all due bounds?  
 Of thy pretensions what the grounds?  
 " I am the Fashion!"—why, that's true—  
 That's all that can be said of you.  
 A *rara avis*—a black swan—  
 A little proud phenomenon!  
 This adulation has quite spoil'd you!  
 By your attempting much has foil'd you;  
 For all the world can plainly see  
 That you and *Shakespeare* can't agree;  
 That is a study rather cramp,  
 Too much for genius of your stamp." P. 24.

would have it understood, that there is not any worth or virtue in a certain part of the globe, for he has the pleasure of being acquainted with individuals there of inestimable character. When we speak at large, we allow many exceptions. He that supports a noble character amidst a mean circle of acquaintance, is particularly worthy of our admiration."

Here certainly, "*facit indignatio versus, qualescunque potest*," or perhaps it is *involdia*, who a much worse poet. But why poor Priscian's head should be attacked in the poet's wrath, as in the second of these lines, we cannot say; except that the rhyme commanded.

ART. 17. *The Battle of Trafalgar. Stanzas by the Rev. James Beresford, A. M. Fellow of Merton College, Oxford. To which is added, Nelson's last Victory, a Song by a Friend.* 410. 1s. 6d. Hatchard. 1805.

We hope that there is still poetic genius left among us equal to the task of recording the fame of Nelson in enduring verse. At present we have seen none but hasty and trifling effusions, which do greater honour to the sensibility than the judgment of the authors: the following is one of the best parts of the present composition,

"What dims the light'ning in Britannia's eye,  
Why droops her dangerous lion on the shore,  
Why sudden pause her thousand thunders? why!  
Her pride, her life, her Nelson is no more.

'Tis fled—that soul capacious to embrace,  
Prompt to advise, and potent to pursue;  
'Tis quench'd—that fire so restless in the chase,  
So steady while the battle's whirlwind grew.

Ah! with the laurel must the cypress wreath  
Its tragic leaves around Britannia's brow;  
And must the guardian of the bard bequeath  
His best, his sovereign triumph o'er the foe?"

These two last lines are not the most intelligible.

ART. 18. *Sonnets and other Poems; to which are added Tales in Prose.* 12mo. Black and Parry. 4s. 1805.

These Poems and Tales are inscribed by a mother to her sons, and an appeal is made to our gallantry as men, not too rigidly to censure the light effusions of a female pen. Though our age of gallantry has long been past, we cheerfully accept the appeal; but there really seems no occasion for such appeal, for the poetry is very elegant, as will sufficiently appear from the following sonnet.

"THE CARNATION.

"Fair flower by Doris lov'd, shall I presume  
With savage grasp thy silken form to spoil,  
To waste with lavish hand thy choice perfume,  
Thy crimson-streaked leaves in dust to soil?"

Na

No—she shall place thee in her snowy breast,  
 And thy delicious odours thence arise  
 As incense when with Love's warm hopes impress'd,  
 To the fair Paphian queen we sacrifice.

Ah happy flower these coral lips to kiss,  
 And thence thy bright vermilion tints to steal,  
 Would I, like thee, might taste sweet nectar'd bliss,  
 And thus my vows of tender passion seal.  
 Like thee beneath the sunshine of her eye  
 To live and thrive like thee, sweet flower! to die."

There is a great deal of the genuine spirit of poetry in this little volume; the elegiac lines on the Duke of H. are remarkably neat and elegant, and the prose tales evince a lively imagination, connected by much good taste.

ART. 19. *Nelson's Tomb. A Poem. By William Thomas Fitzgerald, Esq. To which is added, an Address to England on her Nelson's Death. By the same Author. 4to. 18 pp. 2s. 6d. Asperne. 1805.*

The above Poems are the productions of a Muse always public-spirited and patriotic. If some lines may be found less vigorous and correct than the author might have rendered them, it may be justly attributed to the haste of publication on a subject in some degree temporary; although the fame of the Hero celebrated will doubtless be immortal. On the other hand, the spirit and tendency of these Poems will interest every lover of his country, and the praises of our departed heroic Chief will find—"an echo in every bosom."

Of the two Poems, the latter appears to us the most uniformly correct and animated. Yet the following passage in the former presents an interesting picture. Speaking of the Tomb of Lord Nelson, the author says,

"Then shall be seen, contemplating his grave,  
 The great, the wise, the pious, and the brave!  
 The hallow'd spot shall Collingwood attend,  
 In fond remembrance of his warlike friend;  
 And, on the memorable day's return,  
 A hero's arms shall clasp a hero's urn;  
 Such tribute must be grateful to his shade,  
 By such a man, at such a moment paid,"

## DRAMATIC.

ART. 20. *John Bull; or the Englishman's Fireside: a Comedy, in Five Acts. First performed at the Theatre Royal, Covent Garden, on the 5th of March, 1803. By George Colman the younger.* 8vo. 102 pp. 2s. 6d. Longman. 1805.

Few plays have had greater success than this. The run of it, in the first season, was prodigious; nor had it lost its attractions in the second or third. It cannot but be called, therefore, a very popular comedy. After stating this fact, shall we venture to own, that nothing has led us more deeply to despair of the recovery of our national drama, than this extraordinary success? A public which could run after *John Bull*, must have lost the very notion of genuine comedy.

Our readers may not perhaps believe, authors certainly will not, that this strain of constant complaint respecting our dramas, is extremely irksome to us. But what can we do? the fault is not in us who complain, but in those who give cause for it. A humane judge will feel much pain in condemning prisoners, but if they will commit atrocious crimes, his office compels him to pronounce the law; though he may never feel delight in his office, but when he is able to direct an honourable acquittal. In the present instance, we judge not, as we do sometimes, from mere perusal. The great, and long continued popularity of *John Bull*, led us to the theatre, with rather sanguine expectations of amusement. But alas! what a disappointment! An Irish blackguard, with his wife, and a cornish boor, form about one half of the entertainment; the parts admirably acted indeed, (which was perhaps one great charm) but most disgustingly obtrusive in the piece. The dialogue, as is usual with Mr. Colman, more lively than that of ordinary dramatists, but disgraced by miserable puns: often particularly miserable, because prepared by mere trick. Thus, in the first scene, the Irishman says, that his keeping the *Red Cow*, was rather a *Bull*. But, why was his sign the *Red Cow*? merely to introduce this stale and flat jest. Of the very same stamp is the *Horse Traitor*, in another passage; and the reply of the servant about the weather\*, who had been sent out evidently for no other reason than to introduce it. We must not, however, attempt to be too particular.

Poor *John Bull*, of whose fireside we see nothing, is, we presume, represented by a very foolishly sentimental Brazier. In the other characters, there is either extravagantly romantic sentiment, or no less extravagant depravity; and the incidents, of the most improbable nature, are conducted to their conclusion by

the most improbable means. In a word, John Bull has the faults of all the modern English comedies, with little, very little indeed, to raise it above the worst of them. Something might also be said against the moral, and political tendencies of it, but these also are common to multitudes.

## NOVELS.

ART. 21. *Confessions of the Nun of St. Omer; a Tale in Three Volumes.* By Rosa Matilda. 12mo. Hughes. 1805.

A very fine, sentimental, and improbable story, written in turgid and affected language. For example, "at length I married; it was a step of desperation, and failed of yielding me the solace I expected; it smoothed not in its placid even chain, the effervescence of my soul," &c. &c.

If this be not nonsense, it is certainly very like it. The moral, however, is good, for it teaches the mischiefs which arise from the neglect and violation of the social duties.

ART. 22. *The Pilgrim of the Cross, or the Chronicles of Christiana De Moubray. An Ancient Legend. In four Volumes.* By Elizabeth Helme, Author of *St. Margaret's Cave, &c. &c.* 12mo. 4 vols. 16s. Longman. 1805.

This is a performance of a superior fabric to the above; more substantial and better intellectual food. The incidents, though very various and very striking, are well put together. It excites considerable interest; and the final happy conclusion delights the reader, without offering any gross offence to his judgment. The Pilgrim of the Cross will obtain a respectable place in the circulating library.

ART. 23. *The Impenetrable Secret. A Novel, in two Volumes.* By Francis Latbom, Author of *Men and Manners, Mystery, &c.* Lane.

"This tale," says the author in his preface, "is not a romance, for I have been faithfully assured, that the incidents contained in it, have actually taken place. In action, they cannot but have excited a considerable interest to the parties who were concerned in them. Should half their interest accompany them to the closet, the author will judge himself sufficiently repaid for the promulgation of his secret." If this was his object, we doubt not that he will be amply repaid; for we seldom remember to have met with a tale possessing so much to catch the feelings and improve the heart. The adventitious aids of declamatory dialogue and second-hand sentiment, he carefully avoids; and has travelled through the classic retreats of Mrs. Radcliffe, without stopping.



stopping us to bait with an Alpine description on the road. The story is built on an incident which has long been a favourite on the stage in a comedy of Shakspeare's, and was lately introduced into the dressing-room by the Canterbury Tales of Mrs. Lee. But the circumstances that precede the disclosure of the secret, and the events that unravel the web of the mystery, are notwithstanding most unusually interesting; and, unless we give credit to the truly author-like avowal just quoted from the preface, perfectly original.

No writer is so dull as an egotist, who breaks his narration in every chapter, to lay down the moral of the foregoing matters, and preach for the instruction of his readers. Such examples are rare in the novel before us; but many profane folks will probably smile at this grave axiom: "*no man of honour* would have attempted to *kiss* the cheek of a woman, whose hand it was not his intention to have *asked in marriage*." This is perhaps a little romantic; but we wish not to cavil at a work whose doctrines if they be sometimes overstrained, are strained on the side of virtue.

ART. 24. *The Count de Valmont; or, the Errors of Reason. Translated from the French.* 3 vols. 12mo. 12s. Hat, chard.

This publication under the title and form of a novel, is a valuable defence of Christianity against infidelity and vice. It represents the story of a young man of fashion, seduced by the fallacious reasonings and example of an infidel friend, from the path of duty; and restored to a sense of his errors and his dangers by the affectionate expostulations of a parent, and the admirable conduct of his wife. It is an excellent work, which we anxiously recommend to universal attention. The following short extract will furnish the reader with a specimen of the style and its argument,

"Were it not for the dreadful punishment which you foretold would await me, the mournful image of my unhappy friend, which perpetually haunts me, and often comes to embitter my sweetest joys, I should be the happiest of men. Already do I taste all the advantages and all the charms of religion. My passions are calmer; my mind is more tranquil; my conscience is as much at rest as, circumstanced as I am, it can be; and my heart is satisfied. O my God! why was it so long ere I knew thee? Alas! how blind are those, who, in an estrangement from thee, expect to find truth and happiness! In the calm of retirement, I have meditated deeply on those objects which you have traced out to me; those powerful motives for an entire return to God; those great truths which so forcibly struck me the first moment that I received your letter; what a ray of light did they

they pour on my soul ! What sentiments did they awaken there ! How great and merciful did God appear ! how abject and criminal myself ! In bitterness and humiliation of heart did I reflect on past years, and trace out the vile and impure source of my errors ! Bending under the heavy remembrance, I confessed with shame my faults : Heaven deigned to hear me ; it aided my weakness, melted my soul, and caused me to shed repentant tears, that were to me sweet and refreshing as a copious dew to the parched and burning earth. My worthy pastor has been my friend and assistant in the great work of reformation ; he has strengthened and comforted me, and given me the best advice for my present, and the wisest precautions for my future conduct. The wretched captive who sees his bonds broken and his chains loosed, feels not so lively a satisfaction as I do at my freedom from the slavery of sin. With reason do you aver, that if repentance has its rigours, if it requires privations and sacrifices, it amply recompenses us for them by the self-approbation and inward peace which it imparts.

“ But what right have I to talk of sacrifices ? My dear Emilia makes them to affection and to our union, when she rejects a rank and wealth which she might consistently with good sense and propriety have accepted ; but I, whose conduct they discredited, and whose inclinations they corrupted ; who perverted the use of them, and who, far from renouncing, saw them torn from me with reluctance ; of what sacrifices can I boast, or what loss do I suffer in such possessions ? No ; I gain every thing, for I now begin to be acquainted with happiness. It is not in the accomplishment of our ever-growing wishes ; in the success of our ill-concerted projects, that it consists ; religion and the moderation of our desires can alone impart it.

“ What subjects of recollection are the excesses, the blindness, and the miseries from which I have escaped ! By what passions was I agitated ! what vices did I not give into ! what absurd systems did I by turns adopt ! what a habit of falsehood had I contracted ! You alone forced me, in some degree, to respect Truth ; but I am now fully sensible of the importance of that love for her with which you wished to inspire me, and how greatly it influences our sentiments and our conduct ; it is now in my estimation the most sacred and valuable of all human characteristics : had I preserved it in the degree that it was once carefully implanted in me, never, no, never should I have erred as I have done !” P. 230.

## MEDICINE,

ART. 25. *The Evidence at large as laid before the Committee of the House of Commons respecting Dr. Jenner's Discovery of Vaccine Inoculation, together with the Debate which followed ; and*

*and some Observations on the contravening Evidence, &c. By the Rev. G. C. Jenner. 8vo. 213 pp. 6s. Murray. 1805.*

At this time when such pains are taken to degrade the practice of vaccination, when its power of securing the constitution against the infection of the Small Pox is denied, and it is even said to contaminate the blood, and induce new and unheard-of diseases, the publication of the volume before us is very seasonable, as it shows with what extreme caution the legislature acted in investigating the merit of the discovery, before they gave their sanction to the practice, and the number and weight of the evidences, on which their decision was founded. We here learn, that the introduction of inoculation with Cow Pock, instead of variolous matter, was warmly recommended by many of the most experienced physicians and surgeons in this metropolis. They declare it as their opinion, that it will prove a complete security against the infection of the Small Pox. That the Cow Pox is not infectious, consequently incapable of injuring or annoying such of the inhabitants, in any place where it is practised, as may not choose to undergo the operation; that it is extremely mild and safe, and not so likely as the Small Pox to leave behind it the seeds of future disease. To this opinion we believe almost every practitioner of character is now a convert. Dr. Mosely, indeed, in his examination before the Committee of the House of Commons declared his disapprobation of the practice. He had heard it had failed in securing the constitution from the Small Pox, and that it had induced other diseases; but on being desired by the Committee, p. 41, to name the parties who had suffered, or the persons from whom he had obtained the information, or to give some clue by which the business might be investigated, he could do neither one nor the other. A strong instance of the power of prejudice. Dr. Rowley, who also has lately figured by his coarse invectives against Cow Pox Inoculation, on his examination before the Committee, related the cases of two children said to have taken the Small Pox after having had the Cow Pox. He had the account, he said, from Dr. Wall, of Oxford. But Dr. Wall, on being applied to by the Committee, showed that Dr. Rowley had entirely mistaken the matter, no such circumstance having happened. Dr. Rowley had not at that time learned, that the Cow Pox disposes the body to tumours, imposthumes, and foul ulcers, of which he is now giving such alarming accounts, they were then, it seems, rather to be apprehended from the Small Pox.

“ Q. Do you know, he was asked by the Committee, any instances where disorders or humours, supposed to have been excited, or founded by Vaccine Inoculation, have been attended with the various disastrous circumstances you have mentioned ? ”

“ A. I have seen ulcers succeed in the beginning of the inoculation, but that has been entirely obviated by the subsequent practice.”

“ Q. Did

" Q. Did you never see those symptoms arise after the Small Pox Inoculation ?"

" A. Not the same, but some of a worse nature, which have appeared in different parts, and at last proved fatal."

Yet this is the heaviest charge that the Drs. Mosely and Rowley have made against the Cow Pox in their late publications, that it leaves the patients disposed to the eruption of foul blotches, &c. The whole of the evidence is interesting, and will be read with pleasure by every friend to humanity, as well as the ingenious remarks of the editor with which they are accompanied.

ART. 26. *Observations on some late Attempts to depreciate the Value and Efficacy of Vaccine Inoculation.* By Samuel Merri-man. 8vo. 35 pp. 1s. 6d. Murray. 1805.

To the last question the Committee of the House of Commons put to Dr. Mosely, " has the extensive practice of Vaccine Inoculation confirmed or weakened your doubts with regard to its efficacy ?" He gave for answer, " his opinion had undergone but very little alteration, but he was inclined to think more favourably of it." In this disposition of mind, however, he appears not to have remained long, as from that time he became diligent in collecting all the stories that were or had been circulated to discredit the practice, in order to dress up a pamphlet, which he has since published under the opprobrious title of *Lues Bovilla*, or the Cow Pox. Although there is very little of argument, and fewer facts contained in that publication, which can, by thinking or reasonable persons, be turned to the discredit of vaccination, yet some attempts at ridicule, with much confident assertion of bad consequences, which the Doctor says he has seen follow the practice, has given his book such a degree of credit, among the common people in particular, as might, if not answered, deter them from submitting their children to the operation. The public are therefore indebted to the ingenious author of the observations before us, for examining and refuting the illiberal and injurious assertions contained in the *Lues Bovilla*. The observations will be read with the more pleasure, as while the author shows himself to be superior to the Doctor in reasoning, no illiberal or harsh expressions are used in censuring his book. The two points which Dr. Mosely, in common with all the opponents to Cow Pox Inoculation, endeavour to establish are, that it does not give a complete security against the infection of the Small Pox, and that it introduces or occasions the production of foul humours in the body, which appear on the skin in the shape of tumours, ulcers, blotches, &c. To the first of these charges this author observes, we have incontestable evidence that many thousands of persons have been preserved by the Cow Pox from the variolous infection for several years, and a few persons for fifty and more years, though frequently exposed to infection. That on examining the cases, in which it is said to have failed, the greater part of them have been found to be mistated.

But

But admitting, he continues, that in a few of the cases the patients have taken the Small Pox, after being judged to have had the Cow Pox, the number of such failures do not amount to more than one in five thousand. "If therefore," he adds, p. 14, "the Cow Pox secures from the Small Pox in 4,999 cases out of 5,000, the probability is either that there was some defect in the efficacy of the Cow Pox Virus, or that the constitution of the patient was in that one instance not susceptible of the prophylactic power of vaccination." Such rare and uncommon accidents should not excite any prejudice against vaccination, as there is strong evidence that persons have taken the infection of the Small Pox a second time. Some instances of the kind this author introduces, and on the most respectable authority; and then adds, "as it never has been contended that the Cow Pox was superior to the Small Pox in its prophylactic virtues, its strongest advocates will be willing to admit the possibility that vaccination might fail where variolation could not secure from reinfection." In respect to the other objections that vaccination leaves the persons who have undergone the process liable to cutaneous eruptions, the author properly observes, if the seeds of such eruptions were contained in the virus, they would vegetate, or produce their effect, if not on all, at the least on a majority of the persons inoculated, but this we know does not happen. A very small number only of persons, principally children, are troubled with eruptions after having the Cow Pox, the same as occur at the time of cutting their teeth, or after the small pox, measles, chicken pox, scarlatina, &c. and if we credit the evidence of Dr. Rowley before the House of Commons, (see the last article,) similar eruptions, but more virulent, and even fatal, are no uncommon consequence of the Small Pox. Other arguments equally conclusive are urged by the author, for these we refer our readers to the work, which is extremely well calculated to quiet the alarms which the opponents to the Cow Pox are taking such uncommon pains to excite.

ART. 27. *Answers to all the Objections hitherto made against the Cow Pox.* By Joseph Adams, M. D. Physician to the Small Pox and Inoculating Hospitals. 12mo. 37 pp. 1s. Johnson. 1805.

We have not often met with more argument, and sound reasoning, than we find in this little tract in defence of vaccination; the only wonder is that there should be any necessity for defending a practice, which an experience of seven years has proved to be so extremely beneficial; but the more than ordinary pains lately taken to circulate reports to its discredit, oblige the friends to humanity to use similar activity in preventing the effects of misrepresentation.

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The method of inoculating persons with cow pox matter, as a preservative against the infection of the Small Pox, discovered by our countryman, Dr. Jenner, is now practised in every part of the globe. In France, Spain, Portugal, Italy, Germany, through the East Indies, and most other parts of Asia; through Africa, and not only that part of America which is inhabited by the descendants of Europeans, but among the Indian savages. "Still," this author observes, "we hear of no objections to the practice but in England," as if we grudged the inventor the honour of the discovery! To account for this, "it may be imagined," he says, "that because the practice began among us, it has therefore been more general here, and in consequence more accidents have happened; but this is far from the case, for the practice has been universal in other countries, and only partial in this." In India the Bramins, who used to inoculate the Small Pox, now constantly substitute the Cow Pox. The author proceeds to examine the objections urged against the practice. These he answers with arguments so cogent and satisfactory, as will have the effect, we have no doubt, of silencing the clamours so industriously circulated, with a view to its suppression. For these we refer to the pamphlet, which is published for the benefit of the Small Pox and Inoculating Hospitals, with an allowance to persons disposed to distribute it among the poor.

ART. 28. *Traits and Observations on the salutary Treatment of Infants, not strictly medical, comprehending a new System in Discipline and Management during the Period of infantile Life, wherein are considered and pointed out several important Circumstances essentially connected with Health, in a view to anticipate, as well as to remove Diseases during that difficult Period, chiefly for the Information of Female Parents.* By Robert Bath. 8vo. 164 pp. 5s. Cawthorn. 1805.

From the title, and from some passages in the volume, we may conjecture the author intended giving to female parents some information as to the manner of bringing up their children, and precepts for the purpose may be, and probably are contained, if any one could decypher the language in which they are conveyed.

He begins with the following address to maternal parents: "It is remarkably true, and observable," he says, "that the circumstance of natural affiance, or to speak more specifically and absolutely, the affinities are more strong, more inclined to follow, and infinitely more attached to the female, than the other parent; and that the female has delights, joys, and feelings of a more delicate, of a higher and more finished kind, as well as more increasing and perseverant than the male; and in this instance we have to contemplate and behold, as well as adore infinite wisdom, in the creative parts, for giving an inherent and fixed undeviating principle in the fairest part of human nature, &c." We will now show in how intelligible a manner the  
author

author explains to his fair pupil the effects of bile in the stomach when it chances to get there.

"It frequently arises," he says, p. 72, "from the circumstance of a redundancy of food, that is, from a want of judicious and well-appointed management in quantity from an insensate person, that the important fluid the bile from the inflated stomach occupying too large a space in the abdominal cavity, is made to go retrograde, and pass to that cavity in room of going forward in the intestinal tube, to aid and perfect digestion, and consequent secretion; when it never fails to decompose the food, become irritating and revellent, and frequently after exciting cruetation by flatulence is rejected; and in this way, or in a much worse, it impairs the peristaltic motion, &c." We recommend to this gentleman to return to his pestle and mortar, which he seems much better adapted to wield than his pen.

*ART. 29. Critical Reflections on several important practical Points relative to the Cataract: comprehending an Account of a new and successful Method of couching particular Species of that Disease. By Samuel Cooper, Member of the Royal College of Surgeons in London. 8vo. Longman, &c. 1805.*

The author of this publication is a warm partisan for couching, in preference to extracting the cataract. He employs the usual arguments, and supports his opinion by the authority of many distinguished names in surgery. But like a skilful lawyer he avoids noticing the objections to couching; and passes over in silence the celebrated men who considered the operation of extracting the cataract, as the most successful.

This does not appear to us altogether a scientific question; it must often be decided by the peculiar talents of the operator. For it is very certain, that the success of both operations, depends very much upon their being dexterously performed. If a surgeon knows that he can couch well, yet extract indifferently, he certainly ought never to attempt the latter. It is only those few who can perform both operations equally well, who are in the situation to make a choice. From the able men who prefer each, it may be presumed in a general point of view that neither has a great superiority over the other. The decision of this point can hardly be settled either by reasoning or authority; it is a question of arithmetic. If the events of a great number of cases performed in both ways were faithfully recorded, the difficulty would be solved. This the author has not attempted: But as he prefers couching, he describes minutely the method of performing the operation.

In this he recommends the curved pointed needle invented by the celebrated Professor Scarpe, as preferable to all others. It is singular that there are such a variety of kinds of needles employed by different surgeons. The round-pointed, the flat-pointed, the  
spear-

spear-pointed, the semi-circular edged, and the curved. This leads us to suspect that none in all cases fully answer the purpose.

As many Surgeons are unacquainted with the Italian language, they will find in this work some of the ideas of the ingenious Professor of Pavia rendered into English. This may afford them both amusement and instruction.

## DIVINITY.

**ART. 30.** *The Scriptural Analogy and Concord of St. Paul, and St. James, on Christian Faith. A Sermon, preached May 9th, 1805, in the Parish Church of St. Mary Reading, at the Visitation of the Rev. the Archdeacon of Berks. By the Rev. Arthur Onslow, D.D. Dean of Worcester, and Archdeacon of Berks. 8vo. 16 pp. 1s. Reading, printed. Sold by Rivingtons, &c. 1805.*

The apparent opposition between St. Paul and St. James, while the one insists on the inability of any human works to obtain salvation, without faith in the Redeemer, and the other insists on the insufficiency of a faith, which is not proved by works; an opposition which equally subsists between some parts of St. Paul's writings and others, when the same apostle had different point, to press upon his converts; this natural and reasonable difference so common a stumbling block to weak minds, has called forth many expositors of our church, to explain and make it clear to all understandings. Among those who have done this with peculiar clearness and accuracy, the Dean of Worcester will always deserve to be cited, after the publication of this discourse. He adopts the doctrine of the first justification, or election, common to all christians, which has been held by the soundest divines, illustrates it (as Taylor does) by the analogy between the Jewish and Christian church, and founds on it the explication so naturally following, and so well calculated to remove some too common errors of the present day.

"If," says he, in words chiefly scriptural, "the free gifts of love and mercy bestowed on Christians, produce their desired effect, and act as motives to holiness, then their election and calling, their redemption and adoption are made good; they will not have received the grace of God in vain, but become fully entitled to all the benefits of the gospel covenant. But, if these high and mighty privileges do not produce obedience to the will of God, then, as it happened to God's chosen people the Jews, their privileges are forfeited, and they must expect the displeasure of the Almighty." P. 5.

Afterwards, he tells his readers with perfect propriety, "Our church," following the apostles, "does not attribute so much to *faith*, as to render *good works* unnecessary, nor so much to *good works*, as to render them meritorious." P. 9.

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The whole tenor of the sermon, (as well as these passages,) justifies us in recommending it to the attention of both clergy and laity; wherever any new illustration of these important points may be thought desirable, or found necessary.

ART. 31. *The Example of Christ enforced, as a Motive to Benevolence.* By R. Ward. 8vo. 24 pp. 1s. Kidderminster printed. Hurst, &c. London. No date.

There is much of very good matter in this discourse. The fault of it is, that, though Christ is exhibited as a pattern of benevolence, it is apparently only as a very benevolent man: nor does it sufficiently appear in the sermon, that he is considered as more than a man divinely commissioned, and empowered to perform miracles. The author even thinks it necessary, to guard his hearers against the injustice of attributing "any sinister motive to the conduct of Christ." Yet he sometimes speaks of Christ as our divine master; and of his promised superintendence over his followers, to the end of time, as being certainly to take place. The imperfections of the sermon, perhaps arose from being written, as the author says, *currente calamo*; and it is possible among those who would not hear the sacred name of Christ exalted as it ought to be. A short preface is dated in 1801; if that is also the true date of the discourse, it has been long overlooked.

ART. 32. *A Sermon preached at Christ Church, before the Right Honourable the Lord Mayor, the Aldermen, and Governors of the Royal Hospitals of the City of London, on St. Matthew's Day, Saturday the 21st of September, 1805.* By Charles Valentine Le Grice, M. A. 4to. 31 pp. 1s. Rivingtons. 1805.

This author very early evinced a disposition to employ the press, as our 5th volume can testify. This we consider as no bad symptom, provided it be succeeded, (as in this case it appears to have been,) by the prudence of not hazarding too frequently such appeals to the public; and waiting till those powers which gave the original impulse, shall have obtained sufficient maturity to justify greater attempts. Mr. Le Grice appears here as the public encomiast of the excellent seminary in which he was educated; and displays at once his gratitude, and his talents, in a manner extremely becoming. His praises are appropriate, yet by no means trite, and his expressions generally neat and well chosen. In allusion to the Monastic Institution, which preceded the foundation of Christ's Hospital, he says,

"The lives of those, who were formerly within these walls, resembled their religion: they shut up the Bible from being useful to the people, and themselves from being serviceable to the State: but the Founders of this Institution knew that a life of industry is a life of God's own appointment, that without labour all the benefits of nature, and all the blessings of Providence

dence must be lost to man, and that a due employment of our talents is not only consonant with the rules of the Gospel, but is enjoined as a precept, which is recommended and illustrated by a distinct parable.

"Men constitute a State; and by education of the Sons of the State we may stamp a character on the age, in which they are to live. It was therefore the aim of wise Legislators, even in the Heathen world, to form plans for a National education; and as success in war was then deemed the chief source of prosperity, heroic valour was esteemed the sovereign, and almost the only virtue. Therefore by athletic exercise, by patience of heat, cold, thirst, hunger, fatigue, watching, and pain, the youthful warrior was admirably trained for his future sanguinary career. With the same forethought, but under the guidance of a better knowledge, the Promoters of the Reformation devised a system for an education of the children of the Household of Faith, which should partake of the genius of the national character, and render them useful members of the Commonwealth." P. 12.

This passage, though good, is prepared and succeeded by others of equal merit, and the whole discourse fully sanctions a very favourable report.

ART. 33. *A Sermon preached on Occasion of the late Naval Victory, in the Parish Church of Willington, Salop, November 10, 1805. By the Rev. John Eyton.* 8vo. 30 pp. Pr. 1s. Houlstons, Wellington. Crosby, &c. London. 1805.

A pious and energetic exhortation to "rejoice with trembling," published for the benefit of the orphans and widows of our brave seamen. That the joy of many persons, on great occasions like this, is less expressive than it ought to be of religious gratitude, we fear must be admitted. But the preacher's remonstrances on this point, at p. 15, 16, 17, are too general, and undistinguishing. However imperfect may be the expressions of our joy, surely they are not so on the score of charity. Charity more cordial, more universal, prompt, and effectual, was never displayed by any nation, than by our own, at this important juncture, towards the persons and the relatives of our brave countrymen and defenders. May it have its perfect work, relieving many a want, and cheering many an aching heart!

ART. 34. *An Exhortation to the Duty of Catechising: with Observations on the Excellency of the Church Catechism.* By Edward Pearson, B. D. Rector of Rempsone, Nottinghamshire. 12mo. 48 pp. Pr. 6d. Tupman, Nottingham. Hatchard, London. 1805.

Mr. Pearson has here added one more to the many useful tracts, by which he has lately promoted the cause of sound religion. By

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catechising,

*catechising*, he means, "the instruction of youth in the principles of religion." P. 3. On this subject, he maintains, that there is a great and increasing neglect, especially among the lower orders of the people. "To trace the causes of this neglect, and to provide against the destructive evils, which would naturally result from its increase, or continuance, is the design of the present exhortation." P. 5. "The only practical remedy I can think of is, that, in imitation of our fellow-countrymen in Scotland, we institute schools in every parish, or every district of two or three parishes, and permit the attendance of the children of the poor, for the purpose of their being instructed in the art of reading, and in the first principles of religion, either *gratuitously*, or for a very small pecuniary payment, according as their circumstances in the judgment of appointed persons shall seem to require; and further, that such attendance be enforced by all motives, which are likely to have influence either on parents or their children, and which it may be thought proper to employ. In many cases, an attendance for an hour or two in the day would be sufficient to answer the desired purpose; and preferable to that long and irksome confinement, which is generally imposed on children, and which excites in them an incurable dislike both to the school, and to the knowledge intended to be acquired in it." P. 11. The prevalence of *calvinistic* opinions is declared to be one cause of the neglect of catechising, especially according to the form prescribed by our church; and it is clearly shown, that our Catechism contradicts the fundamental principles of Calvinism. Mr. P. submits, in the form of three propositions, the substance of his wishes, on the subject of catechising; and gives a list of useful publications.

## AGRICULTURE.

ART. 35. *The Farmer's Daily Journal, and complete Accountant, from Michaelmas 1805, to Michaelmas 1806. Containing 1. An Account of the Farm at Michaelmas, with the gross Amount of the Crop in Hand; the gross Amount of Stock and Implements. 2. Ruled Pages for every Week in the Year, in which an Account is proposed to be kept of every Day's Labour of Horses, and Labourers, and Servants employed on a Farm, and the Lands and Work on which they are employed. 3. Blank Leaves for occasional Memorandums or Remarks at the End of every Month, and a general Statement at the Conclusion of the Year, taking into the Account all the possible Expenses and Outgoings of a Farm, and the Total Amount of the Produce of a Farm; from which a Balance is easily struck, and the Profit or Loss of a Farm will be*  
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*at once apparent. By a Practical Farmer. (To be continued annually.)* 4to. 140 pp. 7s. Rivingtons. 1805.

The plan of this work is new, we think; and it is surely good and useful; not for farmers only, but also for stewards, bailiffs, and gentlemen living at a distance from their farms, and committing the chief management of them to other persons. "As in all trades book-keeping and accounts are considered as essential requisites, why should they not be so in farming; where the expences are usually much greater than the rent? The Journal before us is so contrived, that a person of the humblest abilities may, at a single view, fully comprehend the design of it; and be enabled to keep, at the least possible expence of time and trouble, a most accurate account of every day's transactions throughout the whole year; summing up, at the end of every week and month, and balancing the whole account at the end of the year; when it will be seen at one view, what has been the labour and expence, and what is the profit or loss of the farm, for the year." We shall be glad to see this Journal continued from year to year, with the author's own observations on agricultural subjects, and hints from other publications.

## POLITICS.

ART. 36. *Letter to a Noble and Learned Lord upon the absolute Necessity of placing the literal Discussion of Political Subjects, (those of Members of Parliament only excepted) under an Imprimatur, and exposing the Profligacy, Temerity, and dangerous Tendency of that Pest to the English Nation, a professed Political Scribbler.* By Diogenes. 8vo. 70 pp. Price 2s. Egerton. 1804.

ART. 37. *An Analytical Review of various Libels, Public, Private, Seditious, and Treasonable, published by Cotin, since the Publication of those of which he was convicted in June last. Selected from his Weekly Pamphlet.* By Diogenes. 8vo. 70 pp. Price 2s. Egerton. 1805.

Of the two publications before us it cannot be said that *Materiam superat opus*: for the scurrility and insolence, the apostasy and tergiversation, the falshood and malignity of the writer alluded to, under the name of Cotin, might undoubtedly have been painted in far more vivid colours than are used by this well-intentioned but not equally skilful author. That the liberty of the press has seldom, if ever, been more scandalously abused than by the writer here described, we are far from denying; but this by no means proves (nor indeed does the author before us very seriously urge) the necessity of an *Imprimatur*. We can hardly suppose that any Englishman of sense can seriously entertain so absurd an opinion. In his first letter he declaims, in a desultory manner,

against the conduct and character of the libeller alluded to, introducing various remarks and quotations; some of which apply not very strongly to his subject; in one of the first of these, and (in our opinion) most applicable, is the following sentence from Boffinet:—

“ On a vu, de ces ouvrages periodiques—destinées en apparence a instruire, mais composées en effet pour diffamer; on a vu des auteurs que l'appât du gain et la malignité on transformés en satiriques mercénaires, et qui ont vendu publiquement leurs scandales. Il s'est trouvé réellement des hommes assez perdus d'honneur, pour faire un metier public de ces scandales, semblables a ces assassins à gages, ou à ces menteurs du siècle passé qui gagnoient leur vie à vendre des poisons.” P. 24.

In the second Letter, or Analytical Review, the author comes more closely to the point, and produces many extracts from the works of this political writer, which do no great credit to his head, and certainly show much malignity in his heart. But we wish not to dwell on such a topic. The opinion of all impartial men, respecting the writer alluded to, is, we believe, firmly fixed. His unprovoked and grossly false, as well as personal attacks on us at first, occasioned some surprise to us; but his subsequent conduct has made us perfectly careless of his praise or censure. We shall never regret the hostility of those who are hostile to almost every great and good character in the country.

### BIOGRAPHY.

ART. 38. *Memoirs of a Picture, containing the Adventures of many conspicuous Characters, and interspersed with a variety of amusing Anecdotes of several very extraordinary Personages connected with the Arts, including a genuine Biographical Sketch of that celebrated, original, and eccentric Genius the late Mr. George Morland, drawn from the tolerably authentic Source of more than twenty Years intimate Acquaintance with him, his Family, and Connections. To which is added, a copious Appendix, embracing every interesting Subject relative to our justly admired English Painter and his most valuable Works. By William Collins.* 3 vols. 12mo. 15s. Symonds. 1805.

This seems the oddest farrago that was ever put together. The first volume outdoes Baron Munchausen in its improbability, and has no more to do with Morland than with Bonaparte. The whole is very poor stuff indeed.

ART. 39. *Memoirs of Charles Lee Lewis, containing Anecdotes, historical and biographical, of the English and Scottish Stages, during*

during a Period of forty Years. Written by himself. In 4 vols. 12mo. 16s. Phillips. 1805.

The frequenters of the theatre, and they whose connections are theatrical, will probably derive amusement from these volumes, and a class of readers, sufficiently numerous, will there be found to exhaust an impression, and perhaps more, of this publication; otherwise it possesses but little recommendation to the general reader, being not very remarkable for its vivacity or interest.

### ASTRONOMY.

ART. 40. *Astronomical and Nautical Tables, with Precepts for finding the Longitude and Latitude of Places by Lunar Distances, Double Altitudes, &c. and for solving other the most useful Problems in Practical Astronomy, connected with the Use of the Nautical Almanac, on Principles for the most Part entirely new, strictly accurate, and very easy to be applied in Practice.* By James Andrew, A. M. Asperne, Cornhill, &c. 1805.

The importance of the problem which teaches accurately to clear observed lunar distances of the effects of parallax and refraction, is well known to those who are at all versed in nautical astronomy. And the avowed design of Mr. A. is to simplify the computation by means of a table of natural semi-chords, founded on a method, which he had before given in Nicholson's Journal, and the idea of which is obvious enough from a perusal of *chap. 18. of Cagnoli's Trigonometry*. These tables, besides, are made applicable to the solution of such other problems as would admit of a solution with their help:—and that the book might be complete, in Mr. A.'s apprehension, for the purpose of the navigator, such other auxiliary tables are added as he judged necessary. The book consists of the following tables:—

- “ 1. The Refractions of the Heavenly Bodies in Altitude.
2. Depression or Dip of the Horizon of the Sea. 3. The Sun's Parallax in Altitude. 4. Augmentation of the Moon's Semi-diameter. 5. Dip of the Sea at different Distances from the Observer. 6. Correction of the Moon's apparent Altitude. 7. Complementary Logarithms. 8. Correction (to Table 7.) for the Sun's Altitude. 9. Correction (to Table 7.) for the Star's Altitude. 10. The right Ascensions, &c. of nine principal fixed Stars. 11. Corrections (to Table 10.) for Nutation. 12. Corrections (to Table 10.) for Precession and Aberration. 13. Squares of Natural Semi-Chords. 14. Proportional Logarithms. 15. For reducing the Sun's right Ascension in Time, as given in the Nautical Almanac for Noon at Greenwich, to any other Time under that Meridian; or to Noon under any other Meridian. 16. For reducing the Moon's Declination, as given in the Nau-

tical Almanac for Noon and Midnight at Greenwich, to any other Time under that Meridian; or to Noon or Midnight under any other Meridian. 17. For reducing the Time of the Moon's Passage over the Meridian of Greenwich, to the Time of its Passage over any other Meridian. 18. The Sun's Declination. 19. Amplitudes. 20. Semi-diurnal and Semi-nocturnal Arches. 21. For reducing Sidereal to Mean Solar Time. 22. For reducing Mean Solar into Sidereal Time. 23. For turning Degrees and Minutes into Time, and the contrary. 24. For finding the Equation of Time for Parts of a Day. 25. Multipliers for readily computing the true Distance of the Moon from the Sun, or a fixed Star. 26. Numbers to be subtracted from the Multipliers in Table 25, when the Moon's Distance from the Sun is observed. 27. Numbers to be subtracted from the Multipliers in Table 25, when the Moon's Distance from a Star is observed. 28. Mean right Ascensions and Declinations of 600 principal fixed Stars, for January 1, 1805. General Tables for the Aberration of the Stars. General Tables for the Nutation in the Ellipse."

It will be evident, at first sight, to the astronomical reader, that all these tables (to some of which are given different titles) are merely transcripts from Dr. Maskelyne's Requisite Tables for the Nautical Almanac, his Folio Tables, and Mackay's Tables, except table 13, which is the only table Mr. A. has calculated, and that easily enough, by a table of logarithmic sines. To the tables are prefixed the common rules for Spherical Trigonometry, and complicated formulæ for reducing time of one denomination into time of another, which are totally useless in a fixed observatory, or at sea, there being tables already computed, which are always used for that purpose. The book concludes with formulæ for the aberration and nutation of the stars in right ascension and declination, which, we believe, we recollect to have seen in the *Conn. de Temps, pour 1788*. With respect to table 13, which gave birth to this work, and on which Mr. A. grounds his merit, we feel no difficulty in declaring, that it falls short of the estimation we hold of those tables in common use, which are assuredly calculated by very distinguished mathematicians, and which are as commodious and expeditious in the solution of this problem, as well as of the spherical problems Mr. A. adduces for examples, as, we believe, it is possible for genius to invent. Mr. A. esteems himself very happy in publishing the opinion of his lunar method given him by a doctor from a northern university, under whom Mr. A. says he studied, and whom he styles one of the most profound scholars and learned professors of the age. Of this learned doctor's works we know nothing more than a compilation of his on arithmetic and book-keeping. But surely Mr. A. cannot mean this work as a specimen of the doctor's profundity; nor, if the doctor knew the different methods, before invented, for clearing the lunar distances, could he at all recommend Mr. A.'s for the

practical navigator. In short, we consider this production, in regard to true science, merely as the puff of an empiric; and we cannot better conclude our sentiments of it, than in the classical words which the learned Dr. Clarke adopts, when he expresses his opinion of the effusion of a similar adventurer:—

“ O! miser as hominum mentes, O! pectora cæca !”

## MISCELLANIES.

- ART. 41. *A Letter to the Rev. Richard Warner.* 8vo. 43 pp.  
18. Cruttwell, Bath. Robinsons, London. 1804.

This and another Letter long ago published against the mischievous absurdities of Mr. Warner, being both printed, and principally circulated at Bath, had escaped our notice, till the animadversions which we printed in August last upon his Sermon \*, occasioned them (as we suppose) to be sent to us. We think them by no means unworthy of notice. The Letter on which we are now remarking, after paying Mr. W. more compliment for his talents than we think him entitled to receive, undertakes the full refutation of his meagre and inefficient scriptural authorities. This is executed with clearness, and not without force; and the authority of Grotius is very properly brought to bear on the same point. The author, indeed, observes, that much use is to be made of Grotius *de Jure Belli* in support of this argument; and intimates, that, if he had first consulted that book, he would not have thought writing necessary. In this he seems to be mistaken; for that great work is much too unknown, to a very large part of the world, to produce its due effect; and even simply to have anglicized the arguments in it, would itself have been an effort of much utility.

A postscript replies to some part of the second edition of the sermon, and not ill combats the positions of Mr. W. respecting the moral and religious evils which he thinks inseparable from the military profession. The characteristic of this writer is clearness rather than force.

- ART. 42. *A Remonstrance addressed to the Rev. Richard Warner, on the Subject of his Fast Sermon, May 27, 1804.* 8vo. 52 pp.  
Bath, printed. Sold by Cadell and Davies, London. 1804.

There is something more original and striking in this letter-writer than the preceding. He begins by saying, “ Sir, it may seem extraordinary, that after the world has subsisted 5751 years, it should be necessary to attempt a proof of the lawfulness, in the sight of God, of exerting the first principle implanted at the creation, in the whole system, as far as we can judge, of animal na-

\* See Brit. Crit. Vol. xxvi. p. 205.



ture," i. e. self-defence. This author goes, of course, over much of the beaten ground respecting scriptural authority; but he often takes original views. The following is, perhaps, an instance of it. "Many woes," he says, "are denounced in the New Testament, against various kinds of people. I read there, of 'woe to the rich, to the full, to the lawyers, to the scribes and pharisees,' repeatedly; and once '*to blind guides, who strain at a gnat and swallow a camel.*' But amongst these, how happens it that no woe is denounced against soldiers? I can find none there, or in any other book of devotion, except in your sermon, where, any former deficiencies are amply supplied. You pledge yourself to prove, and boast you have brought a demonstration of it, that self-defence is sinful, and that the aggressor, and those he attacks, provided the latter defends either his life or his property, are equally to blame, and flatter yourself that you have proved this paradox in twenty octavo pages; and have therein overthrown the wisdom of ages, the sentiments of patriots, the arguments of reason, and the feelings of nature." P. 15.

This is spirited and just. The author of the Letter proceeds then, with equal spirit, to show what bold resistance against enemies has done, at various times, under the blessing of God, for us. "It is," he says, "to the resistance thus made, that you yourself (Mr. W.) owe the privilege of delivering the very sentiments I here condemn." The most just and well applied vapidation is then bestowed upon the delinquent, for his base slanders on the military character. In a word, the whole remonstrance is such as it ought to be, written in the spirit of wisdom, and of true christianity, confirmed in every part by historical proofs, and expressed with vigour and propriety. If Mr. W. were not lost in his own self-sufficient notions, such a castigation ought to bring him to reason.

ART. 43. *A Sketch of the present State of France. By an English Gentleman, who escaped from Paris, in the Month of May last.* 8vo. 124 pp. 3s. 6d. Phillips. 1805.

In a modest preface, the author apologizes for any errors that may appear in the composition of his work, as "chance has made him an author for the first time." We have not, however, observed any errors in the language so glaring as to call for censure, when the statements are (as in the present instance) important, and interesting. He also explains the reason for concealing his name from the public at large, though his publisher has leave to communicate it, on any application from persons of weight or authority.

The state of France is delineated by this writer, under the following heads:—*The Government—The Army—The Police—The Law—Bridges, Streets, &c. of Paris—Theatres—Manners—Newspapers—The Revolution, and its Consequences—Trial of Georges,*

*Georges, Pichegru and Moreau—The Coronation—The Pope and Religion—Legion of Honour—Trade and Manufactures—English in France—General State of France—Bonaparte—The Invasion (of England.)* On many of these topics, the information conveyed to us is not entirely new; but it serves to corroborate what we had before heard of the tyranny, and cruelty, the craft and perfidy, of the Corsican usurper. We could select many passages well worthy of attention, particularly in that part which relates to trade, and manufactures, (a portion of the work which has, to us at least, considerable novelty;) but the following particulars, concerning the English, now detained so unjustly in France, particularly demand the attention of their countrymen.

"It is, surely a reproach to a great and generous nation, that the poor among their countrymen, unfortunate prisoners in an enemy's land, shut out from even the ordinary hopes of men whom the chance of war detains, should not experience the hand of liberality alleviating the misery of their helpless situation, except in the persons of their own countrymen in more easy circumstances detained in prison like themselves, who lately performed a play for their benefit. Are they forgotten?—as too often happens to those who languish in prisons!

"Let it now be known to the British public, that many of their countrymen are in extreme distress; and not a few are shut up in *military* prisons, by *military* authority, for having incurred debts for the ordinary comforts of life, which they are unable to discharge." P. 110.

"If the etiquette of government prevents them from being an object of its attention, it becomes more particularly the duty of spirited and liberal *individuals*, to think of some effectual measure to alleviate the misery of their unprecedented situation.

"It has excited the wonder of the French people, to whom the active benevolence of the English character is known, that nothing has been done on this subject; for they particularly recollect, how liberally the people of this country, contributed to the support of the *French emigrants*, in the beginning of the revolution.

"That there are indigent and worthy men among them, let the circumstance of the exertions made for them by *their fellow prisoners* be a proof, to those who have no other means of judging.

"No doubt can be entertained, that any sum which might be contributed by the people of England, for the relief of the necessitous part of the hostages in France, would be well and judiciously applied and distributed. The care of managing it would be cheerfully undertaken, by some of the gentlemen of fortune, rank, and consequence, who are detained with them." P. 112.

These circumstances undoubtedly demand attention, and till some other method can be devised, a portion of the riches of the *Patriotic Fund*, might surely be applied to this Patriotic purpose.

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If, as we trust, the author has well ascertained the accuracy of the facts which he alledges, he deserves the thanks of his country, for the various important circumstances, which he has placed in a striking point of view. It is altogether a curious picture of a Government supported wholly by fear. The Parisians distinguish two reigns of terror; the *black terror* under Robespierre, and the *white terror* under Bonaparte.

ART. 44. *The Costume of Hindostan, elucidated by Sixty Coloured Engravings, with Descriptions in English and French; taken in the Years 1798 and 1799, by Balth. Solwys, of Calcutta.* 4to. 8l. 8s. Orme. 1804.

This is a very splendid work, amusing in itself, and necessarily interesting to all who have communications with India. Each plate is accompanied with a description in French and English of the character represented in the annexed plate, as in the manner following:—

“ PLATE IX.

“ A JELLEE-A, OR FISHERMAN.

“ This sect is of the lowest order of the Mahomedans, and said to have emigrated from the shores of Arabia, in the life-time of Mohammed, owing to a disobedience of some of his commands. They are not confined to the avocation of fishing, but deal in pearl, coral, precious stones, and glass beads: they are a vile race, and held in contempt by the other Mahomedans. He carries his net in one hand, and his pot of fish and grubs in the other.”

## SUPPLEMENTARY ARTICLE.

*Tomb of Alexander.*—See p. 351, *ibid.*

It has been justly considered as a difficulty opposed to Dr. Clarke's hypothesis concerning the Alexandrian sarcophagus at the British Museum, that St. Chrysostom has said, Πού γὰρ, εἰπέ μοι, τὸ σῆμα Ἀλεξάνδρου; δείξόν μοι: which we endeavoured to soften by observing that Chrysostom lived at Constantinople, and in the fourth century. But a learned friend of ours asks, in a letter, this pertinent question—“ May not somebody have taken the same liberty with the MS. of Chrysostom, which Casaubon wanted to take with the text of Strabo, and this in a very remote age? Thus altering σῆμα to σῆμα. Chrysostom, he observes, might very properly reproach the heathen with the vanity of  
their

their deified heroes; and might ask, "where is now the worshipped body of Alexander?" As for the destruction of the body, the zeal which, in defiance to the magistrates, openly destroyed the images of the gods, even before christianity was established, would certainly destroy a deified corpse, the object of a still grosser species of idolatry. We think this observation well worthy of notice. Whatever may finally become of the question, we are very desirous that every fair consideration should be given to it.

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## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

Victory Mourning, a Sermon preached at Southampton, Nov. 10, 1805. By William Kingsbury, M. A. 1s.

The Destruction of the Combined Fleets of France and Spain, as described in the Book of the Revelations: a Sermon, preached at Worship-street, on Thursday, Dec. 5, 1805. By John Evans, A. M. 1s.

A Sermon preached to the Society who support the Sunday Evening Lecture in the Old Jewry, Dec. 5, 1805. By the Rev. John Edwards. 1s.

The Churchman's Confession, or an Appeal to the Liturgy; being a Sermon preached before the University of Cambridge, Dec. 1, 1805. By the Rev. Charles Simeon, M. A. 1s.

The last Advice of David to his Son Solomon, and of St. Paul to the Elders of Ephesus; Two Sermons, preached at Long-Sutton, October 6, 1805. By Charles Jerram, A. M. on his taking Leave of that Neighbourhood. 1s.

A Sermon preached in the Morning of the General Thanksgiving, Dec. 5, 1805, at Laura Chapel, Bath. By the Rev. F. Randolph, D. D. 1s.

A Sermon preached at the Churches of Flamstead and Kenilworth, in the County of Hertford, on Thursday, Dec. 5, 1805, being the Day appointed for a General Thanksgiving. By T. A. Warren, B. D. 1s.

Public Tokens of Sorrow due to brave Men who fall in the Service of their Country; a Sermon, occasioned by the Death of the late Lord Viscount Nelson, preached on Dec. 5, 1805, the Day appointed for a General Thanksgiving, at Pentonville Chapel, St. James's, Clerkenwell. By Richard Lendon, M. A. 1s.

A Sermon

A Sermon preached at the Parish Church of St. Mary, Stratford, Bow, Middlesex, on Thursday, Dec. 5, 1805, the Day appointed for a General Thanksgiving. By Samuel Henshall, M. A. Rector. 1s.

A Tribute to the Memory of Lord Nelson; in a Sermon preached on the General Thanksgiving Day, Dec. 5, 1805, in the Octagon Chapel, Bath. By the Rev. John Gardiner, D.D. 1s.

#### MEDICINE.

Letters to Dr. Rowley, on his late Pamphlet, entitled, "Cow Pox Inoculation no Security against Small Pox Infection." By Acutius. 1s. 6d.

Observations on Vaccine Inoculation, tending to confute the Opinion of Dr. Rowley and others. By Henry Frazer, M.D. 2s.

The Domestic Guide, in Cases of Infanity, pointing out the Causes, Means of preventing, and proper Treatment of that Disorder. 3s.

A Dissertation on the Failures and Mischiefs of the Disease called the Cow Pox. By George Lipcombe, Surgeon. 3s.

#### PHILOSOPHY.

First Volume of the Second Series of Memoirs of the Literary and Philosophical Society of Manchester. 7s.

On Virgil's Two Seasons of Fancy, and his Season of Sowing Wheat, with a new and compendious Method of investigating the Rising and Settings of Fixed Stars. By Samuel, Lord Bishop of St. Asaph. 4to. 4s. 6d.

Conversations on Chemistry. 2 vols. 14s.

#### EDUCATION.

Evening Amusements for 1806. By William Friend. 12mo. 3s.

A Comparative View of the New Plan of Education promulgated by Mr. Joseph Lancaster. By Mrs. Trimmer. 8vo. 3s.

The Art of German Writing, exemplified in a Set of easy Lessons for the Use of Students in that Language. By F. Jordan. 1s. 6d.

#### POLITICS.

An Address to the Publick, containing a Review of the Charges exhibited against Lord Viscount Melville. 2s. 6d.

#### MILITARY.

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¶ An accident at the press, not worth explaining, prevented last month the insertion of the following Letter of a Correspondent, all our acknowledgements to Correspondents, the Oriental Intelligence, and a vast number of articles of Domestic Literary Intelligence. It occasioned also some Errata to pass unnoticed, which are specified below.

¶ WE willingly comply with the request which has been made us to print the following letter.

October 10th, 1805.

SIR,

Being convinced of the interest which you take in the welfare of the established church, I am induced to address you on a subject, which, I think, deserves your serious attention. A book lately published by Mr. Joseph Lancaster, on what he calls Improvements in Education, has just fallen into my hands. From this publication I learn, for the first time, the principles on which his school in the Borough-Road, Southwark, is conducted, and his proposition for similar seminaries in every part of the kingdom.—I am a sincere friend to every rational plan for ameliorating the condition of the lower classes of society; and there is no better way to improve them than by a religious education. Mr. Lancaster's method of instructing the children under his care appears to be generally unobjectionable, and I would most readily unite with my neighbours to establish schools on his plan; but I cannot see, without surprise and regret, the inconsiderate zeal with which so many members of our church seem to be actuated by this plausible dissenter. The excellent manner in which the greater part of the business in his school is conducted, has gained so much of their approbation, that they are insensible of the dangers to which the church may be exposed by their indiscriminating patronage of a plan which will, I fear, if successfully extended, produce a perfect indifference to all religion, under a false liberality of sentiment, and an affectation of more pure and enlarged notions of Christianity, than is possessed by their brethren.

I am willing to give Mr. Lancaster credit for the truth of

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his assertion, that he *desires* "to avoid making the education given to such a large number of children in his institution, a means of instilling his own *peculiar* religious tenets into their minds." He is a member of the society of friends called Quakers. But it is not in human nature to *practice* such moderation. He acknowledges that "it cannot reasonably be expected that conscientious men should promote a religious opinion contrary to their own: a Presbyterian, Baptist, Quaker, or any other, cannot, with sincerity, sacrifice his opinions to those of his amiable brethren in the establishment." But may we not on the same principle conclude, that every man will inculcate the religious doctrines which he himself believes to be true?

Granting, however, that a dissenter may *teach* only what he calls "the leading and uncontroverted principles of Christianity," is it not to be feared that the disregard shewn to all religious systems and creeds, may so confound the distinctions between right and wrong, that it may eventually occasion the rejection of Christianity altogether? Children who are taught to believe that every system of religion may be indiscriminately adopted or rejected, cannot pay much respect to religious establishments. The sons and daughters of churchmen will soon be withdrawn from the path in which their fathers have walked, and, in the next generation, the pure doctrines of our church will be lost in the heterogeneous mass of loose and undefined principles of Christian morality.

Mr. Lancaster has opened a subscription for training youth as school-masters; but this plan is also exceptionable. From whom are these youths, who are to teach our posterity, to derive their instruction? From him, who thinks it proper "not to insist upon, or enforce any particular modes of tuition, religious systems, or creeds." From him who recommends the observance of this rule to the promoters of his plans, and to the instructors in the schools under their patronage. From him who sneers at our church catechism, (page 158) which yields in his estimation to one which is unauthorized and unsanctioned.

The object of this address to you, Sir, is to draw your attention to the institution and object of Mr. Lancaster, to express my hope that you will point out to the public the necessity of guarding the established church, against the attacks of disguised or open enemies; that you will, of course, recommend every plan which may improve the education of the poor, but that their instructors may be well

well qualified and honest men, and true and faithful members of the established church.

The plausible pretext on which Mr. Lancaster acts has blinded many undoubted friends of the church, and he is now busily employed, under their auspices, in the formation of various Seminaries similar to his own. I hope that you will withdraw the veil from their eyes; that you will exhort them to select what is really useful from the plan of Mr. Lancaster, and at the same time to be cautious of extending, by any mistaken notions of liberality, the wide devastations in the established church, to which Dissenters of all denominations would willingly lead them.

If a press of business should not allow your immediate attention to the subject of this letter, and you should approve of my enlarging on it, I shall readily submit my opinions to you, with my real signature, if required.

I am, Sir, respectfully yours,

A CHURCHMAN.

In answer to the concluding sentence of this letter, we must say, that we shall be happy in the farther communications of this friend; the value, of which will be much enhanced by the signature of his real name.

#### ERRATA.

- P. 561. l. 11. for *revolution*, read *revolutions*.
- 569. l. 11. for *bad*, read *have*.
- ib. for *give*, read *gives*.
- 570 Art. 24. l. 2. for *Lincoln*, read *London*.
- 573. l. 5. for *Triune of God*, read *Triune God*.
- — Art. 27. Title, for *Reynal*, read *Reynell*.
- 584. l. 14. for *to Royal Institutes*, which is nonsense, read *at the Royal Institution*.

#### ACKNOWLEDGEMENTS TO CORRESPONDENTS.

*Mr. D'Irauti* writes to accuse us of *affixing* his name to an anonymous work. We have done no such thing; we have only mentioned a very general conjecture, as such, and pointed out the reason of it. If it be erroneous, it may be easily contradicted. Other Reviews, in such cases, have generally printed the supposed author's name at the head of their page, but this we have not done. This would have been *affixing* the name.

*Asteticus's*

*Agassiz's* intimation shall be attended to, though his great caution in continuing anonymous might lead us to suppose him interested in the matter.

Though it must appear impossible to an author, that his book should be forgotten, we fear that has been the case respecting the publication mentioned by R. Enquiry, however, shall be made about it.

We are assured, by a respectable Correspondent from Scotland, that we were mistaken, in supposing any part of *Dr. Campbell's Lectures* not to be genuine. We beg leave to inform him in return, that our supposition was made from regard to the character of Dr. Campbell; and if we were mistaken, we are sorry, for the sake of the memory of so eminent a man. The parts which we hoped were not his, seemed to us inconsistent with his general character for mildness and fair dealing.

#### LITERARY INTELLIGENCE.

A second and improved edition of *Mr. Planta's History of the Helvetic Confederacy*, will appear immediately.

*Mr. Kidd* proposes to publish a new *Homer*, with Collations of many M.S. never before examined.

*Professor Martyn's* elaborate edition of *Miller's Gardener's Dictionary*, is completed, and will be published in the Spring.

The sixth volume of *Dr. Shaw's* work, entitled *General Zoology*, will be published directly; in two parts, like the preceding volumes, and uncommonly rich in plates.

We learn, with pleasure, that *Mr. John Ansley* is preparing to publish a complete edition of the works of his late father, with a Sketch of his Life.

The Rev. *Dr. Symonds* has made considerable progress in an Original Life of Milton.

*Mr. Charnock*, author of *Biographia Navalis*, is preparing a Life of Lord Nelson.

A Posthumous Work of the late *Mr. Strutt*, with a Portrait and Life of the Author, is in the press.

*Mr. Gregory*, of the Royal Military Academy, Woolwich, has in the press—*A Treatise of Mechanics*, which will be published about Christmas.

*Mrs. Boyas* (author of a *Treatise on Astronomy*) is printing *Lectures on Natural Philosophy*, which will be published in the Spring.

*Dr. Pinckard's Letters from the West Indies*, will be published early in the ensuing year.

A familiar work, intitled, "*Conversations on Chemistry*," in two volumes, 12mo. will be published in the course of the present month.

*A Secret History of the Court of St. Cloud*, in a Series of Letters, from a Gentleman at Paris to a Nobleman in London, will appear immediately.

*Mrs. Opie's Simple Tales*, are in a state of forwardness.

*Sir David Lindsay's Works*, by *George Chalmers, Esq.* will be speedily published.

*Letters to a Young Lady*, from the pen of *Mrs. West*, will be published at Christmas.

*Mr. Graham*, author of *The Sabbath*, a Poem, has just finished a new volume of Poems, which will speedily be published.

A new Translation of *Juvenal*, with notes, will be published in the course of the next year, by *Mr. Hodson*, of King's College, Cambridge.

The *Leverian Museum* will certainly be sold in May next, unless first bought by private or public interference.

A Revised edition of *Owen Feltham's Resolves*, by *Mr. James Cumming*, is in great forwardness.

One volume of a new *Persian Dictionary* may be expected next March.

The fourth volume of *Mr. King's Munimenta Antiqua* is proceeding at Bulmer's press.

A Translation of *Giraldus Cambrensis*, has been completed, and is about to be published by *Sir Richard Hoare*.

*Mr. Duppa* will publish, in the course of the spring, a *Life of Michael Angelo*, with illustrations of his character as a Poet, Painter, Sculptor, and Architect. It will appear in a quarto volume.

#### ORIENTAL LITERATURE.

An entire and correct edition of the Five Books upon Arabic Grammar, &c. by Lieutenant J. Baillie, Professor of the Arabic and Persian Languages, and of Mohummudan Law, in the College of Fort William. 2 Vols. 4to. Calcutta. 1802—1803.

These volumes contain the Arabic text, handsomely printed, of the *Meut Amel*, the *Shurhu Meut Amel*, the *Masbab*, and the *Hedayut-on Nuhve* celebrated Treatises on Grammar, which, with the principles of inflection in the Arabic language,



language, form the first part of a classical education throughout all the seminaries of Asia. These Treatises have been carefully collated with the most ancient and accurate manuscripts that could be procured in India, and Mr. Baillie is intitled to a considerable share of praise for having so ably arranged and prepared them for the press: It was his original intention to comprise the whole work in two volumes, but he found it necessary to alter his plan; and from an advertisement in the second volume, we understand that a third, of the same size, would follow in the course of a few months, containing the *Kassee*, in Arabic, with an Appendix, a Selection of Historical, Biographical, and Miscellaneous Anecdotes in Prose, and some Extracts from the most celebrated Arabian Poets, forming an useful and entertaining praxis for the Student, after his mind shall have been sufficiently stored with grammatical knowledge by an attentive perusal of the preceding volumes.

It was also Mr. Baillie's intention to translate, in a fourth volume, the general contents of the third; to prefix an account of the works comprised in the two parts now before us; and to present us with a biographical sketch of the celebrated authors of the *Kassee* and *Mejbaab*.—As soon as we receive these concluding volumes, we shall offer to our readers a more particular notice of the whole work.

Mr. Gladwin, of Bengal, is engaged in the publication of several works on Oriental Literature, at the Calcutta Press. We have seen part of his *Gulistan*, a celebrated Persian composition, printed in the original language, with a literal English translation, a verbal index and analysis of every word, forming a most useful classic for the Persian Student. An additional, and more important help to the Scholar, will be derived from Mr. Gladwin's Persian Dictionary, a work on which he has been employed during many years, and which, there is every reason to believe, will supply all the deficiencies of Meninski, Richardson, Castell, &c. It illustrates above thirty thousand words, with examples from the best Poets, and other writers, and, with the numerous additions to every former Dictionary, will form a larger work than Richardson's.

Mr. Gladwin is also employed in the publication of his Notes and Verbal Indexes to the *Boston*, the *Beharistan*, the *Jur danish*, and *Abu'l-fuzl's* letters, for the use of the Students in Fort William College.

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